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THE INDEX:

—A—

WEEKLY PAPER,

DEVOTED TO

FREE RELIGION.

VOLUME II.

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The Index,

A WEEKLY PAPER DEVOTED TO
FREE RELIGION.

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MODERN PRINCIPLES:

A SYNOPSIS OF FREE RELIGION.

[The following outline is offered as a purely individual interpretation of the free religious movement, it being proper to state that few, if any, of its other friends will wholly agree with it.—ED.]

I. CHRISTIANITY AS A SYSTEM.

1. Regarded as to its universal element, Christianity is a beautiful but imperfect presentation of natural morality.

2. Regarded as to its special element, Christianity is a great completed system of faith and life—a coherent body of doctrines logically developed and organized as an historical power by the Christian Church. It claims absolute control over the collective life of society and the outward and inward life of the individual. It rests this claim on the supernatural revelation of the will of God; that is, on the principle of DIVINE AUTHORITY.

3. The chief features of this system are the doctrines of the Fall of Adam, the Total Depravity of the human race, the Everlasting Punishment of the wicked, and Salvation by Christ alone. Through the transgression of the first man, all human beings lie under the consuming wrath of God, and are condemned to an everlasting hell, from which the only escape is by the Atonement of Christ.

4. This system demands absolute and unreasoning submission from the human mind. It teaches that doubt is sin, and that disbelief is damnation. It everywhere condemns freedom of thought, and persecutes it in proportion to its power. It is the worst enemy of liberty, science, and civilization, because it is organized DESPAIR OF MAN.

II. FREE RELIGION AS A SYSTEM.

5. Free Religion is a great and growing system of ideas, hitherto very imperfectly developed, but destined to become embodied in a world-wide Commonwealth of Man. It will claim absolute control over the collective life of society and the outward and inward life of the individual. It will rest this claim on the natural perception of truth by the universal reason of the race; that is, on the principle of HUMAN FREEDOM.

6. The chief features of this system are the supremacy of liberty in all matters of government, the supremacy of science in all matters of belief, the supremacy of morality in all matters of conduct, and the supremacy of benevolence in all social and personal relations. It puts the Church on the level of all other institutions, the Bible on the level of all other books, the Christ on the level of all other men, leaving them to stand or fall by their intrinsic merits or demerits.

7. This system encourages the largest activity of the human mind, and asks no assent that can be withheld. It is the best friend of progress of every kind, because it is organized FAITH IN MAN.

III. ANTAGONISM OF THE TWO SYSTEMS.

8. Between these two great systems there exists an absolute conflict of principles, aims,

and methods. The one ruled the world in the Dark Ages of the past. The other will rule the world in the Light Ages of the future. Their battle-ground is the Twilight Age of the present.

9. Free Religion emphasizes the *Unity of the Universe*, the *Unity of Mankind*, the *Unity of the Person*, and the *Unity of the Unities*.

IV. THE UNITY OF THE UNIVERSE.

10. Nature is an organic, living whole. All things are in harmony as parts of a perfect cosmos. All phenomena, physical and spiritual, are correlated in the unity of a perfect order.

11. The laws of Nature are elements of one underlying, all-permeating, all-comprehensive system of Law. Fixed and inviolable, from eternity to eternity they know no change. The belief in miracle is an infinite delusion.

12. The forces of Nature are modes of one omnipresent Energy, illimitable, uncreatable, indestructible—the cause of all metamorphoses and the life of all that lives.

13. Thus Nature is infinitely *many* in her phenomena, and absolutely *one* in her order, laws, and forces.

V. THE UNITY OF MANKIND.

14. The origin of the human race is one, in virtue of a common descent from inferior types of being.

15. The nature of the human race is one, in virtue of the universal possession, in varying degrees, of the same fundamental faculties.

16. The destiny of the human race is one, in virtue of a slow but constant progress towards a universal and perfect civilization.

17. The human race ought to be a political unit, as a universal Republic of Republics based on the principle that the liberty of the individual is absolute except as limited by the equal rights of all individuals.

18. The human race ought to be a social unit, as a universal Co-operative Union based on free industry and free commerce,—labor and capital being reconciled by the education of ignorance and the reformation of selfishness.

19. The human race ought to be a religious unit, as a universal Brotherhood of Man based on faith in human nature and love for all human beings.

20. Thus the human race is one in origin, nature, and destiny; and it ought to be one politically, socially, and religiously.

VI. THE UNITY OF THE PERSON.

21. Every human being is an independent consciousness, manifesting itself on the one hand in numerous unlike faculties (sensation, perception, locomotion, passion, affection, will, reason, conscience, etc.) and manifesting itself on the other hand in the absolute unity of personality (the *I*).

22. Every human being ought to develop the unity of personality into the unity of character, based on the principle that the liberty of every faculty is absolute in the exercise of its natural function.

23. The unity of character requires that the Intellect shall make experience its point of departure, reason its road, knowledge its goal, and the love of truth its inspiration and guide; that it shall count all questions open that are not shut by positive demonstration; that it shall reject all answers which have no better basis than ignorant assumption or dogmatic authority; and that it shall seek answers to all questions through the patient study of universal Nature according to the laws of scientific thought.

24. The unity of character requires that the Conscience shall govern all personal action by absolute and universal moral ideas (truthfulness, justice, benevolence, purity, honor, integrity, self-respect); that it shall speak in all places and at all times with the voice of absolute command; that it shall shine like a sun that never sets, flooding the soul with the light of an ever-beautiful ideal; that it shall unsparingly rebuke every betrayal of the right, encourage fidelity to it by approving smiles, and waken deathless aspiration towards it by unveiling the eternal possibility of virtue; and that it shall make the welfare of all a private duty to each, thus consecrating the private life to the public good.

25. The unity of character requires that the Affections shall irradiate life in all its relations with the splendor of unselfish love; that they shall make manhood more manly and womanhood more womanly by blending them in one pure and happy home; that they shall dignify existence with noble friendships; that they shall deepen the joy and lighten the grief of others by respectful and tender sympathy; that they shall reverence the good and pity the evil in every human soul, and broaden out into a mighty and self-forgetful love of universal man.

26. The unity of character requires that the Will shall serve the conscience and reason, and know no other law; that it shall master the passions, and confine them to their lawful functions; that it shall be incorruptible in this servanthip, and unconquerable in this mastership; and that thus, harmonizing the animal and the spiritual, it shall bring the entire man into harmony with the laws of Nature.

27. The unity of character requires that the Sentiments and Imagination shall soar to the beautiful and sublime, and never trail their wings in defiling mire; that they shall venerate the truly venerable, delight in the magnificence of universal Nature, and thrill to its mysterious life; that they shall recognize the infinitude of the unknown, and add to the clear insights of science the deep glow of poetry and the deeper reverence of worship.

28. Thus the individual is one in the unity of personality, and ought to be one in the unity of a free, powerful, and self-harmonized character.

VII. THE UNITY OF THE UNITIES.

29. The Unity of the Universe is repeated in miniature in the ideal Unity of Mankind; and the ideal Unity of Mankind is repeated in miniature in the ideal Unity of the Person. The macrocosm is mirrored in the microcosm.

30. The great inspiration of the nineteenth century is faith in these ideal unities as possible in fact. Its faith in Man is part of its faith in universal Nature; and its faith in universal Nature includes and necessitates its faith in Man.

31. The great endeavor, half-conscious though it be, of the nineteenth century is thus to reproduce the eternal harmony of Nature in the life of the race and the life of the individual,—to create a civilization grounded on universal reverence for freedom, truth, and the equal rights of all mankind.

32. The Universe is Many in One, and One in Many. Such also will be Humanity, when its ideals shall have been realized in the world and in the soul. The national motto of America has become the great watchword of the ages—

E PLURIBUS UNUM.

CHRISTIANITY AND CIVILIZATION.

[Read to the First Independent Society of Toledo in Gitskey's Opera House, Nov. 20, 1870.]

"At all times, in all countries, religion has assumed the glory of having civilized the people."

Guizot, *History of Civilization*, Vol. 1, p. 6.

"Above all these monarchical, aristocratical, and popular pretensions, rises the theocratical pretension of the Church, who affirms that in virtue of her very mission, of her divine title, society belonged to her; that she alone had the right to govern it; that she alone was the legitimate queen of the European world, won over by her labors to civilization and to truth."

Ibid. p. 45.

It has been stoutly maintained by many writers, as for instance by Archbishop Whately, that all savages are the degenerate descendants of civilized ancestors, and that it is absurd to suppose that any race of savages has ever raised itself without foreign aid from the barbarous condition. In fact, this conclusion is accepted by all who believe the Biblical traditions of the origin of man, which represent the parents of the human race, if not exactly as civilized in the modern use of the word, yet as having been created in an absolutely perfect or super-civilized state. To these fanciful illusions, Sir John Lubbock has replied in his recent book by an array of facts that seem abundantly to sustain the opposite conclusions, which he thus expresses:—

"That existing savages are not the descendants of civilized ancestors."

That the primitive condition of man was one of utter barbarism.

That from this condition several races have independently raised themselves." [*The Origin of Civilization and the Primitive Condition of Man*, p. 323.]

All the investigations and researches of the most distinguished archaeologists of modern times seem to point in the same direction. For instance, if the patient labors of such men as Busk, Lubbock, Wilson, Thompson, Steenstrup, and so forth, are entitled to credit, it is clear that the shores of the Baltic Sea were inhabited in the Stone Age by a race of savages, with no domestic animal but a small species of dog,—men who gnawed the flesh and dug out the marrow of wild beasts long since extinct in that country, fished in rude canoes for cod, flounders, and herring in the adjoining waters, and, in short, had the habits which mark the barbarous state the world over. Prof. Lesley thus condenses the results of these investigations:—

"In the sober judgment of well-informed men, this much may be considered settled; that a general advance in civilization is perceptible in the past history of man during what may be roughly stated as the Stone, the Bronze, and the Iron periods, or, if you prefer to call them so, the ages of the pine, the oak, and the beech woods,—that the men of the Stone age were savage hunters and fishermen, of small stature and low intellect,—that the men of the Bronze age came in from other lands, bringing with them the knowledge of metallurgy, a taste for beauty, and religious feelings which led them to burn their dead,—and that the men of the Iron age were of still another race and country, large of stature, long-headed, warriors, with iron swords and iron ploughs, builders of forts and ships, restless invaders, fond of state, accumulators of property, oppressors of the ancient peoples, and the natural progenitors of the Berserkers and Jarl kings who, in the years of written history, conquered the west and south of Europe, and laid the basis broad for the eminent civilization of our modern times." [*Origin and Destiny of Man*, p. 133.]

Thus we have strong reasons for believing that the early condition of mankind was everywhere that of barbarism,—a condition in which life was gross, brutal, and precarious, scarcely higher in degree than that of the wild beasts which howled on all sides. Nothing worthy to be called society existed. No family ties, no common interests, no public consciousness knit the savages together who lived in those dark days. They were doubtless gregarious, in the fashion of animals; but marriage—the basis of all genuine social life—was unknown in its modern meaning, and woman was alternately a victim of lust and a beast of burden. The only law was the will of the strongest, and nothing was of value that did not minister to the coarsest wants.

Out of this dark primitive savagery of the human race has shone forth in many parts of the globe the light of a partial civilization. I say *partial* civilization; for no one who at all reflects on the subject could venture to accord higher praise to the present state of man. A true civilization exists as yet only in the dreams and hopes of the idealist. It is a beggarly boast that cries up the semi-failures of the day as if they were success. See what will be gained when man is truly civilized.

1. The political system will be the federation of all nations of the earth, and the establishment of some commonly recognized power which shall make

war thenceforth an impossibility. The American principle of national government for national purposes and local government for local purposes, will eventually create a fellowship of nations in the bonds of peace; and this vast Commonwealth of Man, grounded on absolute justice and respect for the equal rights of all its constituent republics (for there will be no kingdoms then) will be mirrored in all its subdivisions. Thus each Republic will recognize the local equality and independence of all its constituent States; each State that of all its constituent counties, each county that of all its constituent towns, each town that of all its constituent districts or wards, each ward that of all its constituent families, and each family that of all its constituent individuals. Thus the complete enfranchisement of woman is implied in this political ideal, no less than the utter impossibility of war. Nothing short of this political unity of the human race, based on the recognition of all human rights, will ever fulfil the demand of a true civilization.

2. The social system, if mankind are ever to be truly civilized, will be such that every individual shall have not only a free opportunity, but also a high inducement, to make the utmost of himself that his nature will permit. Inequalities of condition will doubtless continue; but pauperism will be done away, when the powers of every individual are utilized and an honorable career is opened to him. Crime will be reduced to cases of moral insanity, and these will be in great measure prevented. The substitution of friendly co-operation for hostile competition will civilize the public morals; and then work will ensure wealth, wealth leisure, and leisure a higher type of manhood and womanhood in the world. Universal education in the people will pave the way for the highest prosperity of science, art, and letters, and genius will be developed by finding itself in demand. All the social forces will favor, and not hinder, the free play of human powers, and thus will accomplish the true end of civilization—constant progress and higher evolution. When the social system is simply the universal organization of reason, justice, and brotherly love, these ends cannot fail to be achieved.

3. Lastly, the absolute value of humanity will be universally recognized in all its individuals. There will be no curling of the lip at honest but homely worth, when men are civilized; no aristocratic contempt for humble labor; no pharisaical—"Stand back, for I am holier than thou!" Far from it. There will be so profound a sense of the value of the individual, that all public energies will be concentrated on the work of educating and developing in all possible ways the highest capacity of every single member of society. For this truth should be graved indelibly on the heart of mankind—THERE CAN BE NO TRUE CIVILIZATION UNTIL ALL MEN ARE CIVILIZED. It is not civilization when a few spirits of brilliant gifts rise up far above their fellows, and by their own resplendence make doubly black the mass of benighted, imbruted humanity beneath them. Such minds are but rockets that leave a denser blackness than they found. No—civilization is only a mockery and a lie, when it offers side by side the palace and the hovel, vast knowledge and blank ignorance, saintly virtue and desperate wickedness,—when it establishes an aristocracy of wealth or rank, or of mental or spiritual greatness, on the necks of poor, degraded, despairing millions. The civilizing forces are all baffled, until they can reach and elevate the enormous mass of still barbarous humanity, and make men and women of those who today are mere units for the census-takers, counting as apparent zero when the question is raised of intrinsic values. This is the problem of civilization—how to convert the barbarous hordes of humanity into an orderly, progressive society of valuable men and women. When the present condition of the world is compared with this ideal of civilization, you will, I think, agree with me that the world is today scarcely semi-civilized. In Guizot's phrase—"Civilization is as yet very young."

At the same time, when we compare the world's present state with the sketch I gave at the outset of primeval man, it is clear that great gain has been made. If man is not yet civilized, he is at least civilizing. In Egypt, in China, in Greece, in Rome, in Mexico, in Peru, and in other early centres of human development, we find that man emerged slowly out of antecedent barbarism, and attained a certain degree of civilization. The process continues today. Western Europe exhibits a development of civilization which is higher than any reached in the ancient

world, and which, having extended across the Atlantic Ocean, promises to unfold itself here in course of time to an extent hitherto unparalleled. There can be no doubt of the fact that European and American civilization far outruns in point of universality, that is, in point of general diffusion, the finest civilizations of antiquity. It may indeed be questioned whether the nineteenth century can boast a finer intellect than that of Socrates or Plato or Aristotle; but it cannot be questioned that the average culture of this age, the average development of its intelligence and character, is higher than that of the most flourishing periods of Greece or Rome. It is really by this *general average of intellectual and moral development* that civilization must be measured; for this inevitably determines its political, social, and industrial aspect. Judged, therefore, by this standard, I count it a safe assertion to say that Europe and America, notwithstanding their lingering barbarisms, are more highly civilized than was either Greece or Rome; and it is equally true that their barbarisms are slowly melting away, like icebergs that are drifting down towards tropical seas. In fact, civilization is essentially a movement, an advance, an orderly progress, with constant laws and constant causes; and the poet did but state a scientific fact, when he sang—

"For, I doubt not, through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

Now it is a question of no slight importance—what are the causes of civilization? It touches our practical duty at many points; for whatever is a cause of civilization has a direct claim upon us all. The question which I have proposed as the topic of thought tonight—Is Christianity the Cause of Civilization?—is by no means a purely speculative one; for upon the answer to be given will depend our duty towards Christianity as an organized institution in the world. I cannot expect tonight to do more than open my subject, leaving its further treatment to succeeding lectures; but I should be glad to remove any impression that it has no bearing upon the real interests and duties of our life. If, on the one hand, the claim of Christians is a true one, that Christianity is the great cause of civilization, then you and I ought to do our utmost to propagate it; whereas, if it hinders, or partially helps and partially hinders civilization, then our duty towards it will be correspondingly modified.

Now it is plain that Christianity cannot possibly be regarded as the cause of *all* civilization, since various well-marked civilizations came into being long before the rise of Christianity. The social developments of Egypt, Assyria, India, China, Greece, Rome, and so forth, which were very remarkable advances upon the barbarous state of surrounding nations, evidently owed nothing to a religion which had no existence until many centuries later. The vague claim, therefore, so frequently put forth in behalf of Christianity, that it is the "cause of civilization," must be at least restricted, and acknowledged to be groundless so far as these vast outlying developments of humanity are concerned. Leaving out of the question, therefore, the ancient civilizations of Asia, Africa, and Europe, and the modern civilizations of Asia and Africa, upon which Christianity has scarcely produced an impression, the claim is reduced to this—Christianity is the cause of modern European and American civilization. That is, in substance, Europe and America, having far outstripped Asia, Africa, and Oceania in the race of progress, are indebted for the vast superiority they enjoy in this respect to the Christian religion. It is really, therefore, only this *preponderance* of civilization, this higher *degree* of development as compared with that of the Orient, for which credit can possibly be given to Christianity. It is quite possible, nay, it is certainly a fact, that this supposed superiority of European and American civilization over that of China, Japan, Arabia, and other Oriental countries, has been over-estimated; but, admitting that the West has indeed a real superiority over the East in point of actual development, it could only be claimed for Christianity that it is the cause, not of Western civilization as a whole, but only of that higher degree by which the civilization of the West excels that of the East.

The advocates of Christianity, however, never observe these distinctions or recognize these limitations, but boldly claim for it, at least by implication, the sole credit of having raised Europe out of the abyss of anarchy and misery, in which it was plunged at the fall of the Roman Empire, up to the heights of

power and importance it now enjoys. Hence what is called Christian civilization is tacitly referred to Christianity as its sole cause; and all other causes are virtually denied by being left wholly out of sight. This species of assumption, by which the Christian priesthood arrogate to their religion a glory not its own, is characteristic of their order, and is one of the methods by which they "magnify their office."

Starting with the magnificent claim that "Christianity is the cause of civilization," these partial judges are first confronted with the fact that civilization is immensely older than Christianity, and cannot be caused by it any more than a father can be begotten by his own child. The first modification of the claim is therefore this—"Christianity is the cause of modern European and American civilization."

But since civilization exists in other parts of the world than Europe and America, and in no contemptible forms, they are confronted with another fact, namely, that other religions seem to be as competent to create appropriate civilizations as Christianity itself, which therefore cannot, at least in civilizing power, claim to differ from them except in degree. If all religions civilize, then religion in general is the civilizing agency, and not any particular form of it exclusively. The second modification of the claim is therefore this—"Christianity is the cause of the superiority which the civilization of Europe and America manifests over that of Asia and Africa."

But even this twice-modified claim, shorn as it is of its sweeping and high-sounding universality, is still vastly larger than the facts will warrant. It is a great assumption to claim that religion (in the popular sense of that word) is the sole cause of civilization, or even sole cause of the superiority which it exhibits over the various forms of pagan civilization. May there not be other causes concurring with Christianity to produce the enlightenment and high development of Christendom? Nay, is it not even an open question whether Christianity may not have retarded the progress of civilization, and proved a hindrance rather than a help to it? How do we know that mankind would not today be more civilized than they are in Europe and America, if they had never even heard of Christianity? Must it be taken for granted that the influence of the Christian religion has been always and everywhere for good, never for evil? Is it not at least possible that something other than Christianity is the true cause, or combination of causes, why Europe and America stand today so much higher than Asia and Africa in point of civilization? These questions are not empty cavils, but serious inquiries forced upon honest and thoughtful minds by the study of facts; and they compel the proud claim with which we started to assume at last the form of this modest interrogatory—"What place, if any, does Christianity hold among the true causes of Western civilization?"

This question is entitled to a respectful hearing and a patient investigation. I propose next Sunday evening to see what answer I can give to it.

THE SONG OF THE SHIRT.

BY GAIL HAMILTON, IN THE NEW YORK INDEPENDENT.

There is the great army of sewing-women, who, beyond question, are wretchedly paid. Equally beyond question is the wretchedness of their sewing. A good seamstress is as scarce as a good cook, and as sure of good wages. How many of these women who make shirts at six cents apiece know how to fashion under-garments tastefully, to cut them economically, to sew them neatly and strongly? What they do is the coarsest and most mechanical kind of sewing. When it comes to what is called family sewing, they are utterly deficient. There are plenty of mothers who would be eager to engage their services, if their services were worth engaging. Women at the heads of households are put to great inconvenience and annoyance for want of competent help at the needle; and the help they get is often so clumsy, shabby, and ineffective that it is a question whether it ought not to be called a hindrance. Let all women who design or who are forced to earn their living by their needle become skilled needle-women. Let them learn how to cut and fit and make all manner of clothing, outer and inner, coarse and fine; and then let us see whether they will be obliged to work at six cents a shirt.

But it is said they have no opportunity to learn this. They are poor, and have neither time nor teachers for anything but the plainest work. Undoubtedly this may be true; but it has nothing whatever to do with the question. The world does not ask how its servants came to be ignorant; but, are they wise? It wants ability, not reasons for inability. It may not be a woman's fault that her work is poor; but she must not expect to get the same price for it as if it were good. This law is inexorable. Man did not make it, and man cannot unmake it.

Here, also, comes in the necessity of doing the

work which society wants done. There is just so much serving to be done; so much family sewing that needs trained hands; so much slop-work sewing, that untrained hands can make shift to do. The trained hands are few, and they command the market. They are called fashionable milliners or dress-makers. They open shops; they set up clothing establishments; they ask great, perhaps exorbitant, prices; and they make fortunes. The untrained hands are many, and are at the mercy of the market. They must take what they can get. Because they are many, there is competition; and starvation wages follow. There being only so much coarse work to be done, the greater the number of workers the greater the subdivision of wages. There being so much fine work to do, the fewer the workmen the larger portion of wages to each one. If the woman is dissatisfied with making shirts at six cents apiece, let her make dresses at fifteen dollars. But she does not know how. What, then, is she complaining of? Must the employer who wants shirts and does not want dresses, pay for one and receive the other? No, it is said; but the employer who wants shirts made should pay a living price. Not in the least. Whether the price be living or dead is no affair of his. It is his solely to pay the sum necessary to get his work done. It is not a question of morality. It is a question of market price. You have no more right to demand of a man that he shall pay twelve cents for work which he can buy at six than he has to demand of you that you shall pay twelve dollars a barrel for flour when you can get it for five. Morality and philanthropy and sentimentality are entirely out of place here. They may come in to relieve individual suffering; but they contribute nothing to the solution of the problem. We pay for things what they are worth. Extra price for extra quality. Extra price for common quality may be charity or short-sightedness; but it is not trade. Trade is a law unto itself. It needs no outside interference. The fashionable dressmaker or the noted lawyer demands exorbitant prices. The remedy is at hand—you need not employ them. If they are really exorbitant, the withdrawal of patronage will speedily bring them to terms. If they are so skilful that you must employ them, then their terms are not exorbitant. For their signal skill they have a right to demand signal wages; and you have no more right to say that they shall bring their style and their sagacity to a cheaper market than you have to demand that the owner of a coal-mine shall distribute his coal round among the poor, or sell it to workmen at half price.

The suit lately brought by a dressmaker to recover the amount of her bill from a customer exactly illustrates my meaning. I know nothing of either party to the suit. Both may be innocent of any wrong intent toward each other. Two thousand dollars seems a large sum for a dressmaking bill; but I, for one, am heartily glad when any woman is so skilful in any honorable calling that she controls the market, and dares charge high prices. She has precisely the same right to do it that the great lawyer has to charge high fees. He does not necessarily bestow more thought on his cases than his lowlier brother; but he is paid for his ability to do more work with less thought. The city dressmaker puts no more stitches into her gown than the country dressmaker; but she charges for the *je-ne-sais-quoi*—which is born, not made. Of course she may abuse her gift, and make fraudulent charges; she may want an extra fifty dollars on Saturday night, glance over her account-book, and assess that sum upon two or three of her rich and careless customers. That is simple dishonesty. So the hotel-keeper charges carriage-hire to guests who have ordered no carriage. If they protest, he says it was a mistake, and remits the fine. If they do not notice it, he gains his five or ten dollars. It is only a mode of theft. But it is not theft for a woman to put upon her work as high a valuation as it will bear. It is, public as well as personal service. Every woman who demands a high price on what she has to sell, and gets it, benefits every other woman who has anything to sell. Nor does she injure any one. For the women who cannot afford to buy their dresses and bonnets can make their own. Style is a luxury, not a necessity. A woman is under no obligation to wear a Worth gown, nor is there real bitterness to the pain of going through life without it.

The Harvard Advocate popularizes science in this poetic fashion:—

TO PUPILS IN ELOCUTION.
The human lungs reverberate sometimes with great velocity,
When windy individuals indulge in much verbosity.
They have to twirl the glottis sixty thousand times a minute,
And push and punch the diaphragm as though the dance was in it.

CHORUS.
The pharynx now goes up;
The larynx, with a slam,
Ejects a note
From out the throat,
Pushed by the diaphragm.

At a club of which Jerrold was a member, a fierce Jacobite, and a friend as fierce of the cause of William the Third, were arguing noisily, and disturbing less excitable conversationalists. At length the Jacobite, a brawny Scot, brought his fist down heavily upon the table, and roared at his adversary: "I tell you what it is, sir, I spit upon your King William!"

The friend of the Prince of Orange was not to be out-mustered by mere lungs. He rose and roared back to the Jacobite:

"And I, sir, spit upon your James the Second!"

Jerrold, who had been listening to the uproar in silence, hereupon rung the bell, and shouted:

"Waiter, spittoons for two!"

Voices from the People.

[EXTRACTS FROM LETTERS.]

"Being a young man of infidel parentage, and reared in hearing distance of orthodox pleadings for the redemption of souls—to be damned or saved—conscience has long since revolted against such ideas of religion of older manufacture. Today we comprise a fair body of free-thinkers, organizable at any time; and feeling an interest in the cause of Free Religion, it has been my mission to encourage as much as possible an organization in—. We have in our midst a number of Atheists who would not object to joining a Free Religious Association, and these, with many Deists and luke-warm church adherents, in time might become a power for the removal of superstition and bigotry, *root and branch*. We look forward to this end, having already consulted the means in our possession, which are ample for the construction of a suitable building and the purchase of a good library. And, at a time when an interest should be awakened more fully, would it be possible for you to visit our district, and give us a series of lectures, directing and encouraging our movements towards the completion of such an organization? Furthermore, we have no house in which to hold a meeting, save a tolerably large-sized school-house; and this circumstance suggests the postponement of our meeting until next summer, when we shall think of meeting in the grove near—. It is my conviction that the feeling for the welfare of our cause will never ensure much good for it until some active movement is made. All the numbers of *THE INDEX* received, with the ten copies containing your lecture on War and Free Religion, have been circulated. And now we are soliciting subscribers upon their knowledge of what *THE INDEX* is. Suffice it to say it is well appreciated."

"Find enclosed fifty cents, for which I wish you to send me as many numbers of *THE INDEX* containing the report of the Cincinnati Convention as you can afford to. Your essay on the Battle of Free Religion with Dogmatism and Superstition I consider a God-send. It contains more unvarnished truth than it has been my good fortune ever to see embodied in one discourse. I wish there were enough bombshells, such as attended that Convention, to have one explode every day in a year, and every year in a century, in every town and hamlet on the continent; in that time, I am inclined to think, superstition would be somewhat crippled."

"I got into quite a scrape some time since by simply giving an *INDEX* to an ex-Judge of our county. He was my attorney, and expressed liberal views to me in private conversation; so I handed him an *INDEX*,—the one with a comment on the European war,—whereupon he went and told my moneyed friends that I was an Infidel, had given him a Western paper that surprised him very much, and further told them that all my projects would fail me on that account. So I find I must keep quiet just now, but if I had a little help financially, I would blow my horn as loud as I choose."

"I am a Spiritualist, and wish you God-speed in your undertaking in trying to free humanity from the blighting curse of ecclesiastical bondage."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the winter on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

RADICAL CLUB.—The Club will meet regularly on Sunday evenings, at 7½ o'clock, in the same place. Subject of discussion:—"What practical good is promised by radicalism in religion?"

FREE EVENING SCHOOLS.—The school for men and boys is held Monday, Wednesday, and Friday Evenings, from 7 to 9, in the hall over the U. S. Express Office, Daniels' Block. The schools for women and girls are held at the same time in Scott's Block, Cherry street; in Campbell's Block, St. Clair street; and at the Oliver House.

RECEIVED.

A CATALOGUE OF THE OFFICERS AND STUDENTS OF HARVARD UNIVERSITY, for the Academic Year, 1870—1871. Cambridge: RIVERSIDE PRESS. 1870. pp. 116.

THE YEAR BOOK OF THE UNITARIAN CONGREGATIONAL CHURCHES FOR 1871. With Calendar Adapted for Use throughout the Country. Boston: AMERICAN UNITARIAN ASSOCIATION. 42 Chauncey Street. pp., 72.

PUCK'S NIGHTLY PRANKS. Illustrated by PAUL KONEWKA. Translated from the German of LUDWIG BUND, by CHARLES T. BROOKS. Boston: ROBERTS BROTHERS. 1871.

THE YOUNG PILOT. An Original Monthly Magazine for Young People in their Teens. January, 1871. \$1.00 per annum. Single Copy, 10 cents. Chicago: THE YOUNG PILOT PUBLISHING COMPANY.

Poetry.

RHYMES.

BY W. H. S., IN THE WASHINGTON (D. C.) ICONOCLAST.

You cannot see to-day, dear friend,
As I, no more than I as you:
Our ways were different, and the end
They followed quite as different too.

One of us grew an Infidel,
And one a Presbyterian grew;
But wherefore quarrel? Who can tell,
Unless we reason, which is true?

But for the accident of birth
We might be now Mohammedan;
Then why not, on this pleasant earth,
Be kind and tolerant, man to man?

Am I a dead, unfeeling clod,
Because I honestly may doubt?
Or you, because of "serving God,"
A bigot blind with prayer and shout?

Ah! we have human hearts the same,
And honesty of intellect;
It therefore were vain pride and shame,
To claim *all* false we *now* reject.

Then let us each our views exchange,
Desiring nought but *truth* be found;
Each with the other's thoughts, 'twere strange,
If then we reached no *common* ground.

WASHINGTON, Nov. 12, 1870.

The Index.

JANUARY 7, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

VOLUME FIRST OF THE INDEX.

The republication of our missing numbers is now completed, and the papers are in the hands of the binder. It is expected that the bound volumes will be ready for distribution within three weeks. Copies subscribed for, but not paid for at that time, will be regarded as no longer desired; and they will be held subject to new orders, which are rapidly coming in, and will be filled in the order of their reception. In every case, the *present address in full—post-office, county, and State—should accompany the remittance* (\$2.50).

We commence in the present number of THE INDEX a series of three lectures on the relation of Christianity to Civilization.

"THE poorest education," says Sterling, "that teaches self-control is better than the best that neglects it."

In accordance with our request, large numbers of names have been kindly forwarded to us to which THE INDEX will be sent FREE for the month of January. Persons thus receiving the paper will please give it a candid examination, which is all we ask. If they like it, we shall be gratified to receive their subscriptions for the year 1871. If not, the paper will be promptly stopped at the end of the month. No one is expected to pay for these four numbers; and we shall be glad to receive as many lists of names for this purpose as our friends can find leisure to transmit. We cannot help expressing here the great pleasure it gives us to read so many words of hearty encouragement as our old subscribers send with their renewed subscriptions. If it were possible, we would make a personal response in each and every case; but the pressure of unavoidable work compels us to express in this general way a gratitude which we hope will be visible in the improvement of THE INDEX.

UNIVERSITIES—SECTARIAN OR SECULAR?

Our readers will, we think, be interested by a communication in the present issue of THE INDEX from Rev. Mr. Howard, with whose name they are already acquainted as the writer of several well-written articles in these columns. The present article is a fair and dispassionate criticism of what we have recently said concerning the relation of Cornell University to Christianity. In compliance with the courteous request at its close, we proceed to consider the points raised by our correspondent.

1. Mr. Howard avows himself in favor of "denominational," as opposed to "secular," colleges; although, if we understand him aright, he would not object to "absolutely impartial" criticism of Christianity even in these. In the case of a "full-fledged university," however, he would not insist that it should be denominational.

Now impartial criticism of Christianity would be simply impossible in denominational or sectarian colleges. Consider the necessities of the case. No college would be denominational which should appoint professors without regard to their religious opinions. From its very nature as a denominational institution, every such college must be supposed to appoint only Christian professors—men who are already pledged to the private and public support of Christianity. Very likely men thus pledged could be found who would criticise Christianity *from an inside point of view*, as Guizot has done in his great "History of Civilization." But no man thus pledged could be found who would criticise it except under the influence and bias of his previous committal to its cause. Is not this a self-evident fact? What Roman Catholic ever criticised Romanism in an "absolutely impartial" manner? What Protestant ever thus criticised Protestantism? Or, in general, what Christian ever thus criticised Christianity? It is our profound conviction that a criticism of Christianity truly impartial is only possible *from an outside point of view*. Whoever would be free from the secret bias referred to must pay the price of freedom, and come to the critic's work uninfluenced by the necessity of reconciling his criticism with his own publicly avowed adhesion to Christianity. The unconscious working of this bias, even in extremely radical minds, has so frequently and so plainly appeared to us, that a stand unequivocally outside of Christianity is, in our opinion, the absolutely necessary condition of an impartial estimate of it. Hence the practical impossibility of securing such criticism in any denominational college. The necessity of securing it, however, in any institution devoted to the study of all truth and the acquisition of all knowledge, is evident to every clear and unprejudiced thinker, and becomes the unanswerable objection, not only to denominational colleges, but even to the position assumed by Cornell University, which forbids all free instruction on this subject. The grand promise of Mr. Cornell to found a university "in which any person may find instruction in any study," will remain unredeemed so long as the scientific study of Christianity is virtually prohibited.

The point incidentally raised by Mr. Howard, that Christianity must not be held responsible for the doings of the Church, we cannot now pause to consider. We must content ourselves at present with simply stating our own conviction, that the only true method

of studying the real spirit and tendencies of Christianity or any other religion is to study them *in the actual working of the institutions it creates*, and that to adopt any other than this, the historical method, is to be unscholarly, unphilosophical, and unscientific.

2. Mr. Howard thinks it unjust to regard Christianity as an oppressive superstition merely because its vast and wide-spread influence prevents even State universities from being consistently secular; and he holds that any other religion, though universally conceded to be the absolute truth, would involve the same result.

To this we must reply that any religion, Free Religion included, that should produce this result, would be an oppressive superstition, and could not be the absolute truth. Christianity *cannot* secularize education, that is, render it entirely free, as is shown by Mr. Howard's preference for denominational colleges; and that is why we count it both oppressive and superstitious. But it is the direct object of Free Religion to educate mankind, not in colleges alone, but in every walk and phase of life, in absolute freedom; and it is not a supposable case that Free Religion could ever hinder that complete secularization of education at which it directly aims. Any religion that hinders it is superstitious and oppressive; and if it can be shown that this is the tendency of Free Religion, we will unhesitatingly drop the "Religion," and cleave to the "Free."

The trouble is that Christianity does not dare to put itself on an absolute equality with other faiths, and leave science and philosophy to decide between them. Hence it always wants control of educational institutions. Catholicism shows this desire most strongly; Protestantism somewhat more feebly, as is natural. Even Mr. Howard, liberal and fair-minded as he is, shows it to some extent, in his predilection in favor of denominational colleges. Now in calling Christianity "superstitious," we mean that educated or "half-rationalized superstition" which we have elsewhere described as the essence of dogmatism; for we do not agree with Mr. Howard that superstition is "always ignorant, malignant and soulless." On the contrary, it is often cultivated, well-intentioned, and very earnest; as in the case of very many Roman Catholics. In fact, it is this more polished form of it which is most dangerous to liberty in these modern days; it is the devil disguising himself as a child of light. Superstition is thus a potent enemy in America to all that promises a thorough secularization or emancipation of our universities; and if we have ventured to give it its true name, CHRISTIANITY, it has not been in mockery or defiance, but in a deep desire to benefit our fellow-men.

MR. TILTON'S WITHDRAWAL.

To the surprise of the public, Mr. Theodore Tilton has announced his retirement from the editorship of the New York *Independent*, which is assumed by the proprietor of the paper. Conjectures as to the meaning of this change are useless, though the rumored offering of the vacant post to Rev. Gilbert Haven, of Boston, seems to point to a backward lurch in the *Independent's* career. If Mr. Bowen contemplates retrogression towards a more stringent orthodoxy (perhaps we should drop the adjective, for the *Independent's* orthodoxy has been of late an imagin-

any quantity), we suspect the change will prove a financial failure. It ought to. Mr. Tilton has made the paper under his charge progressive and liberal, and we regret his retirement from a post of such wide and salutary influence. In fact, the fresh and bold tone of his editorials has contrasted favorably with the stifled utterance of papers whose theology is professedly more "liberal;" and for a long time we have regarded the *Independent* as the truest representative in America of "Liberal Christianity." Its whole attitude towards "heresy," even in its extremest forms, has been far more generous than that of any other "orthodox," and even any Unitarian or Universalist, sheet. THE INDEX, in particular, takes this opportunity to express its warm and grateful appreciation of the treatment it has received from the *Independent*, and to wish Mr. Tilton better "friends" than Mr. Bowen and a better position than the one he now leaves.

Since the above was in type, we learn that Mr. Johnson likewise retires with Mr. Tilton. Is there to be a general weeding-out of all that is living, earnest, and able from the editorial corps? It will be hard, indeed, to supply the loss of such a man as Oliver Johnson. The *Independent* bids fair to become a squeezed orange.

CRITICAL COUNSEL.

It is ungracious to decline good advice, but the measure of the ungraciousness must be determined in some degree by the pertinency of the advice. One who is conscious of rather dreading than otherwise the extreme principles of individualism is guilty of no disrespect, if he pays little heed to the censor who warns him against them. And one who abhors the theory of free passion, may be excused from lending an ear to the moralist who bids him beware of promulgating it. Our friends are taking great pains to induce us "to see ourselves as others see us." But if others do not see us as we see ourselves, their effort must result in a corresponding effort on our part to bring about this very important preliminary understanding. The *Liberal Christian* is at present exercising itself to tell us what we think and propose, or rather what it is incumbent on us to think and propose, in the Free Religious Association, and on what conditions we can gain the public respect and justify our claim to exist. This it does, in two articles entitled "American Secularism and its Opportunity," which appeared in the issues of December 10th and 17th. The papers are kindly in temper, and well written; that they are not encouraging in tone is owing to the vast difference existing between its estimate of the work assigned us, and its judgment of our ability to perform it. We should be discouraged, too, if, accepting its opinion of our capacity, we shared its opinion of our mission. Fortunately for the Free Religious Association, which is the subject of the articles in question, it is not compelled to accept the position so heroically assigned to it.

The members of that Association are simply not Secularists, nor in any sense representatives of Secularism; and consequently they are not responsible for discharging the special tasks which Secularism undertakes. The Free Religious Association is, as its name implies, a RELIGIOUS organization; exactly what Secularism is not. As its name implies, Secularism declines all concern about religion. It professes no belief in God, in a

spiritual world, in a spiritual nature, in a spiritual development, culture, or destiny. It aims at the discovery of no religious truth, at the maintenance of no religious worship, at the institution of no religious instruction or discipline. It is avowedly secular in intention and purpose, concerned with this world only, and with the arrangements of this world. Its studies are in social science, the laws of health and wealth and well-being. The problems it tries to solve are the problems that concern the working man, industry, capital, economy and such like. These it regards as the only problems that should interest truly earnest people. It declares that it knows nothing about the soul or its destinies; and it does not concern itself with matters it cannot fairly lay hold on. Dwellers in time must attend to the affairs of time. Inhabitants of the earth will find enough to do to make the earth a decent place to live in, by abolishing intemperance, profligacy, prodigality, licentiousness, and the other forms of social iniquity, that hinder the progress of mankind in comfort, prosperity and temporal felicity.

The Free Religious Association, instituted for "the scientific study of theology" and for the promotion of "fellowship in the spirit," having very different beliefs, has also very different intentions. Its business is to cultivate the religious sentiment, develop the religious nature, and deepen, extend, and beautify the religious life. Its general purpose is essentially the same with that professed by all churches, namely, to make religious men; and its sole peculiarity consists in the more elastic, comprehensive, and, it thinks, the more rational methods it adopts to fulfil this great end. It aims at the restatement of religious truths, the revision of beliefs, the enlargement of rational and spiritual views, the removal of dogmatical and sectarian scales from "Christian" and other eyes. Surely, this is a legitimate occupation, one of sufficient magnitude to employ a much greater number of men, and one of sufficient importance to justify the existence of a much larger association.

The Free Religious Association has no more concern with intemperance, prostitution, pauperism, education, than other religious organizations have, and cannot fairly be held committed to more successful operations than theirs. Should its efforts at making men more self-respecting, earnest, aspiring, kind, humane, prosper better on account of its better system of culture, the blessing will be felt throughout society, even among the passionate, the foolish, the weak. But beyond that, their immediate responsibility as an Association does not necessarily extend. Members of the Association, being less interested in ecclesiastical work, will naturally concern themselves more with human want, suffering, disease, and sorrow. The freer movement of their minds, the wider sweep of their sympathies, will help them to devise more sensible and scientific plans for the remedy of social evils. But the Association as such does not undertake the labors of philanthropy or reform.

Long, sad, and bitter experience suggests doubt in regard to the ability of any religious organizations to do such work as this well. The writer in the *Liberal Christian* is of opinion that philanthropic and charitable work, work of social reform, ought to be done by the Church; and thinks that the failure of

the Church to do it is owing to the clumsiness of ecclesiastical machinery. May it not be due to the fact that the Church is really trying to do something else, namely, develop the spiritual nature of man? The failure of the Church to deal successfully with practical social problems, is signal and fearful to consider. The Church of Rome has not only hugely increased the evils to be removed, but by its disastrous methods has made the problems all but insoluble, and even done much to demoralize the working powers of sympathy and reason. Protestantism has, on the whole, done not much better, being unable to release itself from the traditions of Romanism in this business, and having devised no system of its own.

The muddle has at length become so inextricable, that sensible people are looking now to social science, political economy, civilizing forces, secularism, to take up and carry on the tasks which religion has tried its 'prentice hand on so long and with such lamentable results. The "free religionist" is willing to admit his incapacity, as a religionist, to deal with these complicated and difficult matters. His confidence is in economical and social science, and he looks encouragingly, applaudingly and eagerly on while these new ministries attempt the noble task of building up society on natural principles.

Is not this statement plain? Is there the least need of misunderstanding it? Is there the slightest necessity for misrepresenting it? Is there any call for the remark that we "are playing with what they call Free Religion"? Is there any justification for the demand that we shall "make a very great change in our attitude and methods of work?" Is there any propriety in solemnly reminding us of "the incalculable toil and hardship and sacrifice required for apostleship in a cause" that we never professed and do not pledge ourselves to adopt? The charge of "great recklessness of statement" may or may not be justly brought against the Free Religionists. It certainly lies heavily against those who first fasten on them ideas they repudiate, and then hold them committed to duties they decline.

It is to be hoped that the time will come in the religious history of the world, when criticism and judgment will be synonymous terms; when passing verdicts will be the same thing with telling the truth. That time is very remote indeed. And, unhappily, the people who, from their ability, intelligence, and position, should hasten it, seem to be lending their influence to keep it back.

O. B. F.

THE NEW MYSTERY.

Paul, in his Epistles, has a good deal to say about a certain "mystery" connected with the introduction of Christianity. This mystery was the inclusion of the Gentiles in the fellowship of the new religion. To the Jews, proud of their ecclesiastical traditions, educated to believe that they were the peculiar people of God, and that God had revealed himself specially to them, and that all the rest of the world were idolaters, this doctrine of Paul was, indeed, a mystery. The main body of the Jews could not comprehend it and refused to accept it. It seemed to them directly contrary to the whole tenor of their religion.

And this doctrine, that the separating wall between Jews and Gentiles was to be removed and that all were to come together in

the unity of one faith (without the Gentiles being required to accept the obligations of Judaism), was, in fact, to the Hebrew religion a proclamation of revolution. It was hardly less than this to nascent Christianity. For the evidence is very strong, that, before Paul, the Christian movement was in danger of being confined to the formation of a new Jewish sect; that it was little more than a reformed and liberal Judaism. It has been truly said that with Paul Christianity effected "a change of base." This revolt from the exclusive authority of the Hebrew faith, this declaration that God had been working out his purposes among the Gentiles also, and that Jew and Gentile were through Christ to be brought together upon common and equal ground,—this to the Jew was the "mystery" of Paul's preaching.

We have come in this day, in the history of religious progress, to a similar mystery. Looking at Christendom alone, there are many persons who are beginning to see that God has not confined his revelation and activity during these eighteen last centuries among Christians; that, before the Christian era and since, he has been working out his thought and purposes also through religions and nations called heathen; that there is no people who can claim that God is peculiarly their God and has spoken through them his special authoritative word for all mankind; and that the various peoples and faiths of the earth, abandoning their notion of possessing an exclusive revelation from God, are gradually to be drawn together on the common and equal ground of their humanity. The Christian finds that not only the Jew, but the Mohammedan, the Parsee, the Buddhist, make precisely the same claim which he makes,—that God has made a special revelation in *his* religion. And, on comparing the revelations, it is found that God has been speaking all round, and that the words uttered have been everywhere essentially the same; and that there is really no wall separating the religions, but only a wall between nations and races,—a wall, however, which divine truth and love are free to pass, and which religion, when left free, must gradually wear away, until mankind shall be brought into one fellowship. But this doctrine is a great mystery to one who still believes that Christians have an exclusive knowledge of the true God, and that to them has been given the one way of salvation for man. It is a doctrine that revolutionizes all claims to specific authority that are made for any religion. It is the "mystery" of this new era of religious freedom,

W. J. P.

CALL FOR A NATIONAL SUFFRAGE CONVENTION AT WASHINGTON.

[We cheerfully comply with the request of the *Revolution* to "friendly Editors," and print this call.—Ed.]

We, the undersigned, desiring to secure a full discussion of the question of the enfranchisement of women during the present session of Congress, with a view to the speedy passage of a sixteenth amendment to the Federal Constitution, invite all men and women desiring this change in the Constitution to meet us in convention for that purpose in the city of Washington on the 11th and 12th of January next. Eminent speakers will be present from all parts of the country, including several members of Congress, and plans of work will be presented and discussed.

We earnestly urge you, dear friends, to come together at this time in a spirit of unselfishness and of hard work, and let us take one another by the hand and move onward as never before.

PAULINA W. DAVIS,
JOSEPHINE S. GRIFFING,
ISABELLA B. HOOKER.

N. B.—All letters concerning this convention may be addressed to

MRS. ISABELLA B. HOOKER,
Hartford, Conn.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

THE ILLIBERALISM OF SECTARIAN COLLEGES.

CINCINNATI, Dec. 22, 1870.

MR. ABBOT:

Dear Sir,—Please find enclosed two dollars to pay for one year's subscription to THE INDEX. I am much pleased with the paper, and especially with your refusal to be classed as a Christian. If religion be natural to man, the religious element of the Mohammedan or Buddhist faith is just as precious and just as much to be commended as the same element in the Christian faith. Refusing to confine your sympathies to one class of good men, you ascend to the higher plane where are found those noble sons of humanity who, though differing in form, are one in the substance of their faith. Though I am inclined to think that the religions are a temporary phase of humanity, I honor you for your ability to rise above the prejudices of race and creed.

In a momentary conversation which I had with you recently, I referred to the rejection of my name by the authorities of Berea College, because of my position on the Bible question last spring. I declined having any publication made until I was more assured of the facts. My statement was substantially true. My name was proposed for the Chair of Physics, but withdrawn when a statement was made that I had delivered an anti-Bible speech.

The statement was not true, for I made no speech on the subject. If I had, however, it would certainly have been anti-Bible. The matter is of small importance, and I seek no notoriety in connection with it, but send it to you to add to the thousands of points of evidence which show that our higher schools are all in the hands of the clergy, and are controlled in the interests of ecclesiasticism. How important it then becomes to guard the common schools!

Very truly yours,

PETER H. CLARK.

CORNELL UNIVERSITY.

MR. ABBOT:

Dear Sir,—Logically I think you have somewhat the advantage of your friend and correspondent, Prof. Russel. I think you have made it plain:—

1. That Cornell University is in a measure committed in favor of Religion, and—
2. Somewhat committed in favor of the *Christian* Religion.

My differences with you would be two:—

1. I am in favor of denominational colleges, as against State institutions, which must in the very nature of the case be secular. And yet, in the case of a full-fledged university, I would not be so strenuous on this point. In the meantime, however, permit me to say that, provided always we could obtain a critic and teacher of absolute impartiality, nothing would please me better than that he should be left at perfect liberty (if in the department of history or ethics, for example, as you suggest) to point out the errors, if any, as well as the excellences—the evil as well as the beneficent results—of Christianity to the world; satisfied, as I am, that, thus treated, Christianity would most abundantly and gloriously vindicate itself. If it could not, then I should certainly say, let it fall! It would deserve to. All we ask on behalf of Christianity, at the hands of critics, is exact and equal justice. We are proud of its record, and have reason to be. Associated as its progress has always been with that of science, civilization and law, the impartial interpreter of history could afford, in this field in particular, a most complete refutation of the aspersions that from time to time have been made upon it,—a refutation, meantime, that would be victorious and unanswerable, of course, just in proportion as it was understood that it was the result of inquiries conducted with a perfectly judicial spirit. No one denies that the Church has been responsible in times past for gross evils—for intolerance, oppression, and nameless wrongs; but the Church and Christianity are by no means necessarily identical. Christianity can in justice, be no more held accountable for all the abuses that lie justly at the door of the Church, than the American doctrine of Freedom can be held accountable for all the iniquities and political heresies of the Slave Power.

2. Can you justly charge that, because the religion of the country has so entered into, and so controls, the organic life of American society as to render it practically impossible for even a State institution of learning to be absolutely secular,—absolutely neutral with regard to the matter of religion,—can you on that account justly charge that that religion is necessarily a vast, oppressive, and crushing "superstition"? Any religion, though the perfection of truth by universal consent, in case it had gained any such ascendancy over the minds of the people as Christianity has in this country, would involve the same results. You may say, if you please, (as indeed you do, and prove), that the authorities of our would-be, and ostensibly secular institutions are guilty of inconsistency. But when you come still further to infer that, because this state of things exists, the dominant religion of the land which necessitates this state of things is a vast superstition, I should certainly plead—*non sequitur*. In behalf of this religion, or of those who believe in it, and of the University that is compelled in some measure to yield to its vast in-

fluence, let me say—the very people who own that institution are, by an overwhelming majority, Christian. That is, they are at least Christian, as against Non-Christianity. And not only so. They conceive, from what they see and hear and learn from history and experience, that the most important vital results to the nation and the world are depending upon the final issue between Christianity and Non-Christianity. They consider,—nay, it is not a matter of mere opinion; they deeply feel,—that with Christianity goes everything; that it is indeed the hope of the world. Now then, holding these views, can they be justly charged with being the victims of superstition (which, you know, is always ignorant, malignant and soulless), because they provide and insist that in an institution which is their own property, no man shall be employed as instructor who is so committed to Non-Christianity as to render it morally certain that he will give his influence—"use his position," as Prof. Russel says, "as a point of attack against Christianity?"

Many readers, I am sure, would like to have you review the foregoing positions.

R. H. HOWARD.

SACRED AND PROFANE.

MR. EDITOR:—What is *sacred*? Everything which Orthodox theology teaches as true is held by them as sacred. We hear of the sacred Bible, the sacred Sabbath, the sacred Church, the sacred offices; in fact, everything relating to church polity or belief is held above scrutiny, and he who speaks disparagingly of their truth or dares to cast a doubt, is a base wretch unworthy of the respect of honorable men. But what in relation to the truths of the universe, in which our whole existence is enveloped, for weal or woe as we are in harmony with them? Nothing sacred here—all this is only profane. If Nature shows a universal and progressive material development, hiss it down, club it down, ridicule it down—any way to get it down; it is not according to our belief and "has no rights which we are bound to respect." What in relation to the truths of history, as they exhibit the age of the world and man's existence? All profane. They do not belong to our doctrine. Smother them down, hold them down; they shall not be tolerated when we have the power. What in relation to a man's sacred word and honor, a man's sacred character and reputation? There is no such thing. Only a Christian can possess such attributes, and he who does not wear them thus labelled is a base impostor and a hypocrite,—kick him down, keep him down. He is the most dangerous spirit of the times; and they wail:—

"—The times have been,
That, when the brains were out, the man would die,
And then an end; but now they rise again,
And push us from our stools. This is more strange
Than such a murder is."

And "this is the unkindest cut of all." To be pushed from their stools as undoubted teachers of the truth, to be deprived of authority over the minds and purses of men, is what starts their cry against the sacrilegious spirit of the age; and whoever questions their hereditary title always to rule men's consciences is branded as a defamer of all that is good. How can men who search for truth without the hope of a future reward or the fear of an endless hell respect an adversary who thus meets them, or listen to the statements of one whose daily bread depends upon maintaining his dogmas safe behind the sacred battlements of superstition? Superstition is sacred. Knowledge is profane.

ADEL, IOWA.

S. H. J.

CHARACTER THE RESULT OF ORGANIZATION.

LAWRENCE, KANSAS, Dec. 20, 1870.

MR. ABBOT:—A kind sister, who a few years ago was much concerned about my heretical opinions, has had sent to me for the last six months THE INDEX—the first intelligence that I had of her transition from the "freedom wherewith Christ had made her free" to that real freedom that dares to think and to reason.

Well, I like it; and although it is small, yet I can say for it what I cannot for any other paper that I know, namely, that it contains nothing but what is worth reading,—and herewith you will find the subscription price for another year. While American slavery existed, I deemed that the all-engrossing question that required our attention. But now that physical slavery is abolished, I feel that mental slavery is the next great foe of the human race. Our priestly "would-be" masters that fasten their shackles upon the human mind—bribe it with heaven and castigate it with hell, to do their bidding, feed, clothe, and endow them with power—must be deposed; and while I live, "Necessity" is laid upon me to do what I can towards this end.

And here let me say that I am glad that THE INDEX has grappled with the question of "Necessity." I consider it the great question of the time. It underlies the entire structure of society, our laws, and jurisprudence. Could we believe that mankind are as much the subjects of circumstances and surroundings as they are of choice, what a lesson of charity would it teach us,—what a different *animus* it would impart to our efforts of reform! The question of moral freedom is one that I have thought much about, and my convictions are that our moral freedom exists only in imagination. We may canvass motives, but are just as much subject to the force of the strongest motives as the germ is to the force of heat and moisture. Now I have read what you have written upon the subject, and by no means undervalue your arguments. The "conscience" you speak of (which

is but a creature of education) I consider but a witness of the struggle between right and wrong. The fact that my conscience disapproves of my acts does not prove to my mind that I could have acted differently. Our moral natures may be overborne and subjugated by our evil natures, just as good men are overborne by bad, though conscience stands by and protests; or our moral feelings may be latent and undeveloped. Do you not believe that men may be so completely under the control of the passion for strong drink, that nothing within them can resist the appetite? That frequently, although they know and deplore their condition, with all the outside assistance that can be rendered, they cannot help themselves? May not other vices and passions be as strong,—such as love of money, revenge, hate, and so forth? If the acts of individuals in a state of intoxication are not justly considered their own, why may we not so consider the acts of excited passions? One seems to me as much intoxicated as the other. We well know that when the mind is unduly excited, it has lost its balance, and is not in a normal condition, frequently falling into real insanity; and as wild, incoherent acts are evidence of mental derangement, so is crime evidence of moral malformation of the soul. Can a man be perfectly balanced in his mental and moral faculties, and be a criminal? *Could* you, Mr. Abbot, commit any of the great crimes that are being perpetrated daily? You may reply that you could, if you were disposed to; but just there is the rub. *You could not be disposed to;* and now, by the same logic, may we not infer that the criminal could not be otherwise disposed? If I had never used my right hand, my left would take its place. So with man. If his moral nature has not been developed and educated, his evil nature usurps the power. Many criminals evince no appreciation of their crimes, which is evidence of a moral obliquity. If crime be a possibility with the perfect man, then nothing is on a secure basis; then man possesses the elements of self-destruction that may forever negate all our efforts for his redemption from sin.

I think you believe that the physical world is under the laws of causation. Now is not the moral world just as much subject to law and order as the physical? Is that left to an erratic and hap-hazard course? I see no occasion to make a break in the chain. The idea that human feelings and actions are without a compelling cause, savors too much of the extraordinary acts of that being that created the universe out of nothing. I believe in an unbroken chain of cause and effect, as far back as the mind can penetrate; and any attempt to master the original cause will be like a man trying to lift himself off the ground by his collar. I believe also that mind and moral feeling is a "thing," just as much "matter" as the hand or the foot, but in a highly attenuated and sublimated form—perhaps the ultimate form of matter. Not only do I come to this conclusion by many analogies in nature, but also from the development of Spiritualism and Mesmerism. With me this is the key that unlocks their mysteries. I cannot believe in such a "thing" as "no-thing," and any "soul" or "spirit" that is not *matter* is as near "no-thing" as my imagination can get at it. It is just as impossible for men to be comely within as without; there must and will be just as much difference of mind as feature. The great error of theology and the Christian system has been in assuming that all men could think and believe alike; and hence it erected its iron bedstead whereon all men were to be laid, the long to be cut off and the short to be stretched out with theological knives and pulleys. We may yet find that it is just as wrong to hold men accountable for what they *inherit morally* as for what they *inherit physically*.

But, you will ask, does not all this tend to exculpate crime and abolish pains and penalties? Not a jot. It only teaches that the punishments society inflicts should be an expression of its abhorrence of crime, and not a gloating vengeance,—its conviction that the criminal is as great a misfortune to himself as he is to the community. Society exhibits nothing better in its treatment of criminals than they exhibit in themselves. Scaffolds and jails will stand until we teach the coming man that Truth and Righteousness is his God and his Salvation. There are those born into the world so deformed in body that the attendants are justified in destroying them. So there are those in the world so deformed in soul that society is justified—not in destroying them—but in protecting itself in the most humane manner that shall be sufficient. I do think there are some things in the New Testament which, if our vindictive clergy who follow Jesus (yet follow so far behind him that they can't hear a word he says) will not heed in any *other way*, should be branded into them with an iron heated in their own hell,—especially what Christ said to the adulterous woman, and Stephen's prayer. What a pitiful sight to see the disciples of the great Teacher, who pitied the infirmities of man, and abrogated the doctrine of "eye for eye," and so forth, glorifying and upholding the scaffold, and, when they have prayed away the sins of the culprit, got his robes washed white in the blood of the Lamb, complacently sending him to God, when it is just such saints as he we need here on earth—to say nothing of the injustice of hanging a "saint!" Oh, that doctrine of "forgiveness of sins!" It has brought a flood-tide of evil and crime.

I am sorry this article is so long. I know how you are crowded for room; but so important do I consider the subject, that had I but one last word to say to the world, I would say,—*"Dear friends, you must study the first principles of man's being before you will ever succeed in redeeming him from sin and sorrow."*

HENRY BRONSON.

PUBLICATIONS OF THE FREE RELIGIOUS ASSOCIATION.

The Report, in pamphlet form, of the ANNUAL MEETING of the FREE RELIGIOUS ASSOCIATION for 1870, can be obtained by applying to the Secretary, W. J. POTTER, NEW BEDFORD, MASS. It contains addresses by O. B. FROTHINGHAM, on "The Idea of the Free Religious Association;" DAVID A. WASSON, on "The Nature of Religion;" MRS. E. D. CHENEY, on "Religion as a Social Force;" F. E. ABBOT, on "The Future of Religious Organization as affected by the Spirit of the Age;" S. JOHNSON, on "The Natural Sympathy of Religions;" RABBI WISE, on "The Universal Elements in Judaism;" COL. T. W. HIGGINSON, on "Mohammedanism;" WM. H. CHANNING, on "The Religions of China;" W. J. POTTER, on "The Religions of India;" and an abstract of a discussion on the "Relation of Religion to the Public School System of the United States." *This Report is specially representative of the principles of the Association.* Price 50 cents. In packages of five or more 30 cents each. Also CHANNING'S Address on "THE RELIGIONS OF CHINA," (a careful and instructive essay, of particular interest at this time to Americans) in a separate pamphlet for 20 cents.

The ANNUAL REPORT for 1868 and 1869 (at 40 and 50 cents respectively), Rev. Samuel Johnson's essay on "THE WORSHIP OF JESUS" (50 cents), and an essay on "REASON AND REVELATION," by WM. J. POTTER (10 cents), all published through the Association, can also be obtained by applying to the Secretary.

The Report for 1868 contains a letter from the celebrated Hindu Theist, KESHUB CHUNDER SEN, on the "Origin and Aims of the Brahmo Somaj," also an address by WENDELL PHILLIPS, on "Religion and Social Science;" a letter by M. D. CONWAY, on "Religious Movements in England," and speeches by JAS. FREEMAN CLARKE, ROBERT COLLIER, CHARLES H. MALCOLM, JOHN WEISS, and others. The Report for 1869 has addresses by RALPH WALDO EMERSON, D. A. WASSON, JULIA WARD HOWE, C. A. BARTOL, PROF. DENTON, HORACE SEAVER, LUCY STONE, and others.

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THE INDEX
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THE INDEX was established in November, 1 69, and is just closing its first yearly volume.

We deem it proper, therefore, to submit the following Pros-
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it represents to make active efforts to increase its circulation
and usefulness. There is quite a large number of persons in
almost every community, both in the church and out of it, who
would subscribe for such a paper, if the matter was properly
presented to them, and especially if they were urged a little to
do so by a neighbor. We cannot afford to send out travelling
agents, nor would they succeed so well in getting names as
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A WEEKLY PAPER DEVOTED TO

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The Index,

A WEEKLY PAPER DEVOTED TO
FREE RELIGION.

FRANCIS ELLINGWOOD ABBOT, EDITOR.

OCTAVIUS BROOKS PROTHINGHAM,

THOMAS WENTWORTH HIGGINSON,

WILLIAM J. POTTER,

RICHARD P. HALLOWELL,

EDITORIAL CONTRIBUTORS.

MODERN PRINCIPLES:

A SYNOPSIS OF FREE RELIGION.

[The following outline is offered as a purely individual interpretation of the free religious movement, it being proper to state that few, if any, of its other friends will wholly agree with it.—Ed.]

I. CHRISTIANITY AS A SYSTEM.

1. Regarded as to its universal element, Christianity is a beautiful but imperfect presentation of natural morality.

2. Regarded as to its special element, Christianity is a great completed system of faith and life—a coherent body of doctrines logically developed and organized as an historical power by the Christian Church. It claims absolute control over the collective life of society and the outward and inward life of the individual. It rests this claim on the supernatural revelation of the will of God; that is, on the principle of DIVINE AUTHORITY.

3. The chief features of this system are the doctrines of the Fall of Adam, the Total Depravity of the human race, the Everlasting Punishment of the wicked, and Salvation by Christ alone. Through the transgression of the first man, all human beings lie under the consuming wrath of God, and are condemned to an everlasting hell, from which the only escape is by the Atonement of Christ.

4. This system demands absolute and unreasoning submission from the human mind. It teaches that doubt is sin, and that disbelief is damnation. It everywhere condemns freedom of thought, and persecutes it in proportion to its power. It is the worst enemy of liberty, science, and civilization, because it is organized DESPAIR OF MAN.

II. FREE RELIGION AS A SYSTEM.

5. Free Religion is a great and growing system of ideas, hitherto very imperfectly developed, but destined to become embodied in a world-wide Commonwealth of Man. It will claim absolute control over the collective life of society and the outward and inward life of the individual. It will rest this claim on the natural perception of truth by the universal reason of the race; that is, on the principle of HUMAN FREEDOM.

6. The chief features of this system are the supremacy of liberty in all matters of government, the supremacy of science in all matters of belief, the supremacy of morality in all matters of conduct, and the supremacy of benevolence in all social and personal relations. It puts the Church on the level of all other institutions, the Bible on the level of all other books, the Christ on the level of all other men, leaving them to stand or fall by their intrinsic merits or demerits.

7. This system encourages the largest activity of the human mind, and asks no assent that can be withheld. It is the best friend of progress of every kind, because it is organized FAITH IN MAN.

III. ANTAGONISM OF THE TWO SYSTEMS.

8. Between these two great systems there exists an absolute conflict of principles, aims,

and methods. The one ruled the world in the Dark Ages of the past. The other will rule the world in the Light Ages of the future. Their battle-ground is the Twilight Age of the present.

9. Free Religion emphasizes the *Unity of the Universe*, the *Unity of Mankind*, the *Unity of the Person*, and the *Unity of the Unities*.

IV. THE UNITY OF THE UNIVERSE.

10. Nature is an organic, living whole. All things are in harmony as parts of a perfect cosmos. All phenomena, physical and spiritual, are correlated in the unity of a perfect order.

11. The laws of Nature are elements of one underlying, all-permeating, all-comprehensive system of Law. Fixed and inviolable, from eternity to eternity they know no change. The belief in miracle is an infinite delusion.

12. The forces of Nature are modes of one omnipresent Energy, illimitable, uncreatable, indestructible—the cause of all metamorphoses and the life of all that lives.

13. Thus Nature is infinitely *many* in her phenomena, and absolutely *one* in her order, laws, and forces.

V. THE UNITY OF MANKIND.

14. The origin of the human race is one, in virtue of a common descent from inferior types of being.

15. The nature of the human race is one, in virtue of the universal possession, in varying degrees, of the same fundamental faculties.

16. The destiny of the human race is one, in virtue of a slow but constant progress towards a universal and perfect civilization.

17. The human race ought to be a political unit, as a universal Republic of Republics based on the principle that the liberty of the individual is absolute except as limited by the equal rights of all individuals.

18. The human race ought to be a social unit, as a universal Co-operative Union based on free industry and free commerce,—labor and capital being reconciled by the education of ignorance and the reformation of selfishness.

19. The human race ought to be a religious unit, as a universal Brotherhood of Man based on faith in human nature and love for all human beings.

20. Thus the human race is one in origin, nature, and destiny; and it ought to be one politically, socially, and religiously.

VI. THE UNITY OF THE PERSON.

21. Every human being is an independent consciousness, manifesting itself on the one hand in numerous unlike faculties (sensation, perception, locomotion, passion, affection, will, reason, conscience, etc.,) and manifesting itself on the other hand in the absolute unity of personality (the *I*).

22. Every human being ought to develop the unity of personality into the unity of character, based on the principle that the liberty of every faculty is absolute in the exercise of its natural function.

23. The unity of character requires that the Intellect shall make experience its point of departure, reason its road, knowledge its goal, and the love of truth its inspiration and guide; that it shall count all questions open that are not shut by positive demonstration; that it shall reject all answers which have no better basis than ignorant assumption or dogmatic authority; and that it shall seek answers to all questions through the patient study of universal Nature according to the laws of scientific thought.

24. The unity of character requires that the Conscience shall govern all personal action by absolute and universal moral ideas (truthfulness, justice, benevolence, purity, honor, integrity, self-respect); that it shall speak in all places and at all times with the voice of absolute command; that it shall shine like a sun that never sets, flooding the soul with the light of an ever-beautiful ideal; that it shall unsparingly rebuke every betrayal of the right, encourage fidelity to it by approving smiles, and waken deathless aspiration towards it by unveiling the eternal possibility of virtue; and that it shall make the welfare of all a private duty to each, thus consecrating the private life to the public good.

25. The unity of character requires that the Affections shall irradiate life in all its relations with the splendor of unselfish love; that they shall make manhood more manly and womanhood more womanly by blending them in one pure and happy home; that they shall dignify existence with noble friendships; that they shall deepen the joy and lighten the grief of others by respectful and tender sympathy; that they shall reverence the good and pity the evil in every human soul, and broaden out into a mighty and self-forgetful love of universal man.

26. The unity of character requires that the Will shall serve the conscience and reason, and know no other law; that it shall master the passions, and confine them to their lawful functions; that it shall be incorruptible in this servanthip, and unconquerable in this mastership; and that thus, harmonizing the animal and the spiritual, it shall bring the entire man into harmony with the laws of Nature.

27. The unity of character requires that the Sentiments and Imagination shall soar to the beautiful and sublime, and never trail their wings in defiling mire; that they shall venerate the truly venerable, delight in the magnificence of universal Nature, and thrill to its mysterious life; that they shall recognize the infinitude of the unknown, and add to the clear insights of science the deep glow of poetry and the deeper reverence of worship.

28. Thus the individual is one in the unity of personality, and ought to be one in the unity of a free, powerful, and self-harmonized character.

VII. THE UNITY OF THE UNITIES.

29. The Unity of the Universe is repeated in miniature in the ideal Unity of Mankind; and the ideal Unity of Mankind is repeated in miniature in the ideal Unity of the Person. The macrocosm is mirrored in the microcosm.

30. The great inspiration of the nineteenth century is faith in these ideal unities as possible in fact. Its faith in Man is part of its faith in universal Nature; and its faith in universal Nature includes and necessitates its faith in Man.

31. The great endeavor, half-conscious though it be, of the nineteenth century is thus to reproduce the eternal harmony of Nature in the life of the race and the life of the individual,—to create a civilization grounded on universal reverence for freedom, truth, and the equal rights of all mankind.

32. The Universe is Many in One, and One in Many. Such also will be Humanity, when its ideals shall have been realized in the world and in the soul. The national motto of America has become the great watchword of the ages—

E PLURIBUS UNUM.

CHRISTIANITY AND CIVILIZATION.

[Read to the First Independent Society of Toledo in Gitskey's Opera House, Nov. 27, 1870.]

"Many persons have been led into the singular error of ascribing all modern enlightenment to the influence of Protestantism, overlooking the important fact that, until the enlightenment had begun, Protestantism was never required."

BUCKLE, *History of Civilization in England*, Vol. 1, p. 190.

"The characteristics of the creed are overpowered by the characteristics of the people; and the national faith is, in the most important points, altogether inoperative, because it does not harmonize with the civilization of the country in which it is established. How idle, then, it is to ascribe the civilization to the creed, and how worse than foolish are the attempts of government to protect a religion which, if suited to the people, will need no protection, and, if unsuited to them, will work no good!"

Ibid. p. 193.

"The adoption of fraud and sophistry in the defence of Revelation too often reminds us of the injudicious conduct of those poets who load their invulnerable heroes with a useless weight of cumbersome and brittle armor."

GIBSON, *History of the Decline and Fall of the Roman Empire*. Vol. 1, p. 588.

"The Greek was a political being in the strictest sense of the term. Citizenship and political freedom, consisting in a participation in the supreme power of the State, was his highest good. A complete dependence on the State, and the absolute surrender of the individual member to the body, was the sentiment that had grown with his growth, and formed the groundwork of his moral being. The sum of his duties was to merge his personality in the State, and to have no will of his own distinct from that of the State. What position an individual was to occupy in the community was not left to his good pleasure, but was traced out beforehand for him. And, properly speaking, there was no department in which a Greek could be justified, according to his judgment, in free action merely as a man; and wherever the good of the individual clashed, or seemed to clash, with the welfare of the whole, in that case he must yield and fall a sacrifice; he and his rights were trampled under foot. Hence ostracism in Athens, Megara, Miletus, and Argos, and petalism in Syracuse."

DOELLINGER, *Gentile and Jew in the Courts of the Temple of Christ*. Vol. II, p. 217.

In my last lecture I referred to the fact, established almost beyond dispute by the researches of modern science, that man had his origin, not in the super-civilization of a fabulous garden of Eden, but in a state of utter barbarism. I then sketched, as it were in chalk, a few leading features of a social state which would indeed deserve the high praise of the epithet *civilized*, and pointed out that, although it is as yet nowhere an existent reality, the world had nevertheless made hopeful advances towards this ideal social state. Lastly, in investigating the causes of this slow but actual process of social amelioration, I found that Christianity, notwithstanding the extravagant claims made for it, could not possibly be taken as the sole and sufficient cause of civilization in general, nor even of that superiority which is asserted of so-called "Christian" nations over the other nations of the globe; and I closed by announcing the following question as the subject of this evening's lecture,— "What place, if any, does Christianity hold among the true causes of Western Civilization?"

It would, of course, be the height of presumption to expect that I could exhaust a subject which might well be the study of a long life passed in its patient and exclusive investigation. What I have to offer will be necessarily what I have been able to glean from others more highly favored than myself with opportunities of research, together with such independent conclusions as I have reached by looking at the subject from a standpoint in some respects peculiar. If I am able to throw any new light upon it, it will be because, in the old but apt metaphor, a dwarf on a giant's shoulder can see farther than the giant.

What, then, are the causes of modern civilization, and what place among them should be assigned to Christianity?

If we inquire in what parts of the earth the human race first emerged out of the total darkness of primitive barbarism, we find that they are Egypt, India, and China, in the Old World, and Central America, Mexico, and Peru, in the New World. If, on the other hand, we inquire in what parts of the earth the human race has made the greatest progress towards a real enlightenment, we shall find that they are the countries of middle and southern Europe and the corresponding regions of America. In other words, the earliest civilizations arose in the tropics, the highest in the temperate zone. Is this fact an accidental one?

A very brief reflection will show us that there can be no accident in this fact, but that great laws determine it.

Wherever the entire energies of mankind are exhausted in the effort to provide for the elementary wants of human existence, food, clothing, and shelter, no civilization has ever independently arisen or will ever arise. The hard fate that obliges men to expend all their powers in the service of their stomachs and their backs forbids them to expend anything in the service of their minds. The uncivilized races are chiefly those which are doomed to a perpetual battle with external Nature, in order simply to live,

The uncivilized portions of civilized communities illustrate the same law. Before a race or an individual can make any real upward progress, the dead weight of poverty must be lifted off. The first condition of civilization is wealth,—that is, an accumulated store of the necessities of life or the means of acquiring them, freeing the hands from endless labor, and giving the mind leisure to occupy itself with higher interests. Without wealth there can be no leisure; without leisure there can be no knowledge; without knowledge there can be no civilization. A surplus of the products of labor above what is immediately consumed must be realized, before the first steps can be taken in the development of the savage into the civilized man. If, therefore, outward Nature is anywhere so unpropitious that labor cannot outrun want, there it is evident that progress is impossible.

For this reason, the inhabitants of the Arctic regions, and those parts of the temperate and torrid zones in which no permanent wealth can be acquired, remain still in the barbarous state. What is commonly attributed to inherent characteristics of race is in large measure due to the unfavorable conditions of climate or soil; for it is these which must be regarded as the ultimate causes of race-characteristics. Wherever Nature supplies the materials of wealth, we have a right to expect civilization; wherever she denies them, we have no right to expect anything but barbarism. The hordes of Mongolians and Tartars, for instance, who in their own barren plains remain to this day in their primitive savagery, no sooner conquer the fertile China, India, or Persia, than they found flourishing empires, and belie all the expectations based on their supposed race-characteristics. So the Arabs, who in their own deserts are wandering tribes of barbarians, become the founders of refined and luxurious States in Spain, in Persia, and in the Punjab. There is nothing surprising, therefore, in the fact that the earliest civilizations are found in the most fertile portions of the tropics, where human wants are the most easily supplied, where Nature showers her gifts with the most lavish hand, and where the elements of wealth are thus with least difficulty converted into permanent capital.

But this very prodigality of Nature in the tropics, which as by a forcing-process develops prematurely the seeds of civilization, operates to prevent their development into the richest forms. It has been found that wherever food is obtained in great abundance with but little labor, there the population increases with the greatest rapidity. The effect of this increase is to make labor superabundant, and wages correspondingly low. Hence the wealth acquired is not evenly distributed throughout the people, but is monopolized by a minority; and the spectacle is presented of vast fortunes in the hands of the few, while the many are plunged into the most abject poverty. But the unequal distribution of wealth always causes the unequal distribution of power; and the inevitable consequence is the establishment of privileged classes on the ruins of public liberty. Thus we see how it happened that the early tropical civilizations came to a stand-still. The cheap and abundant rice of India and China, the dates and lots of Egypt, and the maize and banana of Mexico and Peru, produced the same effect which the potato produces in Ireland; that is, these countries all became centres of a teeming population. A glut of labor and consequent fall of wages ensued; and in each case followed the establishment of a most oppressive system of caste, which paralyzed the energies of the people, and prevented the development of a ripe civilization. For the principle I stated last Sunday is inexorable—**THERE CAN BE NO TRUE CIVILIZATION UNTIL ALL MEN ARE CIVILIZED.** Keep the people in ignorance, misery, and pauperism, and, although individuals may shine with all the radiance of wisdom and virtue, they do but make visible the hopeless darkness of the State. Thus the early civilizations of the tropics, leaving wholly out of account the supposed inferiority of their religions, were prevented by natural causes from maturing. Here again is exhibited the truth of the old maxim—"soon ripe, soon rotten."

In the temperate zone, however, Nature, although seemingly less bountiful than in the tropics, enhances the value of her gifts by the moderation with which she bestows them. Food must be here obtained by means of continuous labor; yet the climate is such that continuous labor rarely fails of its just reward. There being no superabundance of cheaply obtained food, population does not increase so fast as to reduce wages to the minimum which will barely support life; labor is encouraged by the prospect of earning more than will be consumed by immediate wants, and a moderate amount of wealth is thus placed within the reach of all. Further, man is obliged to put forth more exertion here, in order to live, than in the tropics; and the direct influence of outward Nature upon his development is consequently to call out and strengthen all his powers. Thus two causes co-operate in favoring the growth of civilization. On the one hand, the comparative scarcity of food and the resulting slow increase of population keeps wages at a point which rewards labor with the prospect of moderate wealth; while the comparatively even distribution of wealth prevents the formation of privileged classes possessed of such an enormous preponderance of power as is held by the high castes in tropical countries. On the other hand, the necessity of constant labor in order to win from Nature the means of supporting life tends directly to form a hardy and independent type of character, which in turn tends to make society tenacious of its gains and disposed continually to add to them. In other words, the civilizing forces are at the same time less overpowering and more continuous, in their action on man, in the temperate zone than in the torrid zone; and al-

though civilization appears later, it nevertheless attains a higher and more progressive form.

Thus in the tropics we find a superabundance of food obtained almost without exertion, a consequent density of population, a consequent low rate of wages, a consequent unequal distribution of wealth, a consequent unequal distribution of power; and while the excess of cheap food thus directly tends to create a gigantic and oppressive caste-system, it also tends directly to create a weak, nerveless, and timid type of character, which indisposes the people to throw off the tyranny of the privileged classes. But in the temperate zone we find food comparatively scarce and difficult to obtain, population correspondingly limited, wages correspondingly high, wealth more evenly diffused, power less monopolized by the few; and while the difficulty of obtaining food tends directly to prevent the concentration of power in a few hands, it also tends directly to create a vigorous and energetic character which of itself is unfavorable to the establishment or perpetuity of despotism. Is it not plain, then, that, without at all resorting to any alleged inferiority or superiority of their respective religions, we find other and sufficient reasons for the superiority of the civilization of Europe and America over that of Asia and Africa? I am very far from denying the reaction of man on outward Nature; but I see in the influences of soil and climate an adequate cause for the phenomenon we have been studying—the early and arrested development of civilization in the tropics, its later and still continued development in the temperate zone. Whatever may have been the influence of Christianity in fostering and increasing this higher development of Western civilization, it seems to me indubitable that the West would have far surpassed the East in this respect, even if Christianity had never been born.

Passing now from the comparison of the civilizations developed in the tropics and in the temperate zone, I wish next to study the causes of what is very improperly termed "Christian civilization"—that is, the civilization of that part of the world in which Christianity is the prevailing religion.

Unless we keep clearly in mind the ideal end towards which all the forces of civilization are steadily working, we shall find ourselves utterly bewildered and lost in the labyrinth of phenomena, apparently so contradictory, which that term covers. Agriculture, manufactures, commerce, law, diplomacy, politics, literature, art, science, religion,—a host of dissimilar and equally clamorous interests force themselves upon our attention, and stun us by their conflicting claims. Large movements and counter-movements, advancing apparently at random, yet really under the operation of great laws which the actors comprehend as little as the private soldier comprehends the evolutions of the vast army of which he forms a part, overwhelm us by their multiplicity and seeming contrariety. Hence most persons are content to bury themselves in the details of their private business, and find abundant occupation for all their powers in the management of their own small and transient concerns. Not so the philosopher—not so the philanthropist. Whoever comes to live a larger life than that of pure absorption in his own selfish interests, sooner or later comes to feel the mighty attraction of that common life of the race which we are wont to designate as the march of progress, the growth of civilization. He begins to feel it a necessity of his being to identify his private aspirations with the universal consciousness of mankind, and to climb some ideal height from which he may behold the vast river of history, not in the petty segments seen from its banks, but in the grand sweep of its entire course, from its far-off fountain-head in the barbaric past to its entrance into that equally far off ocean of civilized futurity which at last bounds all human vision. Only by thus comprehending his own life in its large relations can he feel that he has lifted it out of a contemptible pettiness, and dignified it by association with the eternal and universal. For, I venture to say, no one who thus enlarges his own mental horizon will ever think meanly of man or despairingly of his destiny,—will ever contemplate without awe the vastness of that development which is so plainly a law of life to universal Nature,—will ever escape the conviction of the reality of eternal Thought as the secret of eternal Order and Beauty. From these pure heights of ideal contemplation, no one can return to the pursuits of daily duty without the consciousness of enlarged and invigorated being, or fail thenceforth to see new meanings in the otherwise trivial and wearisome details of existence.

Now I believe that philosophy is able to attain the high standpoint I have indicated. The ultimate end to which civilization is forever approximating can, I think, be determined with sufficient exactitude to furnish us with a standard by which to measure the actual progress made, and to appraise at their true value the various causes contributing to this progress. What this standpoint is, I briefly stated in my last lecture. *The conception of Society as a perfect adjustment of the mutual relations between the Race and the Individual, realizing at the same time the absolute unity of the former and the absolute liberty of the latter, and combining these two principles as the law of an orderly and endless social development*—this is the idea by which to estimate the true value of every historic civilization, and by which to determine the true nature of the influences at work in its evolution. By the light of this luminous idea, let us examine the causes and character of modern or Western civilization. So far as these causes tend to realize historically the social ideal just indicated, they have been beneficial,—so far as they have tended to defeat it, injurious; and the civilization produced by them is to be adjudged high or low according to the degree in which it has con-

verted this social ideal into actual fact. Having thus the guidance of fixed principles to direct our inquiry, we may hope to attain results of value.

Now the social condition of modern Europe, of which American civilization is a direct outgrowth, has been derived from three great antecedent causes,—the Græco-Roman civilization of antiquity, the Germanic barbarism of the Northern conquerors of Rome, and the institution of the Christian Church. From each of these causes have flowed influences of the highest importance; and their combined action has produced the peculiar character by which European civilization is today distinguished from that of the Orient. I propose to analyze these (of course in the briefest and most general manner), in order to discriminate the various parts they played in the formation of modern society, and to determine how much they have contributed towards realizing a true civilization.

1. The most striking characteristic of Grecian society is its utter lack of unity. Greece itself, although its territory was exceedingly narrow, was split up into a multitude of petty States, among which jealousies and dissensions were perpetually breaking forth. Even the separate States were rent with hostile factions, as violent as those of the Italian cities of the Middle Ages. When at last Alexander the Great overpowered the whole of Greece, and, passing into Asia, established on the ruins of Persia a new and mighty Greek Empire, it would seem that this inveterate centrifugal tendency might be overcome, and a homogeneous civilization achieved. But no—immediately on the death of Alexander his empire fell to pieces, and disintegration resumed her sceptre. There was no element of coherence in the character of the Grecian people; and it may truly be said that Greece died from want of a public consciousness.

But quite as conspicuous as this indifference to a national existence was the Greek emphasis of individualism. Nowhere in the world have there been finer specimens of humanity than in Greece. Development, physical and intellectual, was the Greek's ruling passion; and its results are imperishable in those great names which the world still delights to honor, and in those great works of genius which to this day the world has been unable to surpass. Yet even in the grandest heroes and statesmen, poets and sages, an almost complete absence of that fine sense of a common humanity which is the glory of modern times makes itself painfully felt; and we must confess that the lack of it is a grave deficiency even in its noblest samples of individual greatness.

Thus the all-permeating principle of Greek civilization, the principle which entered as a powerful force into the subsequent history of mankind, was the idea of individual development, unrelieved and unaccompanied by any consciousness of the solidarity of the race.

2. On the other hand, the most striking feature of Roman society was its unitary character. Public spirit, patriotic devotion, is the typical Roman virtue, and illuminates every page of the history of Rome in its republican days. So strong is this characteristic, that the majesty of the republic always overshadows the greatness of the citizen. True, Roman history has no lack of distinguished names; but then it is always the history of Rome, not of Romans. There is no such thing as a history of Greece, except as a history of its petty fragments and colossal individuals. Hence Rome had no great poets, no great philosophers, no great artists; its best writers being imitators of the Greeks. But its distinguished names are those of warriors and statesmen, whose fame is that of the State. Had it not been for this intense public life of the Roman Commonwealth, there could have been no Roman Empire; for it was this subordination of self to a great State which gave to the Romans their genius for organization, for discipline, and for conquest. It was but a natural step, after all, from the Consul to the Emperor, since concentration of power was the manifest destiny written out on every feature of the Roman character.

In saying, therefore, that the great principle bequeathed to the world by Rome was that of imperialism, I mean something more than the despotism of a selfish tyrant reduced to a scientific theory; I mean the idea of a vast public life uniting the known world in organic relations,—the idea of a common system of jurisprudence based on recognized justice and political union. This idea, however, grand as it is, had the fatal defect of leaving out of sight the liberty of the individual, who was really lost and merged in the community at large.

3. If we now bring into relation the Greek and Roman principles, as they existed in the Roman Empire at the appearance of Christianity, we find the Greek idea of individual development co-existent with the Roman idea of imperial unity. Here, then, we seem to find both sides of our social ideal fully appreciated—on the one hand the unity of the race, on the other hand the liberty of the individual. How came it that ancient civilization failed?

Because neither the Greek nor the Roman idea really recognized the liberty of the individual. Roman imperialism was entirely indifferent to this, and only concerned itself with working out the problem of a thorough-going political union. Greek individualism, though seemingly implying personal freedom, failed to secure it from the very defect I pointed out in the Greek character. The Greek indifference to a great public consciousness, its blindness to the fundamental oneness of mankind, was yet consistent with devotion to a petty city or State. The Greek was a patriot; but his patriotism scarcely extended beyond the walls of the city he lived in. He had much to say of freedom; but the freeman of Greece was simply the citizen of a free city or State, that is, of a city

or State unsubjected to any of its neighbors. In other words, the Greek love of liberty was not of a *personal* kind. It wanted the State to be free from foreign domination; but the Greek was as willing to sacrifice himself, even unwisely, to his own petty city as the Roman was to sacrifice himself to his larger republic or empire. A striking example of this is the refusal of Socrates, recorded by Plato in the "Crito," to escape from prison, out of regard for the laws of Athens, although these very laws unjustly condemned him to death. Another example of the same fact is to be found in the main argument used by Aristotle and the Greek law-givers against suicide—namely, that the State has a right to our services, and that to slay oneself is to defraud it of its due. Neither the Greek nor the Roman had any such passion for freedom as would make him refuse to bow beneath the legal tyranny of his own countrymen. If, therefore, no new element had been introduced, modern civilization would have failed to exhibit one of its most striking peculiarities—the passion for personal freedom, whether as against legal or as against illegal despotism. It is plain, consequently, that some new element must have been infused to account for civilization as it is.

4. This third element came with the barbarian invaders who overthrew the Roman Empire, and thenceforth took part in shaping the destinies of modern Europe. These fierce and hardy tribes, issuing from the sombre forests of the North, brought with them the traits of character naturally engendered by the scenes in which they lived. Accustomed to wrestle with outward Nature for their subsistence, trained to arms from early youth both in the chase and in warfare with each other, these tribes were pre-eminently distinguished for their wild love of freedom and personal independence. Each tribe governed itself by an assembly composed of the heads of families, where justice was rendered and public business transacted; and they were thus habituated to deliberate among themselves as free men, and to exercise their own minds independently. To be sure, these assemblies were rude and boisterous; nor is it likely that questions were discussed with much profundity or coolness. But they were nevertheless *discussed*; and here we may perceive the origin of that love of free debate, that insistence on the rights of free thought and free speech, by which all modern civilized nations are characterized. The barbarians thus contributed to plastic civilization the great and glorious principle of personal independence—freedom of thought, of speech, of action. It was a principle unknown to the ancient civilizations, wherever found,—unknown to the Christian Church; and yet it has played one of the most important parts in moulding the world as it is today. The debt we owe to it is unspeakable; and for it we are under obligation to the wild, ferocious, yet manly barbarian of Northern Europe.

Nor was this passion for personal independence the only element contributed by these barbarians to modern civilization. Although they invaded the dissolving and dissolute Roman Empire as hordes of freemen, they yet acknowledged the limited sway of favorite chieftains, elected by the free suffrage of their followers. Instead of attachment to cities or States, they thus exhibited a peculiar attachment to chosen leaders; and in this they differed widely both from the Romans and the Greeks. Out of this military clientship or clannishness arose eventually the great feudal system of the Middle Ages,—a peculiar institution of vast influence in the evolution of modern civilization, which nevertheless had its origin wholly outside of Græco-Roman or Christian influences. In fact, the feudal system was a foreshadowing of the very form of government under which we live here in America, so far, at least, as the principle of local government for local purposes, and national government for national purposes, is concerned. In the decay of all social ties occasioned by the fall of the Roman Empire, this feudal system (which Guizot well calls "the first-born of barbarism"), though based on conquest and defended by the sword alone, was yet an attempt at social re-organization. It preserved, at least, the right of forcible resistance to governmental encroachments, and, although at the expense of continual war and endless disorder, prevented the establishment of a great, crushing tyranny over the modern world. By degrees, the rise of organized kingdoms out of the chaos of mediæval society introduced some degree of order, and rendered possible a better state of things hereafter. For Europe is still in great measure under the domination of feudal ideas and institutions; and it will continue to be so, until the crude notion of independent nations, disconnected by any permanent ties, and liable at any moment to go to war with each other, is supplanted by the idea of a federal union of all the peoples of Europe. But the feudal system answered well its purpose in the Dark Ages, and, by creating chivalry, gave birth to generous sentiments, noble actions, and high ideals of justice and honor.

Thus the barbarians contributed to modern civilization the stern sense of independence and love of personal freedom which could so ill be spared today; and through the feudal system and its offspring, chivalry, they left a permanent legacy in noble sentiments and ideas to which the ancient world was almost a stranger.

To recapitulate,—the Greeks bequeathed to us the idea of individualism, or personal development; the Romans, the idea of imperialism or the unity of man; the barbarians, the idea of personal liberty and its affiliated sentiments. What the Christian Church contributed, I must ask your leave to present in my next lecture.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"Enclosed please find ten dollars—seven dollars for purposes before advised. And may I ask of you the favor to send the remaining three dollars to your correspondent Austin Kent, East Stockholm, N. Y. I learn his name and circumstances in THE INDEX of first of October. And will you please send this small amount to him without naming the donor, except to say that it is from *God*, through one of his feeblest instruments? If my purse were as full as my heart, it should be ten times the amount, but my pecuniary resources are far too limited to gratify all my wishes."

"Seeing your advertisement in the *Blade*, I determined to see your paper. Being born and raised in a land where the religion is not established by law, I claim a right such as you exercise in the publication of sentiments. I am opposed to the craftiness of a certain set of men. Send me a copy and a catalogue of books—deistical, if you deal in such. Times are dull, but I may be able to do something for an institution that promulgates reason and common-sense. None of your mysteries for me!"

"Please continue to send me your paper until it will balance amount enclosed. I dare say you are thinking of enlarging it next year. I hope you will, as I do not think there is quite enough room for all the good things you can say."

"I hope the liberal people of America will not let THE INDEX die for want of material aid. As long as it evinces its present spirit, you may consider me a permanent subscriber."

"I find many who are well pleased with THE INDEX, but who (it seems to me) are afraid of popular opinion."

"I am particularly interested in the scientific articles which you republish."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the winter on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

FREE EVENING SCHOOLS.—The school for men and boys is held Monday, Wednesday, and Friday Evenings, from 7 to 9, in the hall over the U. S. Express Office, Daniels' Block. The schools for women and girls are held at the same time in Scott's Block, Cherry Street, and in Campbell's Block, St. Clair Street.

DONATIONS.—The INDEX ASSOCIATION acknowledge gratefully the following donations lately received:—

CHAS. H. LUNT, West Roxbury, Mass.\$1.00
WM. I. BOWDITCH, Boston, Mass. 8.00
CHAS. W. NEWTON, Castleton, Ill. 1.00
E. W. WEIR, La Grange, Ind.10.00
CHAS. RICHARDSON, Boston, Mass. 5.00
ASA K. BUTTS, New York City15.00
MRS J. J. BAGLEY, Detroit, Mich. 3.50
ALEX. COCHRAN, Franklin, Pa. 5.00

RECEIVED.

A CHILD'S BOOK OF RELIGION. For Sunday Schools and Homes. Compiled by O. B. FROTHINGHAM. New Edition. Revised. New York: Published by D. G. FRANCIS, No. 17, Astor Place. 1871. 12mo. pp. 273.

THE YOUNG FRIEND'S MANUAL: Containing a Statement of some of the Doctrines and Testimonies of Friends, and of the Principles of Truth professed by that Society. By BENJAMIN HALLOWELL. Second Edition. Published for a Number of Friends of Baltimore Yearly Meeting, by T. ELWOOD ZELL, Philadelphia, 1866. 12mo. pp. 174.

THE QUAKERS IN NEW ENGLAND. An Essay, by RICHARD P. HALLOWELL. (Published by Request.) Philadelphia: MERRIHUE & SON, Printers, 243 Arch Street. 1870. pp. 38. (With Appendix.)

PERSONAL INDEPENDENCE. A Sermon, by Rev. O. B. FROTHINGHAM, preached in Lyric Hall, October 30, 1870. New York: D. G. FRANCIS, 17 Astor Place. 1870. pp. 23.

ON MORAL EVIL. A Letter from a Friend. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate. Price Sixpence. pp. 30.

PUBLIC LEDGER ALMANAC. GEORGE W. CHILDS. Philadelphia. 1871. pp. 56.

NABOTH'S VINEYARD. Speech of Hon. CHARLES SUMNER, of Massachusetts, on the proposed Annexation of "The Island of San Domingo;" Delivered in the Senate of the United States, December 21, 1870. Washington: F. & J. RIVES & GEO. A. BAILEY. Reporters and Printers of the Debates of Congress. 1870.

LETTER FROM GERRIT SMITH to Hon. Mr. CHURCHILL, on the San Domingo question.

NEW YORK STATE ANTI-SECRET SOCIETY CONVENTION, held in Syracuse, 15th, 16th, 17th November, 1870. Speech of GERRIT SMITH.

SCRIBNER'S MONTHLY, An Illustrated Magazine for the People, for January, 1871. Conducted by J. G. HOLLAND. SCRIBNER & Co., New York. \$3.00 a year.

THE LADIES' OWN MAGAZINE for January, 1871. Edited by Mrs. M. CORA BLAND. \$1.50 a year. Indianapolis.

THE WESTERN HOME for January, 1871. One Dollar a year. Published at 133 Dearborn Street, Chicago, by THE WESTERN HOME COMPANY.

Poetry.

MY ROSE.

[For THE INDEX.]

The wind is keen, the moon is ringed
With hazy prophecy of snow,
And frozen lies the outer world;
But in my heart is Summer's glow.

The fire burns low, the light is dim;
I hear late footsteps hurrying by;
And some one shouts, "The night is cold!"
Unhappy one—not blest as I!

I know not solitude or chill,
And all the dark and empty room
Melts into fragrant forest aisles,
And meadows honey-sweet with bloom.

Because—because I feel a rose,
Steeped in the sunlight of the South,
Red-petaled, sweet and velvet-soft,
Yet lingering upon my mouth!

And never solitude or chill
Can enter into humblest room,
Where such a rose but comes to touch
A life with its perpetual bloom.

MIGNONETTE.

The Index.

JANUARY 14, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

VOLUME FIRST OF THE INDEX.

The republication of our missing numbers is now completed, and the papers are in the hands of the binder. It is expected that the bound volumes will be ready for distribution within two weeks. Copies subscribed for, but not paid for at that time, will be regarded as no longer desired; and they will be held subject to new orders, which are rapidly coming in, and will be filled in the order of their reception. In every case, the present address in full—post-office, county, and State—should accompany the remittance (\$2.50).

The "Modern Principles" are intended to appear in the first three numbers of our second volume.

"REV. R. H. HOWARD is engaged in teaching the Infidel INDEX, of Toledo, the doctrine of total depravity. He need not go far to illustrate it. 'Circumspice' is all he need to say, as he enters the columns. 'Look around you!'"

So says *Zion's Herald*, of Boston,—probably on the theory that calling names is a proof of total sanctity. We prefer total depravity.

Our readers will be very glad, we think, to learn that *The Radical* is to be resumed in February. May a prosperous wind fill its sails, as it starts on a new voyage!

THE RADICAL.—The publication of THE RADICAL is to be resumed, beginning with the February number, 1871. The full list of old contributors is retained, and new ones are to be added. It will endeavor to represent, as heretofore, the thoughtful, radical sentiment of the country on religious, social, scientific, and political questions. THE RADICAL is published in Boston, at Three Dollars a year. The present is the eighth volume.

Mr. A. J. Boyer, of Dayton, O., formerly editor of the *Woman's Advocate*, has voluntarily resigned his position as Western agent of the *Woman's Journal*, being dissatisfied with the action of the late Cleveland Convention. We should have no occasion to refer to the fact, were it not for an adroitly worded paragraph in the *Journal* which gives the impression that Mr. Boyer did not resign his place, but was discharged from it—thus doing injustice to a worthy man. We are very sorry to see that the *Woman's Journal* can stoop to such pettiness as this.

PROFESSORIAL APPOINTMENTS AT CORNELL UNIVERSITY.

Among the "Communications" published in our present issue will be found a letter from the Hon. Andrew D. White, President of Cornell University. Its object is to correct a statement recently made by us, which is supposed to be a mistaken one. With the utmost willingness we publish the letter, and shall be equally willing to publish any rejoinder that President White may desire to make. If our present opinion on the point raised is a misapprehension,—if there is any mistake in the grounds of this opinion,—we are ready honestly to admit the fact, and make what amends we can for unintended misrepresentation.

At the same time we feel great regret at being obliged to refer to facts which we have sought to avoid mentioning. We have not the slightest wish to make any attack on Cornell University or any of its officers. Our original allusion to it was prompted by no unfriendly spirit; and what we have now to say is equally free from any such spirit. But there is no escape now from alluding to facts about which we should greatly prefer to keep silence. Our statement has been very courteously but very directly challenged; and we are bound in honor either to prove it or withdraw it. We cannot withdraw it. It is therefore our duty to prove it.

In his late article in our columns, our kind friend, Prof. Russel, said:—

"The appointments made here under his [President White's] recommendation have never been influenced except by considerations of fitness for teaching and of personal character."

On this sentence we made the following comment:—

"The very last sentence of our friend's article is a mistake, to our own personal knowledge. It is not a fact that appointments have been always uninfluenced 'except by considerations of fitness for teaching and of personal character.' In at least one instance, we know that the contrary has been the fact; but we prefer not to particularize."

Referring to the above statement of ours, President White says:—

"That statement is, that you know of one case where a candidate for a Professorship was rejected on account of heterodox ideas."

Permit me to say, with entire courtesy, that you are mistaken—that you cannot know of any such case, simply because no such case has ever occurred in the history of this institution."

It will be noticed that President White presents, as our statement, his own inference from our statement. We did not say that we knew of a case of rejection on account of "heterodox ideas." We only said we knew of at least one instance of an appointment influenced by other considerations than those of "fitness for teaching and of personal character." This is all we are bound to prove; and we shall presently prove it by President White's own words.

Early in 1867, a young man who had become publicly identified with the extreme form of radical Unitarianism applied for the chair of metaphysics and moral philosophy in Cornell University. He submitted testimonials from John Stuart Mill; Rev. Henry Calderwood, LL.D., of Glasgow; Prof. John Veitch, of Glasgow; Mr. Ralph Waldo Emerson; Prof. Noah Porter, of Yale College; Prof. E. A. Park, of Andover Theological Seminary; Prof. A. P. Peabody, Prof. F. Bowen, and Prof. E. W. Gurney, of Harvard College; Mr. C. E. Norton, editor of the *North American Review*; Rev. Henry W. Bellows and Rev. Jos. H. Allen, editors of the *Christian Examiner*; Mr. Chauncey Wright,

of Cambridge; Mr. George Ticknor Curtis, of New York; and Dr. Oliver Wendell Holmes, of Boston. He failed to receive the appointment. In very kind letters dated Nov. 6 and Dec. 5, 1867, President White wrote to him:—

"It is with regret that I have to inform you that the choice of the Trustees seems decidedly taking a direction away from you. The feeling is that, as we have so many young men, an older man would better become the Professorship of Moral Philosophy, &c."

"I cannot return your testimonials without a word regarding them. They are such as may well make any man—young or old—proud. . . . It is not want of appreciation of your ability—it is not fear of any views you may entertain—it is no want of personal esteem, which has led us to hesitate to have you at present. But a College like ours makes certain demands upon the department at first, which would be more fully met by another candidate. Were the department that of metaphysics alone, there is no one whose claims would, I think, be preferred to yours; and should there be, as I trust may be the case, a division of the department within a few years, there is no one so likely as yourself to be urged to accept that position for which you have shown so remarkable a fitness."

In the above letters, the only reason stated for the rejection of this application is the youth of the applicant, who was thirty years of age. Unless considerations of age are also considerations of "fitness for teaching and of personal character," this alone would fully substantiate our controverted statement.

But it may be thought that considerations of age are considerations, if not of "personal character," at least of "fitness for teaching."

It appears, however, from the first of the above letters, that youth was perfectly compatible with "fitness for teaching" in other professorships than that of moral philosophy. In point of fact, many young men (many younger than this applicant, if we are not mistaken) were appointed to other chairs. The reason of this difference does not seem to us far to seek. Questions of moral philosophy unavoidably run into questions of religion. Any thorough discussion of the basis, the sanctions, the obligations of the moral law must necessarily touch on the profoundest questions of so-called theology. The regular instructions of a professor in moral philosophy, if not utterly superficial, would involve the discussion of many doubtful principles taught by Christianity. It would be a hazardous experiment, so far as the prosperity of Cornell University is concerned, to appoint to that chair a man who was young both in years and in belief. The public superstition which keeps such jealous watch over our educational institutions requires age—age in belief, if not in years—as a qualification for such a post. If there is any other reason for this discrimination between the professorship of moral philosophy and other professorships on the score of age, we cannot imagine it.

But we should never have dreamed of making the statement which has been called into question, without a better basis than the mere feebleness of our imagination.

A gentleman of Massachusetts, widely known in literary and scientific circles, who had interested himself in the success of this particular application, mentioned to us a conversation regarding it which he had had with President White. To his inquiries concerning the prospects of the applicant, President White, he said, had replied that they "wanted a Broad Church man for that place." This remark was reported to us at the time by the gentleman to whom it was addressed; and this is the ground of our personal knowledge.

Nothing is more natural than that President White should have entirely forgotten the

circumstances attending one out of innumerable rejected applications; and it is with the extremest reluctance that we have found ourselves obliged to refer to them. That the interests of the University, moreover, which had been entrusted to his charge, should have been paramount to all other considerations, was both natural and right; and it is but just to the defeated applicant to say that he fully recognized this fact. His rejection was a disappointment, but in no sense a grievance. He took, it seems to us, the only sensible view of the matter. The young man had chosen his own course with eyes wide open; and when, as he expected, he found that his voluntarily incurred unpopularity with the religious public prevented his practical usefulness as a university professor, he had not a shadow of reason to complain of the university that declined to employ him. The only complaint he could justly bring was against the public bigotry and systematic superstition that tyrannizes over the entire community. That is the great enemy of all true freedom. Let that, not the universities that are struggling for liberty, be attacked and destroyed.

The "law" which President White quotes as governing all action concerning appointments to professorships at Cornell has, no doubt, been scrupulously observed; for it refers only to what views a man may or may not *hold*. What views a man may or may not *teach*, is a very different matter. On this point Prof. Russel explicitly says,—“No one could be appointed whose reputation as a non-Christian rendered it probable that he would use his situation as a point of attack against Christianity.” We presume that President White would not deny the existence of this limitation in the appointment of professors. And it is this limitation, recognized and admitted, which, as we showed last week, renders impossible a scientific study of the Christian religion within the walls of Cornell University.

One word more, and we have done. Towards President White we have nothing but kindly and respectful sentiments, regarding, as we do, his services in behalf of the higher education as thoroughly noble and self-sacrificing. If he really thinks we are “pandering” to anybody’s “bigotry” in what we have said, we are very sorry that he has read THE INDEX for a whole year with so little understanding of our character. If there is any “bigotry” or “sectarianism” in demanding *absolute* freedom, and refusing to be satisfied with any institution that falls short of it, it is all our own. We are the offending party, and we simply scorn to skulk behind anybody’s back. What we have said, we have said because we believe it—not because anybody expected us to say it; and if it be illiberal, bigoted, or sectarian, let the disgrace fall where it belongs—on our own head. We want no shields. Least of all do we wish that President White should acquit us at the expense of our friends. We count it no bigotry to demand absolute liberty of thought and speech for all, professors included, and to keep on demanding it till we get it; but if this is bigotry, then we are the bigot, and none beside.

“REV. F. E. ABBOT, in a sermon published in THE INDEX for December 24th, asks: ‘Is there not, after all, something noble and necessary in the honor paid by mankind to a life like that of Jesus?’ Well, yes, we think there is. We have long held that conviction, and all that the advocates of ‘Free Religion’ have yet urged in favor of their views has not caused us to change our mind.”

When the *Liberal Christian* (from which

we clip the above) has learned to distinguish between the *honor paid to a good man* and the *homage paid to a Lord and Master*, to see that the former is the only thing “noble and necessary” in the latter, and to regret the slavishness of mind which makes common respect “slop over” into the follies of Unitarian Christolatry, it will have caught its first glimpse of the real “views” it tries to ridicule. The “advocates of ‘Free Religion’” are not the stupid or malevolent detractors of Jesus which the *Liberal Christian* insinuates that they are. We excuse the apparent dishonesty of the criticism on the ground of ignorance (not very excusable) of the thing criticised.

A TRUE ŒCUMENICAL COUNCIL.

The famous Œcumenical Council of the Roman Catholic Church, which began its sessions in Rome in December, 1869, and was dissolved last July after declaring the dogma of papal infallibility, has already almost slipped from men’s memory. The war between France and Germany has touched interests so much more immediate and universal that it has absorbed the thought which otherwise might have been given to the doings of the Catholic bishops at Rome. One of the mere incidental results of the war—the Pope’s loss of Rome and of the temporal power—has gone far, indeed, to neutralize the impression that would have been made upon the popular mind of Catholic Christendom by the proclamation of the Pope’s infallibility. It is a kind of practical logic that has more effect upon the multitude than has the most skilfully framed syllogistic argument. The common sense of people is sure to ask, of what use is the doctrine to infallibility of the Pope, if he is not able to maintain his power and prestige as a temporal sovereign against the pretentious claims of a rebellious Catholic king? It may not be strictly logical according to the books, but it is the logic of common sense; and at the bottom of the question there is a real logic, even if the form be faulty. There is something ludicrous in the situation,—that, almost before the bishops have left the Pope, having solemnly invested him with infallibility, he becomes a beggar in the Vatican and dependent for his very homestead upon the mere tolerance and good will of the fallible governments of Europe.

On account of this change in the Papal fortunes, and for other reasons, it is very doubtful whether another Œcumenical Council of the church of Rome will ever be appointed. Yet the idea of an Œcumenical Council is a very grand one. The idea of summoning together selected men from all parts of the earth to consider the highest interests of the church,—and according to the Roman Catholic theory the church and state, the spiritual and temporal interests of man, are one,—the idea of a universal council prepared to speak and advise on all matters pertaining to the well-being of humanity, is one of the finest conceptions that man has ever attempted to put into practice. The conception should not be suffered to die without some better fruit than it has yet yielded. The trouble with the Papal Council is that it has not been really universal,—that it has not been actually *œcumenical*, but sectarian, and has concerned itself with petty questions of dogma and ceremony that are of interest only to one church of one religion, and that have become obsolete in most parts of the civilized world. What the world now

needs is a Council that shall be truly *œcumenical*,—that shall represent the rights and interests of all the nations and populations of the earth; a Council of the wisest and best men from all countries of the civilized world, and even from nations that have hardly been touched by the wave of modern civilization and may yet have something to contribute to the general welfare of the human race; a Council that shall not concern itself with the affairs of one sect alone, but with the interests of humanity, and that shall not attempt to determine disputed points of faith nor consider the theoretical merits of religious problems, but, leaving perfect freedom in these matters, shall be religious only in the sense of devising the best methods for bringing to bear on the practical conduct of nations and communities the universal principles of truth, justice, righteousness, and love. In fine, let the idea which the Roman Catholic church has embodied in its General Council, called *œcumenical* but really partial and sectarian, be transformed into a Universal Congress or Court;—an assembly in which the best persons of all nations shall consult together for the best good of all; shall settle disputes between nations; shall decide questions of international law; shall determine all “Alabama” questions and “Black Sea” questions and “French and German boundary” questions; shall confer on the great problems of commerce and emigration and equality of rights between nations, and on the greater matters of justice and freedom, the prevention of crime, and the promotion of knowledge and virtue, which must underlie all good government and all sure progress.

Such an International Congress, or Court, is, of course, no new idea; but the world is fast ripening for the organization of the idea. And this is the practical point towards which peace-societies and peace-movements should aim. Now is a most favorable time for pressing the idea to realization. Statesmen, philanthropists, religionists, should bend their energies in this direction. An International Congress is perfectly practicable. It might begin to-day, if there were only the will to begin it; might begin with two or three nations, to whose alliance others would gradually be drawn as the benefits of it should become apparent. In place of the rivalries and hostilities, the fortifications and standing armies, which now divide nations, a general Congress would seek to make clear and to strengthen those strong principles of community and reciprocity of interests that should bind the nations together and make strife between them impossible. Such a Congress would concentrate and express the moral public opinion of the world. If such a body had been in existence, the present war between France and Prussia would not have arisen. Louis Napoleon would not have dared to defy the concentrated moral sentiment of mankind by throwing down the challenge. Even our civil war, through the power of such a Congress, might have been averted; for the southern slaveholders, long before 1861, would have felt the moral opprobrium of the civilized world condemning their sin, and they never would have had the audacity to rise in rebellion for its defence. With such a central, representative, and really Œcumenical Council, nations would gradually learn to compete with each other in the honorable paths of science, of culture, of philanthropy, of conquest over nature, of advance in the arts, of solid progress in all that pertains to the welfare of man. Through this Council, not of a church nor of

a religion, but of Humanity, the wisdom of all past civilizations and faiths would unite with the voice of the living inspiration of the present age, and a veritable step would be taken towards organizing the kingdom of heaven on earth. Let the believers in peace move at once for this Ecumenical Council of Humanity.

W. J. P.

THE ECHO OF AN OLD CRY.

Religious and theological reformers have always been met by the cry that reason is a blind and unsafe guide, and a great many arguments have been constructed to show that that faculty in man which makes the arguments is only a plausible decoy to human perdition. Perhaps no people have been fonder of argument, or have resorted to reason more readily for the defence of their doctrines, than those theologians who have been most ready to decry reason. Calvin's "Institutes" is regarded as a model of logic. Barclay's "Apology" has been studied in colleges purely for its logical ability. Yet Calvin and Barclay both wrote for the purpose of showing that it is unsafe to trust to reason, and that we must have a miraculously authenticated revelation. The same cry against reason is repeated to-day; and strange to say, we hear it not only from Evangelists, but from Liberal Christians, from Unitarians, who are nothing if they are not rationalists. In two or three instances, of late, have Unitarian writers criticized the believers in free religion as trusting too much to human reason, as thinking too much of intellect and science. It is the old cry of traditional ecclesiasticism against reform.

It is very easy among persons of ecclesiastical training to raise an alarm against reason; to defame it as blind, lawless, arrogant, and dangerous. But in point of fact, reason is the best governed faculty of the human mind; the least lawless, the least liable to run to excess and license. Reason is restrained at every step by the laws of its own nature. Nothing is more rigid than the processes of logic which rational thought must follow. So far from reason, if it be truly reason, being a mere rover at random and coming to such conclusions as may please the fancy, it is confined by its own functions to a path which must lead to certain results as inevitably as the locomotive, if no accident of switch or fracture befall, must bear your train of cars to the destined station. Logic is the iron track on which reason must travel. If the results come wrong, do not defame the engine, but see if there be not a defect in it, and clear the track. It is not the rationalists, but the ecclesiastic traditionalists, who are in danger of following blindly and wildly some unsubstantial fancy, some dream or individual caprice, some cotager's rush light or wandering will-o'-the-wisp, which they mistake for a fixed beacon on the shore or a star in the sky.

W. J. P.

"There are many things from which I might have derived good, by which I have not profited, I dare say," said Scrooge's nephew; "Christmas among the rest. But I am sure I have always thought of Christmas time, when it comes round, as a good time; a kind, forgiving, charitable, pleasant time; the only time I know of in the long calendar of the year, when men and women seem by one consent to open their long shut-up hearts freely, and to think of people below them as if they really were fellow-passengers to the grave, and not another race of creatures bound on other journeys."

"Are there any old families in New York?" asked in surprise a young Bostonian of a young New Yorker, the other day. The New Yorker was crushed, knowing within himself that his own great grandfather was a tallow-chandler, and not knowing that the questioner's great grandfather was a shoemaker.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

UNIVERSITY APPOINTMENTS.

CORNELL UNIVERSITY, ITHACA, N. Y.,
Dec. 20, 1870.

TO THE EDITOR OF THE INDEX:

Sir,—Returning to my work here, I find a recent number of THE INDEX containing sundry articles and correspondence regarding this institution.

The general questions therein raised seem to need no further discussion; but I find imbedded among them one statement which ought to be answered.

That statement is—that *you know* of one case where a candidate for a Professorship was rejected on account of heterodox ideas.

Permit me to say, with entire courtesy, that you are mistaken—that you cannot *know* of any such case, simply because no such case has ever occurred in the history of this institution.

That many persons *believe* candidates to have been rejected on account of this or that form of belief or unbelief is not unlikely. I have known such instances of misapprehension. The friends of one gentleman evidently believe that he was not accepted because he is a Presbyterian; another insists that he stood no chance because he is a Methodist; another declared that there *could* be no reason for his non-election, save his belief as a Roman Catholic; and now it appears that some person thinks he was rejected on account of unbelief.

The simple and sufficient answer to these charges is found in the fact that men of all these forms and grades of belief and unbelief—and well known as such—have been elected to our Professorships.

Among the first to whom Professorships were tendered was a Roman Catholic; and two important Chairs have since been offered to gentlemen well known as Comtists, or, as the world at large would call them, "Materialists."

It is a simple fact, to which every member of our governing body will testify, that never have the religious or political views of any candidate been inquired into or even mentioned.

Our rule has been simply this,—to choose to every Professorship the man best fitted to discharge its duties. Our law from the first has been,—"And no person shall be accepted or rejected on account of any religious or political views which he may or may not hold;" and neither Mr. Cornell nor myself would remain in connection with the institution an hour after the infraction of this rule by the imposition of any test whatever.

The attacks, on this ground, have been furious and persistent. Many of the sectarian presses and pulpits, especially those connected with the denominational colleges, have been unsparing. The most absurd stories have been circulated, and very large numbers of young men have told me that kind and conscientious pastors warned them not to come. But in the midst of the howling and pelting of this storm, good and earnest and truly liberal men of various creeds have stood by us; and, judging from the number of young men who have come to us, *the people* have stood by us.

Permit me, then, as a reader of THE INDEX from its first number, to regret that its voice seems to swell this clamor with cries as thoroughly and essentially sectarian as those which have denounced our "want of evangelical teaching," or "lack of revival piety," or "non-churchmanship," or "godlessness." And, since you have mentioned me by name, allow me to follow your example, and say that—while I might have been forewarned by the fact that, after spending considerable portions of my life among devoted adherents of the Greek, Roman Catholic, Anglican, and New England Churches, I have found among so-called "liberal" men some of the most illiberal and thoroughly hard sectarians and bigots I have ever known,—it is a matter of deep regret that such a truly noble and self-sacrificing man as Francis E. Abbot should seem to think it necessary to pander to such. To use his own words,—"*There are those who would not do this.*"

I remain, sir, very truly yours,

ANDREW D. WHITE.

"THE INDEX" TOO ORTHODOX.

PLYMOUTH, WIS., Dec. 28, 1870.

MR. ABBOT:—I send you herein two dollars for another year's reading of THE INDEX. As it seems to be a custom of your readers to give their opinions about your paper, I hope you will not be displeased if I, too, speak my mind upon it. I think, then, you have not yet cast off the *priest* and put on the *man* entirely! I do not blame you. The Puritan was so ingrained on the New England mind, that it will require untold generations to eradicate it! Among other things, your discourse in your issue of Dec. 24, on "The Incarnation," smacks wonderfully of the idolatry of Christianity! It is true you *seem* to deny the orthodox idea of the Deity of Jesus; and yet you wrap and envelope him in such a spiritual haze and mirage, that a common mind cannot but look upon him as *more than human—as divine!*

Now, sir, strip this man of his orthodox dressing, and I can see but little of him. He was, undoubtedly, a *spiritual medium*. Like such people of the present day, he said many pretty things, and his mouth

seemed to be filled at times with love—at other times with cursing. It is said that he never persecuted. If this means that he did not burn heretics at the stake, it is true, for he never had the power; but I cannot but look upon one who could say,—"*Depart from me, ye cursed!*"—and—"He that believeth not shall be damned," in any other light than as persecuting "already in his heart,"—as uttering prophecy of what he would *do* when "come unto the kingdom!"

These very expressions, as your correspondent, R. H. Howard, very justly remarks, are the cause *now* of all persecution by Christians toward their unbelieving brethren, and are the fountain whence have flowed all the told and untold rivers of blood shed by the followers of Jesus in the propagation of his religion! Why, then, are we advised by free religionists to join with his worshippers to celebrate his natal day? What new moral did he teach? What great work did he do? I am aware that *priests* ascribe all the discoveries and improvements of the civilized world to the doctrines taught by this man; but *you* are aware that his followers and their creeds have hitherto stood in the way of human improvement, and I *must* think that the perpetuation of Christian Sabbath, and Christian holidays generally, is a partial acknowledgment of the truth of *Christian theology*, and will be a hindrance to progress in the future.

EDW. M. MACGRAW.

P. S.—I think you do Voltaire some injustice in the manner you quote a remark of his when on his death-bed. He was about to die, and the followers of Jesus, he knew, would not permit him to be buried in Christian ground, unless he professed a belief in Christ. In those days this was considered a disgrace for which his living friends would suffer; and *at their entreaty* he was weak enough to make an indefinite sort of acknowledgment of his belief in the efficacy of atonement.

His confession did not suit his priestly attendants, and they persecuted him in his sore affliction with threats and denunciations, if he failed to make it fuller. It was in reply to a question in regard to this, when racked with pain and pressed for time to adjust his own business, that he turned, perhaps "petulantly," as you say, and made the remark,—"*In the name of God, sir, leave me to die in peace, and say no more to me about that man!*"

E. M. M.

[Salt is a good thing; and we are pleased to print the above saline criticism. We do not think, however, that the orthodoxy of THE INDEX will kill it.]

Mr. MacGraw is probably right about Voltaire, and we regret any inferential injustice in our allusion to him. "Petulance" would be certainly excusable under such circumstances as are above described. But we wish to avoid being petulant in cold blood. If it is proper to "give the devil his due," it seems quite as proper to give his due to Jesus. We mean to give him that—no more, no less.—ED.]

"SABBATH DESECRATION."

EDITOR INDEX:—Inclosed I send you an article on "Sabbath Desecration" that I cut from to-day's *Watchman and Reflector*, of Boston. I hope you will find room for it, or a portion of it, in THE INDEX. It gives evidence that Orthodoxy is becoming conscious of the impending crisis. The Rev. Dr. Gardner asserts that "the resurrection of Jesus furnishes the basis of our Christian Sabbath." Is not this a retreat from the old position heretofore occupied by the Christian forces, that "God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made?" Then in another point I must charge the *Watchman and Reflector* with laxness in the "faith once delivered to the saints."

In those days when orthodoxy was a power in the land, the stake and the prison were the penalties for "Sabbath desecration;" but now this professed organ of the most Calvinistic sect proscribes the mild homœopathic dose of refusing "all patronage to lecture courses, or to lecturers themselves, chargeable with thus defiling the day of Christ." This will be alarming intelligence to Miss Anna Dickinson and George William Curtis, who are two of the prisoners at the bar under this indictment. This withdrawing of "patronage" is about the only weapon the spirit of the nineteenth century has left in the hands of these bigots; but this weapon is used with great dexterity, as many poor heretics have found to their pecuniary discomfort. Dr. Gardner and other ministerial "friends of Christ and his day" consider the withdrawal of "patronage" about the most severe thing that could happen to their profession, and the one thing more than all others that would induce them to abandon it; but possibly these "secular" preachers may be governed by other motives.

The rules these "Doctors" desire to lay down seem to be these:—

1st. None but ministers of Christ shall be permitted to address the people on the first day of the week; and—

2nd. If any persons, not such ministers, shall be permitted to speak on the "Sabbath," they must do it without compensation.

It is encouraging to learn that the "Dr." and his friends have determined "to arouse for the defence of this Gibraltar." Slavery never was much in danger of being abolished, until the South arose in its defence; and nothing is so encouraging to the friends of religious freedom, as to perceive that bigotry is becoming alarmed. But, friend Abbot, I have said

much more than I intended to in relation to this article. I leave it for your consideration.

Last Sunday evening the Radical Club of this city was addressed by one of its members, Mr. George Hinman, upon "The Origin of Man." Mr. Hinman is a mechanic in our city who makes no pretensions to public speaking; but he has read much, and he gave a lecture worthy to be repeated before a much larger audience. After the lecture, the Club was highly entertained by a short speech from Col. J. O. Martin, of Indianapolis. He stated that a Radical Club had just been organized in that city, and that such organizations were springing up throughout the West. The Colonel is an earnest, eloquent young man, and seems to have dedicated himself to the cause of progress. It would be well for the world if there were more such. Our meetings are so largely attended, that the Club are making arrangements for larger rooms. It commenced with five members, and now has about seventy. Much interest is being awakened here. Rev. S. M. Calthrop, of the Unitarian Church, visits the Club every Sunday evening after his service, and takes part in the discussions. And he is a very valuable accession. Rev. Mr. Mundy also often takes part in the meetings. Next Sunday evening, the Rev. F. Arnold, an able M. E. Minister of this city, has agreed to address the Club on "The New Birth." Other ministers have also consented to address the Club soon.

The Club is provided with an organ, and we have good music at our meetings.

We hope to have a long list of subscribers for THE INDEX, the coming year. A lady, a member of the Club, is getting up a subscription list; and she is resolved to get at least fifty names, so as to get the prize offered. She informed me to-day that she had obtained about half that number. I see you are to be in Boston in February. You must stop once and give us a lecture in Syracuse.

Yours Truly, H. L. GREEN.

[As we published quite lately an article from *Zion's Herald* similar in character to the one enclosed by Mr. Green, we are obliged to be content with that. It would be pleasant to have more space at our command; and if all our friends should be as energetic as the lady above referred to, we should be able to increase it.—Ed.]

"A SAMPLE OF PRIESTLY INTOLERANCE."

NEW YORK, Dec. 30, 1870.

F. E. ABBOT:

Dear Sir:—I enclose slips from the New York *Times* of yesterday, regarding a matter in which I hope you will take great interest, editorially and otherwise.

I think the *Times* article a good Free Religious production, and worthy to be immortalized in the columns of THE INDEX.

Can there not be a Church where actors may be consistently welcomed in life as well as in death?

Do they not sometimes teach moral lessons, or is everything connected with the stage false and hollow? Shall we treat the good and bad alike, or take the narrow Church view, and condemn them all alike?

I am, sir, respectfully,

"A NEW YORK FRIEND."

"There is a clergyman in this city who, when lately asked to read the burial service over a dead man, declined, on account of the profession which the deceased had followed in his lifetime. Most people may have supposed that this kind of intolerance—perhaps the most revolting and indecent that the human mind can conceive—was a thing of the past. But human bigotry and stupidity never become obsolete—they are only held in check by public opinion. There are Jesuits who would gladly revive all the horrors of the Inquisition, and would have a better relish for their dinners if they could send a few unbelievers to the stake for the good of their souls. We do not hear of so many cases of priestly intolerance as formerly, not because the appetite for intolerance has died out, but because people are a little more afraid of public exposure than they used to be. But, as we have said, New York can boast of one clergyman who does not fear to provoke the indignation and contempt of his fellow-men. A certain friend of a dead man went to him the other day, and asked him to perform the last offices of the Church over the body. The minister declined, because of the calling the deceased had pursued.

The name of this minister is Rev. William T. Sabine, and the dead man over whom he refused to read the funeral service was the late George Holland, the actor. The deceased had borne through life an excellent character,—he had, among other things, earned his living honestly, had brought up his children honorably, had tried as well as he could to do credit to the calling which he followed. None of us can do much more than that, no matter what we may call ourselves,—and not all of us do so much. But Mr. Holland had committed an unpardonable sin in the eyes of Rev. William T. Sabine,—he had earned his living by trying to please the public on the stage. For this offence, in the eyes of a Christian minister, he was fit only to be burned like a dog, and his surviving relatives were to be denied those last consolations of religion which we are accustomed to think even murderers, standing at the foot of the gallows, have a right to ask. We may think what we please of any man's profession during life,—but to follow

him with resentment after death on account of it, to pronounce a decree that he is fit only for the bottomless pit, and that no word of a Redeemer's love or of the Resurrection should be pronounced over his grave,—there is something so horrible in all this that we can scarcely believe it has really occurred in our own day and our own city. It is like the insolent profanity of a priest of the Middle Ages. Who is it that has a right to pronounce a judgment on his brother's soul? Rev. Mr. Sabine comes forward in answer to that question and tells us that *he* is the man. He can tell by a man's occupation whether he is entitled to Christian burial or not. He stands wrapped in a cloak of bigotry, which he mistakes for the mantle of infallibility, and presumes to anticipate the unerring judgment to be pronounced at that bar before which he, as well as the "wicked actor," must one day be arraigned. Mr. Sabine is an anachronism. He should have lived in the days when no harm was thought of using the rack and the thumb-screw as stimulants to men's religious faith. As it is his lot to live in the nineteenth century, he ought either to accommodate himself to its tone of thought, or at least retire from a church upon which he brings discredit. The son of the late Mr. Holland might well have addressed him in the words of *Laertes*, slightly modified—written by a man who was an actor, and lies buried within a Christian church, a fact which Mr. Sabine has doubtless often reflected upon with a shudder:—

"I tell thee, churchly priest,
A ministering angel shall my 'father' be,
When thou liest howling."

"A representative of the *Times* called on Rev. Mr. Sabine yesterday, with a view of ascertaining his version of his refusal to read the service for the burial of the dead, in Mr. Holland's case. The following conversation ensued:—

Reporter—Will you please furnish me with your statement in regard to a request for your attendance as a clergyman at the funeral of the late Mr. George Holland, of Wallack's Theatre?

Mr. Sabine—A gentleman visited me on Thursday last, I think, and desired to have me officiate at a burial. He mentioned the name of one of my lady parishioners as a sort of introduction to me. I told him that I was willing to officiate at the funeral. The gentleman subsequently said that it was fair that I should know all the circumstances, as he understood that some clergymen objected to taking part at the obsequies of a play-actor. He said that the deceased was a play-actor.

Reporter—What answer did you make, Mr. Sabine?

Mr. Sabine—I said that I had a distaste for officiating at such a funeral, and that I did not care to be mixed up in it. I said to the gentleman that I was willing to bury the deceased from his house, but that I objected to having the funeral solemnized at church.

Reporter—Did you recommend Mr. Jefferson to visit any other clergyman?

Mr. Sabine—Was it Mr. Jefferson who called on me?

Reporter—Yes, sir.

Mr. Sabine—He did not give me his name, but I thought that he was an actor. I told him that he might obtain the church around the corner from mine for the funeral service. I had read in the newspapers that funerals of actors had taken place at Mr. Houghton's church.

Reporter—Is it one of the laws of the Protestant Episcopal Church that a deceased theatrical performer shall not be buried from the church?

Mr. Sabine—It is not. But I have always warned the professing members of my congregation to keep away from theatres and not to have anything to do with them. I don't think that they teach moral lessons.

Reporter—Are Episcopal clergymen generally opposed to burying an actor from a church?

Mr. Sabine—I cannot speak for any except myself. I cannot tell whether Dr. Tyng or Dr. Sabine would object if they were asked. One clergyman told me yesterday that he would have refused, if he had been called on.

Reporter—Would you decline to bury an actor from your church, if you were asked to do so at the present time?

Mr. Sabine—I think I would.

Reporter—Did Mr. Jefferson, on hearing you announce that Rev. Dr. Houghton might officiate at the funeral, say,—"God bless that little church around the corner?"

Mr. Sabine—He did not. I think his remark was,—"All credit to that little church."

Rev. J. J. Lewis, of Boston, relates an anecdote of Father Taylor, who rebuked a Methodist brother who remarked that Theodore Parker was lost, by saying,—"Don't mention it, then, for if it is so, and the fact should become generally known, the tide of emigration would soon set in that direction."

The literary arena is evidently overthronged. The other day a gentleman sent a manuscript to a certain monthly magazine, and received in reply the following note,—"The editor will not be able to glance at your MS. for several years. It is now at my office awaiting your wishes."

"I have just had the exquisite pleasure," observes one Chinese father to another, "of beholding your pile-of-volumes-son and your string-of-rubies-daughter." "Nay," responds the other, with infinite humility, "dog-of-a-son have I none, though a bambooble-cat-of-a-daughter I have."

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ADVERTISEMENTS.

THE INDEX PROSPECTUS FOR 1871.

THE INDEX was established in November, 1869, and is just closing its first yearly volume.

We deem it proper, therefore, to submit the following PROSPECTUS of Volume II for 1871, and ask the friends of the cause it represents to make active efforts to increase its circulation and usefulness. There is quite a large number of persons in almost every community, both in the church and out of it, who would subscribe for such a paper, if the matter was properly presented to them, and especially if they were urged a little to do so by a neighbor. We cannot afford to send out travelling agents, nor would they succeed so well in getting names as persons of local influence. We therefore have determined to use the funds it would cost to get our paper before the people, in another way, namely, in the purchase of articles of value to be given as premiums to those who make up lists of subscribers; thus presenting to the friends of free thought and pure religion the double motive of doing good and getting paid for it.

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The Index,

A WEEKLY PAPER DEVOTED TO
FREE RELIGION.

FRANCIS ELLINGWOOD ABBOT, EDITOR.

OCTAVIUS BROOKS FROTHINGHAM,

THOMAS WENTWORTH HIGGINSON,

WILLIAM J. POTTER,

RICHARD P. HALLOWELL,

EDITORIAL CONTRIBUTORS.

MODERN PRINCIPLES:

A SYNOPSIS OF FREE RELIGION.

[The following outline is offered as a purely individual interpretation of the free religious movement, it being proper to state that few, if any, of its other friends will wholly agree with it.—Ed.]

I. CHRISTIANITY AS A SYSTEM.

1. Regarded as to its universal element, Christianity is a beautiful but imperfect presentation of natural morality.

2. Regarded as to its special element, Christianity is a great completed system of faith and life—a coherent body of doctrines logically developed and organized as an historical power by the Christian Church. It claims absolute control over the collective life of society and the outward and inward life of the individual. It rests this claim on the supernatural revelation of the will of God; that is, on the principle of DIVINE AUTHORITY.

3. The chief features of this system are the doctrines of the Fall of Adam, the Total Depravity of the human race, the Everlasting Punishment of the wicked, and Salvation by Christ alone. Through the transgression of the first man, all human beings lie under the consuming wrath of God, and are condemned to an everlasting hell, from which the only escape is by the Atonement of Christ.

4. This system demands absolute and unreasoning submission from the human mind. It teaches that doubt is sin, and that disbelief is damnation. It everywhere condemns freedom of thought, and persecutes it in proportion to its power. It is the worst enemy of liberty, science, and civilization, because it is organized DESPAIR OF MAN.

II. FREE RELIGION AS A SYSTEM.

5. Free Religion is a great and growing system of ideas, hitherto very imperfectly developed, but destined to become embodied in a world-wide Commonwealth of Man. It will claim absolute control over the collective life of society and the outward and inward life of the individual. It will rest this claim on the natural perception of truth by the universal reason of the race; that is, on the principle of HUMAN FREEDOM.

6. The chief features of this system are the supremacy of liberty in all matters of government, the supremacy of science in all matters of belief, the supremacy of morality in all matters of conduct, and the supremacy of benevolence in all social and personal relations. It puts the Church on the level of all other institutions, the Bible on the level of all other books, the Christ on the level of all other men, leaving them to stand or fall by their intrinsic merits or demerits.

7. This system encourages the largest activity of the human mind, and asks no assent that can be withheld. It is the best friend of progress of every kind, because it is organized FAITH IN MAN.

III. ANTAGONISM OF THE TWO SYSTEMS.

8. Between these two great systems there exists an absolute conflict of principles, aims,

and methods. The one ruled the world in the Dark Ages of the past. The other will rule the world in the Light Ages of the future. Their battle-ground is the Twilight Age of the present.

9. Free Religion emphasizes the *Unity of the Universe*, the *Unity of Mankind*, the *Unity of the Person*, and the *Unity of the Unities*.

IV. THE UNITY OF THE UNIVERSE.

10. Nature is an organic, living whole. All things are in harmony as parts of a perfect cosmos. All phenomena, physical and spiritual, are correlated in the unity of a perfect order.

11. The laws of Nature are elements of one underlying, all-permeating, all-comprehensive system of Law. Fixed and inviolable, from eternity to eternity they know no change. The belief in miracle is an infinite delusion.

12. The forces of Nature are modes of one omnipresent Energy, illimitable, uncreatable, indestructible—the cause of all metamorphoses and the life of all that lives.

13. Thus Nature is infinitely *many* in her phenomena, and absolutely *one* in her order, laws, and forces.

V. THE UNITY OF MANKIND.

14. The origin of the human race is one, in virtue of a common descent from inferior types of being.

15. The nature of the human race is one, in virtue of the universal possession, in varying degrees, of the same fundamental faculties.

16. The destiny of the human race is one, in virtue of a slow but constant progress towards a universal and perfect civilization.

17. The human race ought to be a political unit, as a universal Republic of Republics based on the principle that the liberty of the individual is absolute except as limited by the equal rights of all individuals.

18. The human race ought to be a social unit, as a universal Co-operative Union based on free industry and free commerce,—labor and capital being reconciled by the education of ignorance and the reformation of selfishness.

19. The human race ought to be a religious unit, as a universal Brotherhood of Man based on faith in human nature and love for all human beings.

20. Thus the human race is one in origin, nature, and destiny; and it ought to be one politically, socially, and religiously.

VI. THE UNITY OF THE PERSON.

21. Every human being is an independent consciousness, manifesting itself on the one hand in numerous unlike faculties (sensation, perception, locomotion, passion, affection, will, reason, conscience, etc.,) and manifesting itself on the other hand in the absolute unity of personality (the *I*).

22. Every human being ought to develop the unity of personality into the unity of character, based on the principle that the liberty of every faculty is absolute in the exercise of its natural function.

23. The unity of character requires that the Intellect shall make experience its point of departure, reason its road, knowledge its goal, and the love of truth its inspiration and guide; that it shall count all questions open that are not shut by positive demonstration; that it shall reject all answers which have no better basis than ignorant assumption or dogmatic authority; and that it shall seek answers to all questions through the patient study of universal Nature according to the laws of scientific thought.

24. The unity of character requires that the Conscience shall govern all personal action by absolute and universal moral ideas (truthfulness, justice, benevolence, purity, honor, integrity, self-respect); that it shall speak in all places and at all times with the voice of absolute command; that it shall shine like a sun that never sets, flooding the soul with the light of an ever-beautiful ideal; that it shall unsparingly rebuke every betrayal of the right, encourage fidelity to it by approving smiles, and waken deathless aspiration towards it by unveiling the eternal possibility of virtue; and that it shall make the welfare of all a private duty to each, thus consecrating the private life to the public good.

25. The unity of character requires that the Affections shall irradiate life in all its relations with the splendor of unselfish love; that they shall make manhood more manly and womanhood more womanly by blending them in one pure and happy home; that they shall dignify existence with noble friendships; that they shall deepen the joy and lighten the grief of others by respectful and tender sympathy; that they shall reverence the good and pity the evil in every human soul, and broaden out into a mighty and self-forgetful love of universal man.

26. The unity of character requires that the Will shall serve the conscience and reason, and know no other law; that it shall master the passions, and confine them to their lawful functions; that it shall be incorruptible in this servanthip, and unconquerable in this mastership; and that thus, harmonizing the animal and the spiritual, it shall bring the entire man into harmony with the laws of Nature.

27. The unity of character requires that the Sentiments and Imagination shall soar to the beautiful and sublime, and never trail their wings in defiling mire; that they shall venerate the truly venerable, delight in the magnificence of universal Nature, and thrill to its mysterious life; that they shall recognize the infinitude of the unknown, and add to the clear insights of science the deep glow of poetry and the deeper reverence of worship.

28. Thus the individual is one in the unity of personality, and ought to be one in the unity of a free, powerful, and self-harmonized character.

VII. THE UNITY OF THE UNITIES.

29. The Unity of the Universe is repeated in miniature in the ideal Unity of Mankind; and the ideal Unity of Mankind is repeated in miniature in the ideal Unity of the Person. The macrocosm is mirrored in the microcosm.

30. The great inspiration of the nineteenth century is faith in these ideal unities as possible in fact. Its faith in Man is part of its faith in universal Nature; and its faith in universal Nature includes and necessitates its faith in Man.

31. The great endeavor, half-conscious though it be, of the nineteenth century is thus to reproduce the eternal harmony of Nature in the life of the race and the life of the individual,—to create a civilization grounded on universal reverence for freedom, truth, and the equal rights of all mankind.

32. The Universe is Many in One, and One in Many. Such also will be Humanity, when its ideals shall have been realized in the world and in the soul. The national motto of America has become the great watchword of the ages—

E PLURIBUS UNUM.

CHRISTIANITY AND CIVILIZATION.

[Read to the First Independent Society of Toledo, Dec. 18, 1870.]

"In the first two centuries of the Christian Church the moral elevation was extremely high, and was continually appealed to as a proof of the divinity of the creed. In the century before the conversion of Constantine, a marked depression was already manifest. The two centuries after Constantine are uniformly represented as a period of general and scandalous vice. The ecclesiastical civilization that followed, though not without its distinctive merits, assuredly supplies no justification of the common boast about the regeneration of society by the Church. That the civilization of the last three centuries has risen in most respects to a higher level than any that had preceded it, I at least firmly believe; but theological ethics, though very important, form but one of the many and complex elements of its excellence. Mechanical inventions, the habits of industrialism, the discoveries of physical science, the improvements of government, the expansion of literature, the traditions of Pagan antiquity, have all a distinguished place, while, the more fully history is investigated, the more clearly two capital truths are disclosed. The first is that the influence of theology having for centuries benumbed and paralyzed the whole intellect of Christian Europe, the revival, which forms the starting-point of our modern civilization, was mainly due to the fact that two spheres of intellect still remained uncontrolled by the sceptre of Catholicism. The Pagan literature of antiquity and the Mohammedan schools of science were the chief agencies in resuscitating the dormant energies of Christendom. The second fact, which I have elsewhere endeavored to establish in detail, is that during more than two centuries the decadence of theological influence has been one of the most invariable signs and measures of our progress. In medicine, physical science, commercial interests, politics, and even ethics, the reformer has been confronted with theological affirmations which barred his way, which were all defended as of vital importance, and were all in turn compelled to yield before the secularizing influence of civilization."

LECKY, *History of European Morals*, Vol. II, pp. 17, 18.

"The first Christian Emperor transferred his capital to a new city, uncontaminated by the traditions and the glories of Paganism; and he there founded an empire which derived all its ethics from Christian sources, and which continued in existence for about eleven hundred years. Of that Byzantine Empire the universal verdict of history is that it constitutes, without a single exception, the most thoroughly base and despicable form that civilization has yet assumed."

Ibid. Vol. II, p. 13.

"The condition of the Western Empire was somewhat different. Not quite a century after the conversion of Constantine, the Imperial City was captured by Alaric, and a long series of barbarian invasions at last dissolved the whole framework of Roman society, while the barbarians themselves, having adopted the Christian faith and submitted absolutely to the Christian priests, the Church, which remained the guardian of all the treasures of antiquity, was left with a virgin soil to realize her ideal of human excellence. Nor did she fall short of what might be expected. She exercised for many centuries an almost absolute empire over the thoughts and actions of mankind, and created a civilization which was permeated in every part with ecclesiastical influence. And the dark ages, as the period of Catholic ascendancy is justly called, do undoubtedly display many features of great and genuine excellence. In active benevolence, in the spirit of reverence, in loyalty, in co-operative habits, they far transcend the noblest ages of Pagan antiquity; while in that humanity which shrinks from the infliction of suffering they were superior to Rome, and in respect for chastity to Greek civilization. On the other hand, they rank immeasurably below the best Pagan civilizations in civic and patriotic virtues, in the love of liberty, in the number and splendor of the great characters they produced, in the dignity and beauty of the type of character they formed. They had their full share of tumult, anarchy, injustice, and war, and they should probably be placed, in all intellectual virtues, lower than any other period in the history of mankind. A boundless intolerance of all divergence of opinion was united with an equally boundless toleration of all falsehood and deliberate fraud that could favor received opinions. Credulity being taught as a virtue, and all conclusions dictated by authority, a deadly torpor sank upon the human mind, which for many centuries almost suspended its action, and was only broken by the scrutinizing, innovating, and free-thinking habits that accompanied the rise of the industrial republics of Italy. Few men who are not either priests or monks would not have preferred to live in the best days of the Athenian or of the Roman republics, in the age of Augustus or in the age of the Antonines, rather than in any period that elapsed between the triumph of Christianity and the fourteenth century."

Ibid. Vol. II, pp. 15, 16.

"The more carefully the Christian legislation of the Empire is examined, and the more fully it is compared with what had been done under the influence of Stoicism by the Pagan legislators, the more evident, I think, it will appear that the golden age of Roman law was not Christian but Pagan. Great works of codification were accomplished under the younger Theodosius and under Justinian; but it was in the reign of Pagan Emperors, and especially of Hadrian and Alexander Severus, that nearly all the most important measures were taken redressing injustice, elevating oppressed classes, and making the doctrine of the natural equality and fraternity of mankind the basis of legal enactments. Receiving the heritage of these laws, the Christians no doubt added something; but a careful examination will show that it was surprisingly little. In no respect is the greatness of the Stoic philosophers more conspicuous than in the contrast between the gigantic steps of legal reform made in a few years under their influence, and the almost insignificant steps taken when Christianity had obtained an ascendancy in the empire, not to speak of the long period of decrepitude that followed. . . . The most prominent evidence, indeed, of ecclesiastical influence in the Theodosian code, is that which must be most

lamented. It is in the immense mass of legislation intended on the one hand to elevate the clergy into a separate and sacred caste, and on the other to persecute, in every form and with every degree of violence, all who deviated from the fine line of Catholic orthodoxy."

Ibid. Vol. II, pp. 44-46.

"Damascus had been the seat of empire under the Omniades; it was removed by the succeeding family to their new city of Bagdad. There are not any names in the long line of Khalifs, after the companions of Mahomet, more renowned in history than some of the earlier sovereigns who reigned in this capital, Almansor, Haroun Alraschid, and Almamun. Their splendid palaces, their numerous guards, their treasures of gold and silver, the populousness and wealth of their cities, formed a striking contrast to the rudeness and poverty of the western nations in the same age. In their court, learning, which the first Moslem had despised as unwelcome or rejected as profane, was held in honor. The Khalif Almamun, especially, was distinguished for his patronage of letters; the philosophical writings of Greece were eagerly sought and translated; the stars were numbered, the course of the planets was measured; the Arabians improved upon the science they borrowed, and returned it with abundant interest to Europe in the communication of numeral figures and the intellectual language of algebra."

HALLAM, *View of the State of Europe during the Middle Ages*, p. 252.

"I am very much disposed to believe, notwithstanding what seems to be the general opinion, that Mahomet had never read any part of the New Testament. His knowledge of Christianity appears to be wholly derived from the apocryphal gospels, and similar works. He admitted the miraculous conception and prophetic character of Jesus, but not his divinity or pre-existence."

Ibid. p. 250, (note).

"This, then, was the first and principal effect of the Crusades, a great step towards the enfranchisement of mind, great progress towards more extensive and liberal ideas. . . . They [the Crusaders] also found themselves in juxtaposition with two civilizations, not only different from their own, but more advanced—the Greek on the one hand, and the Mohammedan on the other. . . . It is curious to observe in the old chronicles the impression which the Crusaders made upon the Mussulmans; these latter regarded them at first as barbarians, as the rudest, most ferocious, and most stupid class of men they had ever seen. The Crusaders, on their part, were struck with the riches and elegance of manners of the Mussulmans."

GUIZOT, *History of Civilization*, Vol. I, p. 154.

"We know, indeed, that Bagdad and Cordova became celebrated for all graceful refinements, for letters, even for toleration. We know that Science, physical and metaphysical, became a distinctive mark of the Arabians."

F. D. MAURICE, *Religions of the World*, p. 13.

"He [the Khalif Almamun] was not ignorant that they are the elect of God, his best and most useful servants, whose lives are devoted to the improvement of their rational faculties. . . . The teachers of wisdom are the true luminaries and legislators of a world which, without their aid, would again sink in ignorance and barbarism."

ABULPHARAGIUS [the Arabian historian, born A. D. 1226], quoted in GIBBON'S *Decline and Fall of the Roman Empire*, Vol. V, p. 301.

"There was formed at the same time, in the heart of the Roman society, a society of a very different nature, founded upon totally different principles, animated by different sentiments, a society which was about to infuse into modern European society elements of a character wholly different; I speak of the Christian Church. I say, the Christian Church, and not Christianity. At the end of the fourth and at the beginning of the fifth century, Christianity was no longer merely an individual belief—it was an institution; it was constituted; it had its government, a clergy, an hierarchy calculated for the different functions of the clergy, revenues, means of independent action, rallying points suited for a great society, provincial, national, and general councils, and the custom of debating in common upon the affairs of the society. In a word, Christianity, at this epoch, was not only a religion—it was also a Church."

Had it not been a Church, I cannot say what might have happened to it amid the fall of the Roman Empire. I confine myself to simply human considerations; I put aside every element which is foreign to the natural consequences of natural facts; had Christianity been, as in the earlier times, no more than a belief, a sentiment, an individual conviction, we may believe that it would have sunk amidst the dissolution of the Empire, and the invasion of the barbarians. In later times, in Asia and in all the north of Africa, it sunk under an invasion of the same nature, under the invasion of the Moslem barbarians; it sunk then, although it subsisted in the form of an institution, or constituted church. With much more reason might the same thing have happened at the moment of the fall of the Roman Empire. There existed, at that time, none of those means by which, in the present day, moral influences establish themselves or offer resistance, independently of institutions; none of those means whereby a pure truth, a pure idea obtains a great empire over minds, governs actions, and determines events. Nothing of the kind existed in the fourth century to give a like authority to ideas and to personal sentiments. It is clear that a society strongly organized and strongly governed was indispensable to struggle against such a disaster, and to issue victorious from such a storm. I do not think that I say more than the truth in affirming that at the end of the fourth and the commencement of the fifth centuries it was the Christian Church that saved Christianity; it was the Church with its institutions, its magistrates, and its power, that vigorously resisted the internal dissolution of the Empire and barbarism; that conquered the barbarians and became the bond, the medium, and the principle of civilization between the Roman and barbarian worlds. It is, then, the condition of the Church rather than that of religion,

properly so called, that we must look to, in order to discover what Christianity has, since then, added to modern civilization, and what new elements it has introduced therein. What was the Christian church at that period?"

GUIZOT, *History of Civilization*, Vol. I, pp. 82-84.

In my last lecture, I referred to the fact that the earliest civilizations have been found in the tropics, the highest in the temperate zone; and found a sufficient cause for this fact in the superabundance of cheap food in tropical climates, which tends to create a premature and speedily arrested social development. A surplus of food stimulated population, and thereby reduced wages; and the wealth acquired, falling into few hands, became the foundation of social inequalities which destroyed the liberty of the people, and established a system of caste which rendered true civilization impossible. Having next defined true civilization as the practical reconciliation of the unity of the race with the liberty of the individual, so as to ensure at the same time universal progress and universal order, I endeavored to apply this standard in determining the character of the causes which have produced European and American civilization. Modern society being, as it were, twisted of three principal strands, Græco-Roman civilization, Germanic barbarism, and Christianity,—or rather being a stream flowing from these three fountain-heads,—I tried to sketch briefly what it has derived from each of these. Greek individualism, or the emphasis of the natural development of the individual, and Roman imperialism, or the emphasis of the public life of the race, I considered to be the great principles transmitted from Pagan antiquity; while a true conception of personal independence, irrespective of citizenship in a petty State or a vast Empire, seemed to be absent from it. This missing element, however, I found in the Northern barbarism which at last overflowed the exhausted civilization of Rome like an inundation of the Nile. Out of this sentiment of personal independence, combined with the peculiar clannishness of the barbarians, grew the great feudal system of the Middle Ages, which, however crudely, foreshadowed the true theory of political life as finally established in the American Republic.

It remains to-day, therefore, to discover the part played by Christianity in the slow development of Western civilization. Its influences have been and are so complex, that I cannot pretend to do more than give the barest outline of my thought, and must leave unstated most of the facts on which I base it. I will begin by emphasizing a distinction between the universal and special elements of Christianity which has been already made in the "Fifty Affirmations," but which has nevertheless failed to win the attention it must yet receive from philosophical students of religion.

By the universal element of Christianity, I mean the moral principles and spiritual aspirations, sentiments, and affections which all other religions share with it in greater or less degree. The conviction of a profound, underlying oneness among all the world's great religions is in these days growing very deep and strong; and while it tends to enlarge human sympathies, and dissipate the mean jealousies and harsh, false antagonisms which have embittered the relations of unlike believers, it also tends for the time being to obscure the perception of fundamental and ineffaceable differences. Christian ethics, so far as valid for all times and climes, belong to that universal element of Christianity which is not Christian, but human, and is found substantially the same in all the other great faiths which have divided the world's allegiance. The Golden Rule, for instance, belongs to universal man, and has no more organic connection with Christianity than with Confucianism or Judaism. The universal element of Christianity is that in it which re-appears wherever the human conscience has spoken its commanding word, or the human heart has loved, suffered, or burned with inextinguishable aspirations for a higher life. It belongs to the human race, not to any historical religion.

The special element of Christianity, however, is dogmatic and ecclesiastical,—on the one hand a series of doctrines to be mentally assented to, and on the other a great institution enforcing these, and demanding to be obeyed and maintained in power. These constitute the Christian system, which, administered by an ecclesiastical hierarchy, appears in history as the Christian Church. If Christianity had not been a Church, it could never have survived the wreck of ancient society. Its ethics would not have saved it, even if far more perfect than was the fact. To its special element it owes its very existence as a religion, not only in human society as an historical power, but also in the individual soul as a moral and spiritual power. I find a strange inappreciation of this truth in a certain class of radical thinkers, who sympathize with the universal element of Christianity, but, lacking the historical consciousness, discard its special element as unessential and accidental.

The connection, however, between the universal and special elements of Christianity is an absolutely vital one. To sever it is at once to destroy Christianity as a religion, and deprive its name of all significance. Subtract the universal element—eliminate from Christianity its morality and inward spirit, leaving only the hard exterior of dogma, form, and institution,—and the most devoted Christian would at once exclaim—"Away with the corpse under ground!" But subtract the special element,—overthrow the moss-grown edifice of Christian theology

and Christian institutions,—and the universal element becomes a disembodied ghost, vanishing into thin air at the approach of light. A corpse or a ghost—such is Christianity, if once its universal and special elements are parted; in either case, dead beyond hope, so far as the living world of man is concerned. In truth, Christianity is a river, with definite sources, definite channel, definite mouth. What is a river? A lody of water, flowing ultimately into the sea between banks that determine its course. The universal element of Christianity is the water itself,—water, the same everywhere all over the globe, owing no allegiance to the banks it fertilizes, but passing onward to mingle with kindred drops in the depths of ocean, or to fall in showers upon the bosom of the earth. But the special element of Christianity is the banks that confine the water, and guide its course. What the river would be without its water or without its banks, such would be Christianity without its universal or its special element. Distinct yet inseparable, these two are equally essential to its existence as an active force in human history. Separate them—abolish either,—and only a memory will remain.

Now the influence of the universal element on civilization, so far as it can be isolated, has unquestionably been good; while the influence of the special element has been partly good and partly evil. The pure morality of the Church, although somewhat one-sided and incomplete, has been a blessing to mankind. Especially in the early ages of its history, it raised the character and conduct of the Christians so high as to excite the admiration even of their persecutors. From the time, however, that Christianity became the dominant religion of the world, this collective moral superiority ceased; and the day has long gone by when it was a *prima facie* proof of moral excellence to know that a man called himself a Christian. But it is impossible to consider the moral influence of Christianity as in fact separable from its special element. Christian morality is so indissolubly bound up with Christian doctrine, that it is always colored by it. Nay, more. The characters known in Christian history as the saintliest exhibitions of Christian morals have become such through the activity of specially Christian motives drawn from Christian theology. An impassioned love for Jesus, as Savior and Lord, lies at the root of their exceptional sanctity, and is, in Lecky's phrase, "the wellspring of whatever is best and purest in Christian life." There is, however, an embarrassing impropriety in speaking of "Christian morals." Morality is morality, universal and absolute; it deals with laws valid everywhere and always, and of unconditional obligation; it appeals solely to that which is universal in man, neither Christian nor extra-Christian, his moral nature; it lends itself to the service of no historical system. Hence the phrase "Christian morals" always implies that the command to do right is grounded on an appeal to motives drawn from the special element of Christianity, such, for instance, as the love of Jesus, the hope of heaven, or the fear of hell. In other words, morals can only become "Christian" by being filtered through Christian doctrine, and thus receiving from the latter a characteristic coloring.

The influence, therefore, of Christianity upon modern civilization has been neither purely moral nor purely theological, but a mixture of both. Christianity is not an abstraction, but has been a power in history BECAUSE IT HAS CAST UNIVERSAL MORALITY IN THE DEFINITE MOULD OF CHRISTIAN DOGMAS AND INSTITUTIONS. Our question thus resolves itself practically into the inquiry,—What has the CHRISTIAN CHURCH, the creation of the special element of Christianity, done for civilization?

At the period when Constantine assumed the imperial purple, the Christians numbered, according to Gibbon's estimate, only about one-twentieth of the population of the Roman Empire. But from that day the Christian Church aspired to the administration of the world. It soon achieved its end, and made the Emperors its tools. Guizot errs in imagining that the Church and the Empire had different principles. The dominant idea of Rome became the dominant idea of the Church, namely, the creation of a vast unity of the nations under one imperial government. Just as the minor kingdoms of the earth were swallowed up in the enormous Roman Empire, so were their jarring polytheisms swallowed up in the victorious Church. In fact, JESUS BECAME THE REAL EMPEROR OF ROME, AND HIS CHURCH THE REAL CUSTODIAN OF THE IDEA OF IMPERIALISM. The idea was all-inclusive; the fact, it is true, failed to embody it in completeness. Out of all the conflicting and heterogeneous elements of the Empire to construct an harmonious whole,—to create a public life consciously one and indivisible throughout the habitable globe,—this was the object of the Church, and it was also the object of the Empire. But while the Emperors aimed only at political unity, the Church aimed to add to this the unity of thought, of affection, and of will,—to complete the vast structure of political imperialism by creating, as its counterpart and fulfilment, a spiritual imperialism vaster still. True, the outward and the inward Empires were equally despotic; but if they had not corresponded to the wants of the time, neither could have existed. The point I wish to make clear and prominent is simply this, that the Roman Empire and the Roman Church were inspired by one and the same idea of absolute, universal imperialism; and that the Roman Church held it in a far higher and fuller and more thorough-going sense than the secular government. Though under the form of despotism, it seized and cherished with profound devotion the grand idea of the unity of man, and sought to mould human society throughout the world in accordance with it. The Church thus won

its amazing victory over Paganism because in reality it expressed, far better than Paganism, the secret aspiration of the Pagan heart,—because it was really more Roman than Rome itself.

Now when the Northern barbarians came in conquering hordes, and at last annihilated the secular Empire, they submitted without resistance to the ecclesiastical Empire. They destroyed the visible unity of the Western world; but their swords were powerless against its invisible unity. They conquered Rome; they were conquered by Rome's idea. Imperialism, apparently extinguished in the dismemberment of the Roman dominion, survived in a subtler form in the Church; and in the course of centuries it re-appeared even in outward form in the temporal triumph of the Papacy. Here we find the secular and ecclesiastical Empires practically united under a single head; and although the temporal power of the Popedom never equalled that of the Roman Emperors, its spiritual power obtained so vast a development that the Pope, as an actual sovereign, wielded at last a mightier than the imperial sceptre. During the Dark Ages, therefore, when the very idea of public or national life seemed to have faded from the world's consciousness, and when the great truth of the unity of man appeared to be irrecoverably lost, the Church still preserved it, and transmitted to modern times this sublime principle, the greatest legacy of Rome. For this service, the special element of Christianity—the Christian Theology and Church—is entitled to the lasting gratitude of mankind.

The idea of Imperialism, thus preserved, still survives in its ancient form. The Northern barbarians submitted to the spiritual sway of Rome, although in their own turbulent fashion. Their much-vaunted conquest of Rome was, in fact, never accomplished. That passionate love of personal independence which I have mentioned as the great contribution of Germanic barbarism to modern civilization, for long struggled blindly and uneasily against the absolute domination of Rome; but ecclesiastical cunning and ambition were more than a match for it. For many centuries after the so-called downfall of the Roman Empire, Roman imperialism still governed Europe under the form of the Christian Church; and the pride of its pretensions, perpetuated in the great Papal pontificate and the feeble imitation of this by the various Protestant sects, remains unabated today. It is well to note, in passing, that the imperialism of Charlemagne and the later imperialism of the Bonapartes, which sought to revive under changed conditions the ancient Roman Empire, were simple monstrosities, and failed because the true Roman Empire still survived in the Catholic Church. The counterfeit was detected by mankind.

Let me state this most important truth exactly as it is, however strange the statement may appear. Until Christianity has ceased to be the great, dominant, universally recognized religion of the Western world, it is in vain to attempt to write the history of the "Decline and Fall of the Roman Empire." The immortal work of Gibbon does but deal with the merest shell of the subject. THE ROMAN EMPIRE IS CHRISTIANITY. It is still a vast and powerful reality. It is not yet fallen. Its sway is somewhat weakened, but by no means destroyed. All the governments of the old world are still pledged to its support, and still maintain the clergy as the spiritual nobility of the Christian Church, the spiritual aristocracy in that invisible Roman Empire of which Jesus is the Emperor and the Head. Never was a blow aimed fairly at the roots of this enormous world-system of Christian Imperialism, until the government of the great American Republic was established on a purely secular basis. The American people dreamed not what they did. They builded better than they knew. The ultimate meaning of that fact is neither more nor less than the utter overthrow of Christianity as a great world-governing religion. That stern passion for freedom, *not merely political but personal*, which is the grandest trait of the Teutonic character, has fought with Rome from the earliest days of Christianity. Although it triumphed over Rome's political imperialism, it succumbed to her ecclesiastical imperialism, over which it won its first decisive victory in the founding of a purely secular government in the Western World. Here, friends, is the Roman Empire doomed to "decline and fall." We are the heirs of those old barbarians who but half did freedom's work. What they were too ignorant to do, the free-men of America, gradually educated by the influences of civil liberty, are destined to accomplish. Here is to be the tremendous death-struggle of Christian Imperialism with modern Republicanism; nor is the issue doubtful. And freedom's victory in America will be freedom's victory throughout the world.

To Protestants, and especially to Protestant liberals, I know that these statements must seem utterly and extravagantly wild. So completely habituated are they to look on Roman Catholicism as a *corruption* of Christianity rather than as a *development* of it, that, as Mr. Frothingham said last May in Boston,—“When Mr. Abbot says, Christianity culminates in Romanism, every Protestant nostril dilates with scorn.” So be it. For proof of my interpretation of Christianity, I appeal to the sober thought of posterity—to the enlarged experience of mankind. Compare with me the essential ideas of Roman Imperialism and of Christianity, and judge for yourselves how far I am right and how far Protestant nostrils are needlessly dilated.

The great ambition of Rome, during the later Commonwealth and the Empire, was to unite the known world under a single head. The union thus aimed at was purely political, nor was it ever absolutely realized. The conquest of the world was not so easily accomplished. But that was the aim steadily held

in view and, so far as the wonderful military genius of Rome could avail, successfully carried out. To unite and govern a whole world by a single will—that was the clear, strong, stern ambition of the Cæsars, the great dominant idea of the Roman Empire.

Now in what did this idea differ from that of the Christian Church? Let history, not transcendental philosophy, reply. The gradually developed object of the Christian Church was simply to mount the imperial throne, wield the imperial power in its own interest, and extend the authority of the imperial sceptre over the affections and thoughts of all mankind. That is, it aimed to unite the whole world in obedience to the will of the Christ, of whom the Church stood as the visible vicegerent. Without in the least curtailing the absolutism of the Empire, it aspired to add to this an equally absolute control of human minds, consciences, hearts, and wills. It simply aimed to make the Roman Empire internal as well as external, and thus enlarge its boundaries by removing all limits to its sway even in the depths of the human soul. The gradual elevation of the bishopric of Rome to the universal Papacy was the inevitable result and outward expression of this ecclesiastical ambition, which was itself the natural consequence of the fundamental Christian idea of the Messiahship. The union of the temporal and spiritual powers in one Supreme Pontiff, whose will was the law of God to all Christendom,—what is this but the development of ancient Roman Imperialism into mediæval Catholic Imperialism? That this development took place, is the plainest fact of history. That it was the logical and necessary result of the Christian idea, is the equally plain conclusion of common sense.

Now it is the great merit of Imperialism, both under its Pagan and its Christian forms, that it held fast to the great truth of the unity of man. Rebellion was the greatest of crimes under the one—schism the greatest of crimes under the other. But it is the great demerit of both forms that they utterly sacrificed human liberty. Rome, ancient and modern, stands in history for the UNITY OF MAN ON THE BASIS OF AUTHORITY. Christianity did but complete and realize the ideal of Paganism. Its greatest merit and its greatest demerit, each the simple expansion of the corresponding merit and demerit of the Pagan Empire, give us a direct reply to our question concerning the influence of Christianity, and in particular its special element, on civilization. Bearing in mind our previously accepted test of true civilization,—namely, the practical reconciliation of the unity of the race with the liberty of the individual,—we can state this reply with precision. True civilization will secure the UNITY OF MAN ON THE BASIS OF FREEDOM. So far, therefore, as Christianity held firm, during the chaotic disorganization of the Middle Ages, to the sublime fact of the UNITY OF MAN, it rendered to the cause of civilization a service of unspeakable value. But so far as it insisted on the principle of AUTHORITY and trampled on the principle of FREEDOM, it dealt to this cause a most dangerous and ghastly wound. History contains indubitable proofs that it both rendered this service and dealt this wound; and both are to be attributed to its special—that is, its dogmatic and ecclesiastical—element. Allow me to point out a few great leading facts which sustain my conclusions.

In the period succeeding the decay of the ancient Pagan or Græco-Roman civilization, the utter dissolution of society was threatened. Anarchy of the most terrible character seemed almost universal. At that period, when lawlessness had taken the place of law, and disorder that of order, the great truth to which Imperialism held fast was most urgently required; and it was then that Christianity rendered to mankind its greatest service. Liberty is always impossible where there is no law; and what society most sorely needed was a deep conviction of the unity of man. This the Church not only taught, but by its powerful organization did the utmost possible to realize. Besides softening the fierce and cruel manners of the times, which it did in virtue of its universal or moral element, Christianity by its special element also held aloft the banner of an indivisible oneness of the race in the "kingdom of God"—the "Church of Christ." Without the development of this sense of a common interest, Europe might have remained what savage America once was, a wilderness inhabited only by disconnected and warring tribes or clans. The feudal system alone, if not reinforced by the influence of a universal Christian Church, would probably have failed to develop itself into a group of great nations. The social forces were all centrifugal; Christianity alone played the part of a centripetal force. In this influence which it then exerted lay a public benefit whose magnitude it would be difficult to over-estimate; and for its good results all credit should be yielded to historical Christianity.

The first great manifestation of a public European consciousness, which had been thus quietly developing in the mediæval society, was the outbreak of the crusading fever, which continued from the eleventh into the thirteenth century. The Crusades were a great and well-nigh universal uprising of the peoples of Europe to rescue the tomb of Jesus from the hands of the Moslem or "infidels." Their origin was, as you see, to be found in the special element of Christianity—in the superstitious adoration of the Head of the Church. To the special element of Christianity, therefore, must be attributed, directly or indirectly, both the good and the evil of this fanatical enterprise. The results of the Crusades were, on the one hand, untold misery and waste of treasure and blood,—on the other hand, the development of a great European consciousness, the consequent en-

feeblerment of the feudal system, and a very beneficial contact with the superior Mohammedan civilization. Their general effect was to enlarge the activity, mental and otherwise, of the European populations, and pave the way for a brighter future.

The absolute supremacy of Christianity, in consequence of the Crusades, passed its zenith, and began to decline. The revival of learning by the discovery of the ancient literature of Greece and Rome gave an enormous impulse to the new spirit of the times; modern industry began to be developed; printing was invented; gunpowder and the compass became known; Vasco de Gama discovered the passage of the Cape of Good Hope; Columbus and the Cabots discovered America; commerce received a wonderful impetus; science and art and philosophy took a fresh start from a higher vantage-ground. In short, the world was waking from its long slumber, and modern civilization was born. But in all this Christianity had no part. The Church had outgrown its chief usefulness, and become a hindrance. Henceforth the world had to fight it at every step.

At last came the Reformation, with its great insurrection of the human mind against the authority of the Church,—a movement which owed its origin and success to that indomitable spirit of independence transmitted by the barbaric North to its posterity, and destined now to fight once more across the seas the battle of human progress against the still surviving Roman Imperialism. Without being aware of the fact, Luther and Calvin rose in rebellion against the very cardinal principle of Christianity, that of blind submission to Authority; and consequently their protest in behalf of freedom was incomplete. Yet, partial as it was, it achieved momentous gains for civilization, and did incalculable service to humanity. From that day to this, the cause of man has been gaining ground against the cause of Christian Imperialism; yet the battle still continues, and has hardly yet begun to be fought about the capital point. The conflict, however, is deepening. Mankind are beginning to be aware that the Christian Church, so far from being a friend to modern civilization, is today its most potent and deadly enemy; and when that conviction has once become firmly rooted in the human mind, the triumph of free humanity will be assured. Christianity the cause of civilization? Preposterous, audacious claim! For centuries it has been the great obstacle to progress and reform in every field of human activity; and while I would not, and do not, forget the good influence of its universal element, I believe most profoundly that the influence of its special element is growing daily more obstructive, and must be destroyed at any cost.

I have thus tried to deal fairly but frankly with the theme I had to discuss. Without going at all into details, I have shown that Christianity is the Roman Empire outliving its time, and embodying the same fundamental principle of Imperialism—the Unity of Man on the basis of Authority—which was the life and inspiration of Pagan Rome. I have shown that true civilization will be the final establishment of the Unity of Man on the basis of Freedom, and that this is the fundamental principle of American Republicanism. Between these two, Roman Imperialism and American Republicanism, which, when carried up to the spiritual plane, re-appear as Christianity and Free Religion, I have shown that an irrepressible conflict exists, which must go on till one or the other is annihilated. The world will yet find itself forced to choose between them.

What, then, has Christianity contributed to civilization?

By its universal element, it has exerted in no small degree a softening and purifying influence over manners and morals; though even this has not been unmixed good. Even a truth may become a practical falsehood by excess of emphasis or disproportion of development; and the many-sidedness of modern morality has not been brought out by Christianity, which underrates the virtues of maturity and holds up a "little child" as its ideal.

By its special element, it has always affirmed the great principle of the unity of man, but has miserably mutilated this by admitting only a fraction of the race to its fellowship. It has sought to bring all men within its fold and thus make the unity of man a fact; but it has exacted submission to impossible claims, sought to subjugate human reason and human conscience, and scrupled at no time to use violence and persecution when it had the power. In a period of universal anarchy, ignorance, and degradation, its very despotism had some compensating advantages. But that period has passed. Every year widens the gulf between civilization and the Christian religion. Humanity today demands freedom—political, social, mental, religious—as its first and highest good; and it is freedom which Christianity can never without suicide concede. The unity of man which it seeks to realize in the great empire of the "Christ of God" over all human society, is stultified and destroyed by its principle of Authority, which can never secure this unity. In the present age of the world, Christianity chiefly contributes to civilization great and terrible obstacles; and it becomes daily plainer that, in proportion as these obstacles are overcome and the Christian Church is enfeebled in power, the gray dawn of the Golden Age is brightening into day.

Gerrit Smith's letter to Mr. Churchill on the San Domingo question is timely, brave, and true.

The Index.

JANUARY 21, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

THE CONFLICT COMING.

The proposed amendment to the Constitution of the United States by which the American government is to be based on the Christian religion and robbed of its chief jewel, religious liberty, has been brought before Congress by Senator Yates, of Illinois, in the shape of a memorial. A National Convention for pushing this "reform" will probably have been held in Philadelphia before this issue of THE INDEX reaches its readers. Meetings are also held in the churches, as in the Reformed Presbyterian Church in Cincinnati last week, for the same purpose. The country is on the eve of a great agitation of this question. The present attempts will probably fail. But new ones, and more powerful ones, will be made. There is no escaping this issue. Christianity is mustering its forces for open war against republican liberty, and the sooner the fact is recognized, the better. Fortunately, notwithstanding some inconsistencies of practice (such as the illegal appointment of public "Thanksgiving Days" by the President, and the payment of salaries to Christian Chaplains in Congress, National Asylums, the army, etc.), the precedents are on the side of religious freedom. For instance, in a treaty with Tripoli, concluded by the administration of George Washington, November 4, 1796, there occurs the following notable declaration:—

"AS THE GOVERNMENT OF THE UNITED STATES IS NOT IN ANY SENSE FOUNDED ON THE CHRISTIAN RELIGION; as it has in itself no character of enmity against the laws, religion or tranquillity of Mussulmen [Mussulmans]; and as the said States never have entered into any war or act of hostility against any Mahometan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries."

Not this treaty alone, but the whole theory of our republican government as well, will be unsettled and destroyed, if these fanatical efforts are to succeed. Americans must watch such movements. "Eternal vigilance is the price of liberty."

The names of persons to whom THE INDEX is desired to be sent during January are pouring in so fast—by fifties and even hundreds—that our editions of the early numbers of the second volume, though very large, cannot supply the demand. We shall be obliged to substitute other numbers in many cases, reserving enough copies of Nos. 54 and 55 to furnish to new subscribers. But we are glad to receive all the names that can be sent; and to each we will send four sample copies, including at least one number containing the "Modern Principles." If in any case our friends desire that four consecutive numbers of the present year should be sent to the addresses given, we will commence with the issue next succeeding our receipt of the order, and print enough extra copies to meet the demand. By all means let new names be sent in; for we regard this as one of the very best means of enlarging our circulation, and we renew our thanks to the friends who take the trouble of forwarding the names.

Mr. D. G. Francis, 17 Astor Place, New York, has issued a new and revised edition of Mr. Frothingham's "Child's Book of Religion." It is the product of a mind rich in religious sensibility. Poems of rare grace and beauty, selected or otherwise, abound in its pages. A whole cluster of charming legends, sure to interest children, sure also to require some judicious warnings against a too credulous acceptance, is given in the latter part of the book. A highly imaginative mind like Mr. Frothingham's, inclining always to seize the ideal truth and to disregard its wrappage, is apt to credit others with the same tendency, and to underrate the literalism of average childhood. Older readers, especially liberal people who are not bigoted in their liberality and who still enjoy the poetry of Christianity, will derive no little pleasure from these legends, and find them useful auxiliaries in cultivating the moral nature of children. The general influence of the book cannot fail to develop their religious sentiment, which we suppose to be one of the compiler's chief aims. There is time enough in later years for speculative thinking and exact science. Let childhood revel in its innocent dreams, and suck the honey of poetic fancies as freely from Christian mythology as from the "Arabian Nights;" but protect it in season from the germs of superstition. Fiction known to be such is food; fiction mistaken for truth is poison.

The "Science of Evil," by Mr. Joel Moody, of which advance sheets have been forwarded to us, is the work of an independent and original thinker, written in a trenchant and nervous style—in fact, more vigorous than accurate. The hasty glance which is all we have found leisure to give to it thus far has not qualified us to express an opinion on its merit as a whole; but we have seen enough to be convinced that the author has ideas worthy of very thoughtful consideration. Our attention has been especially arrested by the boldness with which he treats the subject of prostitution. This is the closing sentence:—"If prostitution must be struck, strike the man who patronizes in any manner the sale of woman's virtue." Published by Crane & Byron, Topeka, Kansas.

The free evening school for men and boys in Toledo is growing so rapidly that the number of teachers ought to be greatly increased. Beginning with seventy or eighty scholars, it had one hundred and eighty-two on the evening of Jan. 11. The attendance at the female schools is much less. *An earnest appeal is made by the Committee to the public for more teachers.* It is hoped that every competent person in the city who can give one evening a week to this greatly needed work will volunteer at once. It would be a shame to the community, if such an enterprise should languish for lack of instructors.

Mr. William Sharman, late minister of the Unitarian Society in Leavenworth, Kansas, has dropped the "Rev.," withdrawn from the Unitarian ministry on account of the action of the last National Conference, and assumed the editorship of the Leavenworth Times. We congratulate him on his manly protest, and wish him great success in his new line of labor. Before long, others will discover the impossibility of being free men in the Unitarian pulpit, so long as they entertain radical convictions. A little more non-conformity would invigorate the times.

THE HOSPITALITIES OF FAITH.

The critics of Free Religion meet its assertion of the universality of religious sentiments, ideas, and principles by urging the large hospitality which the Christian religion extends to them all. Yes, they say, religion is universal, and Christianity is the universal religion. Religious sentiments, ideas, principles, are diffused over the whole world; and Christianity proves itself to be the true religion because it contains them all. What true or good thing can be found elsewhere that is not found more justly stated in the faith of Christendom?

The Theist reads of the personal God, the Father "who maketh his sun to rise on the evil and the good, and sendeth his rain on the just and on the unjust." The Pantheist finds comfort in Paul's declaration that "In Him we live and move and have our being." The Transcendentalist reads with delight the eighth chapter of Romans. The Spiritualist can desire nothing better than the stories of transfiguration and resurrections, the accounts of opening heavens, visions of the departed, and voices from the invisible world. The Mystic has all he needs in the writings ascribed to the apostle John. The believer in the unity, the spirituality, the loving kindness, the careful providence of God, must be blind indeed if he misses in the New Testament an adequate expression of his persuasions. Immortality is there; recompense and retribution, justice and mercy are there. Confucius might find here his moral precepts; Zoroaster his conviction of the everlasting battle between light and darkness; Gautama Buddha his sense of the evil of animal desire, his passion for purity, and his aspiration after heaven. The Greek may feast his love of beauty on the vision of the Christ's unapproachable loveliness, and may satisfy his taste for speculation by the lofty reasonings of the fourth Gospel. The Roman finds an earnest affirmation of his reverence for law, both in its civil and its moral aspect. The Rationalist welcomes his principle in the injunction to "prove all things, and hold fast that which is good." The Calvinist is comforted with the promise of everlasting damnation. The Universalist rejoices in the Love that met death for all. The Naturalist and the Supernaturalist find, each, suitable text.

What hospitality could be larger? The Christ says the people from the East and the West, from the North and from the South, shall come into his kingdom. The shepherds and the sages, the kings and the peasantry, angels and brute beasts, met together in the stable, while the star stood in the heavens illuminating them all. There was room by the manger for all sorts and conditions of men,—for human and for seraphic beings. There is room in the Church for all sorts and conditions of souls,—for faiths rudimental and for faiths sublimated. The little child received all the gifts, the gold, frankincense and myrrh, and the field-flower which the shepherds may have stopped to pluck on their way. The Church receives all beliefs, the convictions of the most enlightened spirits, and the stammering confessions of the dark and doubting.

Now granting all this to be true, granting that Christianity opens its doors to all honest comers, and finds for them all entertainment in some parts of its large mansion, giving them straw or down to lie on, and a crust or something more succulent to eat, we do not perceive how the fact establishes the humanity

or proves the genuine hospitality of the faith. Indeed another interpretation may be put on the fact which not only sets the claim of generosity aside, but justifies the old deep-seated suspicion of exclusiveness.

It is a custom with some of the English nobility, and of old was a custom with the proudest feudal barons, to make an occasional feast to which all the tenantry were invited. The lord welcomed them to the castle; the lady said gracious words in the porch. There were amusements for the old people, and sports for the young; games for the lads, and gayeties for the maidens, and dances on the green sward for both. Bountiful tables were spread on the lawns, at which all sat down together. The lowliest were waited on, and the lordliest waited. Every appetite was gratified, and every taste consulted. The manors and parks were free, and every visitor was made to feel at home. On the next day, however, the gates were shut, the villagers toiled on the land, and eat black bread in their huts, and were given to understand that the welcome of the day before was an act of condescension on the part of their liege lord. The liege lord never visited their homes, or sat down to their tables, or confessed that they had anything that he had not, or admitted that he owed anything to them or could derive from them either entertainment or instruction, or shared with them the lessons of common human experience. He had all they had, and a good deal more. He could give them many things they had not. But they could give nothing to him; and if they possessed anything in common with him, it was valueless because it was a mere fragment, a detached morsel, of no intrinsic worth.

It is somewhat so with Christianity. It is glad to have the other religions come as guests and admire the splendor of its courts, the vastness of its preserves, the luxuriance of its gardens, the wealth of its galleries, the bountifulness of its board, the richness and variety of the costumes displayed by those who accept its hospitality. It will take pains to collect and exhibit what each loves best to see, and to provide for each the viands and the delicacies which each particularly enjoys. But she never reciprocates. It is one thing to be visited, quite another thing to visit; one thing to dazzle the world with your own wealth, another thing to admire others' possessions; one thing to accept the tribute of worship, another thing to pay it when it is due.

Will the "Christian" acknowledge that other believers have the same things that he has? Will he confess that other believers may perhaps have some things in greater perfection than he has them? Will he consent to visit them in their own land and do justice to their own productions? Will he esteem at their full worth the theism of India, the spiritualism of Persia, the philosophical insight of Greece, the moral dignity of Rome, the catholicity of Egypt, the social completeness of China, the rational breadth of Judæa? Will he render due meed of praise to the immortal Buddha, to Confucius, the "superior man" to whom the people of China do reverence, and whom the Emperor of those millions worships with all his court? Will he place Socrates where he belongs, neither trying to disparage his character, nor diminish his fame? Will he respect the slave Epictetus and the Emperor Marcus Aurelius as cordially as he would have done, had no Jesus ex-

isted to share the glory of their goodness? Will he take staff and scrip and reverently go on a pilgrimage to foreign shrines, confessing, as he kneels at them, the equal omnipresence of the divine spirit? Will he candidly acknowledge his indebtedness to Alexandria and Babylon, to Antioch and Corinth, to Athens and Rome? Will he thank Buddhism for this, Zoroastrism for that, Mosaism for the other? Platonism for this idea, Mithraism for this symbol, Brahmanism for that form? Will he rejoice in finding everywhere the elements and the demonstrations of the spiritual life, and now and then will he put himself in the attitude of a receiver? Will he condescend even to be a suppliant for a blessing which has been more richly bestowed on his neighbors than on himself? If he will not, his claim to generosity cannot be allowed; his boasted hospitality is delusive. He is not to be credited either with sympathy or with fairness; and, instead of praise for his magnanimity, he must not be surprised if he meets with blame for his superciliousness and pride.

The emotions of the devotees of some strange old faith on recognising his ancestral beliefs adopted by Christianity, may be akin to those of Italians or Spaniards on seeing the master-pieces of native art displayed in the Louvre. There they are, undoubted originals. They are in excellent company and well preserved. But it is exasperating to remember how they came to be where they are, and to be invited to the privilege of viewing them.

O. B. F.

RELIGION AND SCIENCE.

Some dozen years ago, while I was in Germany, an anecdote was being circulated of Humboldt which well illustrates the relative positions of the church and science of this age. Humboldt had been very critically sick, and the greatest solicitude was manifested in Berlin and throughout Germany with regard to the issue of the disease. After days of anxious waiting the public were informed that he was convalescent. Just at this time an evangelical ecclesiastical convention was in session at Vienna; and the clerical delegates, hearing the good news of Humboldt's probable recovery, sent him a telegraphic dispatch congratulating him that by the grace of God he had been brought through his severe illness and was being restored to health. Humboldt said, when the message had been read to him, "Send a reply thanking the Convention for the interest shown in my condition, and say that, through the natural vigor of my constitution and the skill of my good physician, my health is now nearly restored."

Here in a nutshell are presented the two sides of the question in the modern conflict between "religion" and "science;" on the one side *religion*, as represented in a Protestant clerical Convention, appealing to and upholding the idea of a power directly and specially intervening in the affairs of men without regard to fixed methods and laws; on the other side *science*, in the person of its greatest modern representative, maintaining the regularity and inviolability of natural law, and resting upon man's capacity to discover the same as the true basis of all human faith and activity.

Now there should be no conflict between these two things. Religion in its essence and deepest reality is as much a study and observance of law as is science; and science, when it comes to the bottom of its problems, touches with awe the same ground out of which re-

ligion springs. The conflict comes from religion not throwing off the habits of thought and speech that have come down from primitive faiths and are now out of place in this rational and scientific age. Religion insists still upon saying (religion, that is, in its ecclesiastical forms) that Humboldt recovered from his sickness through some providential power specially superadded to the vital processes of his physical nature and the skill of his physician, which power it calls the "grace of God." Science says that the grace of God, the divine energy and power, whatever it be in essence, that restored him to health, worked through the vital processes and laws of his natural constitution and the physician's knowledge and vigilance. And one of the worst features of the conflict is, that probably a majority of the clergymen at Vienna in their secret thought agreed with the statement of Humboldt, but, from some supposed ecclesiastical exigency, felt it necessary to repeat in public the traditional statement of theology.

W. J. P.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

SPENCER ON SPONTANEOUS GENERATION.

MR. ABBOT:—You directed my attention some time ago to Herbert Spencer's reply to your review of his *Principles of Biology*, in his pamphlet entitled *Spontaneous Generation*. I have read the reply, and on that, in connection with your article on the same subject in THE INDEX of Nov. 5, I make the following remarks. Your affirmation that,—"Whoever rejects the miraculous-creation hypothesis is necessarily driven to accept some form of the evolution [of life] hypothesis, unless he stolidly refuses to think; and whatever evidence is sufficient to discredit the former, by that very fact establishes the latter,"—may be true, but only in regard to those who accept the Nebular hypothesis to explain the origin of the globe; it cannot apply to those who reject both the Nebular and the miraculous-creation hypothesis.

Hugh Miller, in his *Footprints of the Creator*, admitted that the old anti-atheistic arguments cannot be brought to bear against the atheistical assertions of an infinite or eternal series of beings. Metaphysical Theology, he said, in his latest work, furnishes no arguments against them. It is geology only that furnishes irrefutable arguments. It shows from demonstrable facts that the infinite series of the atheist can have no place in modern science, and that the development (evolution) hypothesis is a mere dream, unsupported by a shadow of evidence; but he made the great misstatement that geology showed that every species of plant and animal that now lives upon the earth began to be during the tertiary period, and that not any of the species existed in the secondary period. The progress of geology now shows that this statement is utterly false; it also shows that species now existing cannot be distinguished from species which existed in strata of the primary period. Twenty-five years ago Miller assumed that about the present time "geological history would assume a very extraordinary form." It has done so; the facts it has now furnished show the absurdity of any conclusions which involve the idea that the beginnings of life have been discovered. Geological facts do not yet interfere with the idea that the series of living beings is eternal.

Spencer's form of the evolution hypothesis is very fairly stated by Prof. Tyndall in his address to the British Association on the *Scientific Use of the Imagination*. He there said,—"All our philosophy, all our poetry, all our science, and all our art—Plato, Shakespeare, Newton, and Raphael potentially existed in the fires of the sun." But he admitted that the evolution hypothesis is founded on uncertain data; and that the Nebular hypothesis is only probable, though, he said, there are the strongest grounds for believing that the earth, at first, was in either a nebulous or molten state, probably nebulous, and unfitted for life; but, he said, the questions are, did creative energy pause until the nebulous matter was condensed, and the earth fitted to sustain life, and then send forth the fiat—"Let life be?"—or were all organisms, ignoble and noble emotion, intellect, and will latent in a fiery cloud? Does life belong to what we call matter, or is it an independent principle inserted into matter when physical conditions permitted the development of life? The notion, says Tyndall, that the consciousness of today is evolved out of unconscious primeval mist may be too monstrous to be held by any sane mind, but, he says, in the spirit of a Free Religionist, it is not to be contemptuously flouted, or denounced as wicked; it is compatible with a belief in all the Christian virtues, and leaves the mystery of the universe unsolved, for we know nothing of the reality of matter or spirit.

As Spencer assumes in his evolution hypothesis that the successive forms of existence are the result merely of re-distributions of matter and motion, it seemed to me to be a necessary inference from the hypothesis stated in his *Principles of Biology*, that he should accept some form of the doctrine of what is called spontaneous generation. His announcement of having no belief in the doctrine, taken in connection with the fact that he did not explain his idea of the genesis of organic matter, and of the germs of organized existences, but merely assumed their existence, did warrant your affirmation that he could not evade the admission of an absolute commencement of organic life or a first organism; and that in denying the doctrine of spontaneous generation he denied that the first organisms were evolved out of the inorganic world. Spencer replied to you that it is not necessary to suppose an absolute commencement of organic life, or of a first organism; that the conception of spontaneity is wholly incompatible with the conception of evolution; and that no form of evolution, inorganic or organic, can be spontaneous. I do not know whether his explanation of how inorganic matter has been gradually transformed into organic matter satisfies you as to his consistency, or if you think that his inductions from the experience of organic chemistry, and from the observations of biologists, enable us to conceive how organic compounds were evolved from inorganic matter, and how by a continuance of the process the nascent life displayed in these compounds became gradually more pronounced, having higher organic forms, and manifesting emotion, intellect, and will. Spencer thinks his explanation probable, though, he has said, that every assumption that can be made respecting the origin and nature of things inevitably commits us to alternate impossibilities of thought. Your reproach that the "very best English minds lose their reckoning, unless they feel demonstrable facts under their feet at every step," does not apply to Spencer. I think he relies too much on the German faith in "*Vernunft*."

Respectfully,

JOHN CHAPPELLESMITH.

NEW HARMONY, IND., Jan. 3, 1871.

[Not to discuss the question here whether the notion of an "azoic period" of the earth's history is a mere blunder of the geologists, we presume no one would dispute that there was once a time when the human species, at least, did not exist. Of two things, one. The human species must have appeared on the earth either *gradually* or *suddenly*—in the former case by slow changes of organic structure in successive generations of lower animals; in the latter case without parentage or any antecedents assignable by science. The one is the development theory, the other the theory of miraculous creation. The only logical way to escape admitting one of these two theories, with regard, at least, to the human species, is to assert the eternity of this species in the past. No one, we suspect, will be so hardy as to assert this.

Mr. Spencer's reply to our review of his "Principles of Biology" we consider very inconclusive and unsatisfactory. In fact, he has not correctly stated the points we made. But this is not the place to criticise his pamphlet.—ED.]

THE CLAIMS OF THE HEART IN RELIGION.

Is it not true that rationalists characteristically ignore sentiment, or the love-element, too much in religion—that, in exalting the authority of the head, they leave almost no room for the play of the fervors of the heart? Yet is it not to the heart, to the *religious nature* principally, that a religion properly addresses itself—to our hopes and fears, our loves, our aspirations, our ideals, our distinctively religious wants and intuitions? The intellect, the speculative faculty, may legitimately, nay, should, pronounce upon many of the testimonials a religion may present,—discuss its external or scientific "evidences," analyze and synthesize its doctrines. Yet the heart alone, properly inspired, can authoritatively pronounce upon the *essential* quality or character of what is called spiritual truth. Is the mathematical faculty ever employed within the domain of *aesthetics*? What man whose judgment is entitled to any respect, ever thinks of introducing his logical apparatus into this sphere? To what sort of consideration are the criticisms of that man entitled, all of whose opinions concerning art-matters are formed in accordance with certain dry rules, certain abstract theories, which, even if original, are yet simply the cool deductions of the brain? Every one admits at once that no art-criticism is of any value that is not made by one capable of loving and appreciating art; that the aesthetic value of any artistic performance is to be determined, not by the judicial, but by the *aesthetic* or *beauty-loving* faculty.

Again. What woman ever resorts to metaphysics or to logical forms in discussing the matter of love? What has love to do with speculation—with pure thought? What does a man who has never truly loved, even though he may be passably familiar with Aristotle's philosophy or Bacon's *Novum Organum*, know about sentiment? How can he know anything about it? His mathematical, philosophical, philological, and palaeontological attainments can avail him nothing here—can avail him nothing in interpreting the poets or in unlocking for him the subtle charm of the romance and the song of the race. The

man who should attempt to speculate or discourse about the nature of sentiment or passion, while yet knowing nothing whatever about it by experience, would deservedly be laughed at,—his speculations on this subject would be ridiculed as the merest vagaries and fancies.

Coming now to the domain of religion, the same principle may evidently be applied. In dealing with that which addresses itself specially to the higher spiritual life, what use have we for the logical faculty or the logical reason? This is predominantly the empire of the *moral* reason. By what authority, then, shall the intellect intrude here? It is an impertinence. It is an unwarrantable trespass. It is invasion—an outrage. Let it keep to its figures and tables, and not undertake to dictate on the one hand any formal treatise to be accepted as an orthodox creed, nor on the other hand what is credible and rational, and what not, within the domain of experimental or spiritual religion. Does not the artist insist, and rightfully, that the only proof of beauty is the picture or the landscape? Does not the mother insist that the only satisfactory proof or demonstration of love is the sweet-lipped babe reposing upon her mother's heart? So who shall say that, in the soul's own *sense* of its eternal future, there lies not the chiefest, most satisfactory proof of its immortality—that, especially, in the *felt presence of God*, brooding over the soul, and in an uninterpretable language communing with it, we do not have the most conclusive of all possible proofs of the divine existence? Nothing so truly satisfies the soul of man as love, or *life in the moral faculty*. Let a man truly love, in the spiritual sense of that term—let him feel and exclaim with Paul,—"*Nothing shall separate us from the love of God which is in Christ Jesus*," or with the poet,—

"How tedious and tasteless the hours,
When *Jesus* no longer I see,"—

and that man has a peace that "passeth knowledge," *i. e.*, that is beyond the power of the speculative reason either to comprehend or express. There is no longer distressing doubt in that man's mind; for, though he has not fathomed all mysteries, his *heart* is at rest, and when the heart finds repose, there is no more inward conflict. In consideration of the fact, first, that the intellect must in the very nature of the case insist on knowing the ground and reason of things; and, secondly, there must in the very nature of the case be, in the realm of the invisible, many facts whose ground and reason *cannot* at present be understood by finite minds, we can easily see how it is that to make our religion a matter of mere opinion or of speculative thought, to commit it almost altogether to the intellect, can never give the soul of man repose. The heart, however, when once it is satisfied, asks no questions. Hence it is that love alone can remove painful doubts. It not only casts out fear, but banishes all dread, uncertainty, anxious questionings, dreary, wearying, restless doubts. It is an interesting fact that that sceptic among the disciples, Thomas, (and I am glad that there was one, and that he was no less obstinate and exacting than he was) was finally lifted from his doubt, not so much, after all, by the unexpected and wonderful display of the Savior's person, as by the revelation of that Savior's love. Thomas's own *heart* was touched. It was not so much, I venture to think, the resurrected and palpable body of his Master, bearing though it did, in its bruised hands and wounded side, indubitably distinguishing signs, that effectually dissipated the unbelief of this apostolic sceptic,—not so much this as the unutterable *tenderness*, suffusing the countenance and warming the tone of that Master's voice. A miracle that should serve simply to perplex and confound the reason, without also touching and moving the moral nature, and opening up a way to the religious consciousness for God, would utterly come short, at least, of its immediate object. Jesus, in his interview with Thomas, as ever aforetime, seems to have kept this desired result constantly in view. Thomas had said,—"Unless I put my finger into the print of the nails," Jesus bids him,—"*Reach hither thy finger, and behold my hand*." Thomas had said,—"Unless I thrust my finger into his side," Jesus responds,—"*Reach hither thy hand and thrust it into my side*." Thomas had said,—"*I will not believe*." Jesus replies,—"*Thomas, be not faithless, but believing*." And so, in love, in pity, in those tender and well-known tones, the Master retorts upon the sceptic all his words of unbelief. Thomas could hold out no longer. Overcome, not so much, indeed, by wonder, as by gratitude for the fulness of such love, by the impulsive response of his own glowing heart rather than by the testimony of his senses or the verdict of his reason, refusing now to lay earthly touch on that sacred body, but raising his eyes above those wounded hands to the face beaming with unspeakable tenderness, Thomas utters the fullest, the most devout expression of faith that had yet found utterance,—"*My Lord and my God!*"

"Ah," says Pascal, "the *heart* has reasons of its own the reason knows not of." There is an unseen realm, a demonstration to the *soul*, to the *conscience*, no less essential in matters of faith than the one to the intellect in matters of pure thought. Let every religion, therefore, claiming to be the truth of God, understand that not only has it to be subjected to the scrutiny of reason, and withstand the criticism of scholarship, but it must still appear and answer for itself before this highest of all tribunals, the HUMAN HEART—the very highest evidence of its divinity being that it *fully satisfies the soul of man*. Is it no proper evidence that God intended that we should drink cold water, that it is calculated so completely to satisfy thirst? In like manner may we not conclude that a true religion will completely satisfy the wants, the religious wants, of our average humanity,

—affording them what, if cordially embraced and loyally practised, will enable them in all the varied and shifting scenes and circumstances of human life, to be holy and happy, useful and spiritual, fervent and godly?

With the permission of the editor, I shall at some future time continue the foregoing train of thought.
R. H. HOWARD.

[It is but just that liberals should give due consideration to such reflections as the above. It would be a serious objection to liberalism, if it left any faculty of human nature to shrivel away by disuse. At some time we may touch on this point more at length, and show that Free Religion has higher objects than any "Savior" on which to concentrate human affection. It is to be borne in mind, however, that love unguided by reason is the root of countless miseries and follies. If reason forbears to direct love, character and happiness alike are at the mercy of the imagination—sometimes the most terrible of tyrants. All that Mr. Howard urges goes to justify the blind worship of the "Holy Virgin" as completely as that of Jesus.—ED.]

HOW WE SEE.

Dr. Clarke, in *Hours at Home*, speaks of the possibility that the sense of sight may reside in other than the visual nerves. He says:

"It is fully established that somnambulists go wherever they please without hesitation, read and write, and give ample evidence of a power of perception independent of the usual organs of vision. Persons subject to attacks of catalepsy frequently show the same peculiarity. M. Despine, late inspector of the mineral waters of Aix, in Savoy, mentions the following among many other cases: 'Not only could our patient hear by means of the palm of her hand, but we have seen her read without the assistance of the eyes, merely with the tips of the fingers, which she passed rapidly over the page that she wished to read. At other times we have seen her select from a parcel of more than thirty letters the one which she was required to pick out; also write several letters and correct on reading them over again, always with her finger ends, the mistakes she had made; copy one letter word for word reading it with her left elbow, while she wrote with her right hand. During these proceedings a thick pasteboard completely intercepted any visual ray that might have reached her eyes. The same phenomenon was manifested at the soles of her feet, on the epigastrium, and other parts of the body, where a sensation of pain was produced by a mere touch.' Persons who have become blind have also been known to acquire the same power, and Harriet Martineau tells of an old lady who had been blind from her birth, and yet saw in her sleep, and in her waking state described the color of the clothing of individuals correctly. In these cases, no doubt, perception is as usual in the brain; but either all the nerves of the surface have the power of conveying the impressions of light to that organ, or some special parts of the body, as the ends of the fingers, the occiput, or the epigastrium, assume the office of the eyes."

The learned Doctor does not give any explanation of this wonderful mystery; it therefore remains for us to attempt it. What Dr. Clarke speaks of as a possibility, namely, that the sense of sight does not reside in the nerves of the eye, we regard as a scientific and well-established fact. The eye with its complex and beautiful mechanism is but the organ or instrument of sight.

If one looks into the pupil of the eye of another person, he sees a picture of himself mirrored in the liquid depths. The picture is a miniature but perfect copy of himself. The person into whose eye he looks sees the same picture, but from a nearer and different stand-point; and this difference enables him to see you large as life. His eye is a camera obscura, one end of which points towards him, the other towards you. For him this camera throws the picture up; for you it concentrates the rays of light to a focus. 'Tis the spirit, the real man, that does the seeing in both cases, the eyes of each serving but as instruments of sight.

The great science of Phrenology gives the key to this wonderful mystery. Anatomy and physiology had long ago shown the structure and natural uses of the eye, but utterly failed to explain why a dead man could not see, inasmuch as the eye remains perfect for some time, at least.

Before this great mystery of seeing with one's eyes closed, as in Somnambulism or clairvoyance, the scientific world stands in wondering awe. Death is the resurrection or separation of the spirit from the body, the laying aside of the physical organs which have hitherto served as instruments for doing certain rough work, and for coming into contact with certain rough phases of life that have served a specific purpose in his development. While in the body, one feels with the nerves of touch, hears with the ears, tastes with the tongue and palate, smells with the nose, and sees with the eyes, if all the bodily functions are active. Should they from any cause (such as catalepsy, somnambulism, suspended animation, drowning, a sudden concussion of the brain, &c. &c.) become inactive, the spiritual powers assume independent functions at once, and the individual sees objects not photographed on the retina of the eye, and hears sounds that do not vibrate upon the tympanum of the ear.

Thus the science of Phrenology proves the immortality of the soul, and settles that vexed question over which priests and skeptics have quarrelled for ages.
T. A. BLAND.

["The sensation of light, it must be understood, is the work of the brain, not of the retina," says Prof. Huxley, in his *Physiology*; "for if an eye be destroyed, pinching, galvanizing, or otherwise irritating the optic nerve will still excite the sensation of light, because it throws the fibres of the optic nerve into activity; and their activity, however produced, brings

about in the brain certain changes which give rise to the sensation of light."

Sight is simply a modification of the sense of touch.
—ED.]

C. D. B. MILLS.

EDITOR INDEX:—I am pleased to learn that Mr. C. D. B. Mills, of this city, the President of the Syracuse Radical Club, is soon to make a lecturing tour through the West; and I hope all Radical Clubs and Liberal Societies in that section of the country will engage his services for an evening, at least. Mr. Mills is a modest man, and has therefore never acquired the reputation that he is entitled to as a public lecturer. But I can promise any Society that may be so fortunate as to secure a lecture from him a spiritual and literary entertainment which it will long remember with pleasure.

During the last few years Mr. Mills has sedulously devoted himself to the study of the various religions of the world, and has stored his mind with an amount of information connected with these religions which is seldom to be found, and which, when presented in a lecture, will prove valuable to any thoughtful audience. He is an eloquent and impressive speaker, and one of the most earnest defenders of what he considers the truth that it has ever been my privilege to listen to. For many years he has been the presiding officer of the meetings of the Friends of Progress, held yearly at Watertown in this State; and the thousands who have listened to his eloquent appeals in favor of the various progressive movements that have come before that body will bear me out in what I am now saying of this brave Radical of the Radicals. He is as worthy a man as walks the earth anywhere, as all who know him intimately will affirm. Friends of humanity and of religious freedom in the West, give him a generous hearing.

It is with great reluctance that the successful Club in this city, over which he has presided since its organization, consents to dispense with his labors for a few weeks, and to forego the pleasure, each evening of their meeting, of listening to his short, stirring, closing speech.

SYRACUSE.

"TOTAL DEPRAVITY."

FRIEND ABBOT:—I see no objection to the idea of "Total Depravity," as Mr. R. H. Howard at last expresses it. I think it is more natural (and so more desirable) for the human race to develop socially and intellectually first, and religiously at a later period. But the doctrine that *Jesus* is the only direct source of life and power through which such development is possible is narrow and sectarian. Some have experienced the same necessary change—"conversion, regeneration,"—through faith in Confucius, Zoroaster and many others, and some through faith in the highest and best attributes of their own souls.

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The ANNUAL REPORT for 1868 and 1869 (at 40 and 50 cents respectively), Rev. Samuel Johnson's essay on "THE WORSHIP OF JESUS" (50 cents), and an essay on "REASON AND REVELATION," by Wm. J. POTTER (40 cents), all published through the Association, can also be obtained by applying to the Secretary. The Report for 1868 contains a letter from the celebrated Hindu Theist, KESUB CHUNDER SEN, on the "Origin and Aims of the Brahma Somaj," also an address by WENDELL PHILLIPS, on "Religion and Social Science," a letter from M. D. CONWAY, on "Religious Movements in England," and speeches by JAS. FREEMAN CLARKE, ROBERT COLLYER, CHAS. H. MALCOM, JOHN WEISS, and others. The Report for 1869 has addresses by RALPH WALDO EMERSON, D. A. WASSON, JULIA WARD HOWE, C. A. BARTOL, PROF. DENTON, HORACE SEAYER, LUCY STONE, and others.

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The Index.

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TOLEDO, OHIO, JANUARY 28, 1871.

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The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.
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THE IMITATION OF JESUS.

[A sermon by Rev. O. B. Frothingham, delivered in Lyric Hall, New York, Sunday, June 12, 1870.]

My theme this morning is "The Imitation of Jesus."

It came to me in this way. After service last Sunday, one whom I had observed to be a very attentive listener came to me and said—"If I understood you aright, you seem to disbelieve in the possibility that men and women should be Christians after the primitive type." I said I did; and, without waiting to listen to my reasons, he turned sadly away. His question put me upon this thought in reply to it—though it would have been easy, at the moment, to give the reasons for my belief that the primitive type of Christians had disappeared.

That was an ideal time; a peculiar phase of thought and feeling. The first disciples were enthusiasts; we may even say that they were visionaries. They lived in a very near and dear memory, in a very near and tender hope,—out of the world of affairs, with no immediate interest in the common transactions of life, with no sympathy with men who were thinking, struggling, and trying to solve the daily problems of their own existence, or that of others. Believing, as they did, that the end of the world was near at hand, they lived as those who are preparing for the end of the world, withdrawing themselves, in thought, feeling, purpose and deed, as entirely as possible from all connections with the concerns of the society about them. This alone would make it impossible to copy the primitive type of Christianity, for in this world, that has no end, that goes on from year to year, increasing in power, wealth and resources, in the complication of its affairs, in the absorbing nature of its interests, it is altogether impossible that we should pattern our life on that of those charming visionaries who dreamed their blessed dream of an instant Heaven two thousand years ago.

And yet is it all a dream? Was there no soul in it, that has a meaning for us? Was there no conception of life that made that time to be what it was, and that is capable of springing up in the midst of our Western life, to make it sweeter and more beautiful than it is now? Grant that we cannot be believers after that early type, can we not be believers at all? Grant that we cannot copy that primitive form of social existence, is there nothing there that we can follow after, or aspire to?

I would not believe that; I have never believed that. I have always had a firm faith that at the bottom of that primitive faith, deeper in those simple hearts than they themselves knew, profounder than they had ever gauged themselves, was a principle, a faith, a hope, a trust, a feeling, a persuasion, which has lived ever since, which has been the best part of Christian life ever since, which has been the soul of

all believing souls, which has kept churches mighty when they were mighty, and which, when it has disappeared, has left them powerless; and this was the personality of Jesus himself.

Every great religion forms itself about a person. Some towering figure appears in history, men group themselves round him, attach themselves to him, believe in him, imitate him; organizations are formed, with him for a soul; beliefs are fashioned out of his thoughts; a line of priests, or prophets, administrators, carry far into the future the principle which he just lived long enough to make intelligible to his generation. The religion may alter again and again, a hundred times; its features may be transformed, its characteristics may be so changed as not to be recognized from age to age; its rites and symbols may pass, reappear, and pass again; its dogmas, under the influence of growth, or of criticism and investigation, may take on so many shapes as not to be recognized, even by the men who profess to believe; but the power of that personality, the force of that genius, will still keep alive the faith from generation to generation, in different parts of the world, among the most diverse forms of civilization, among the most different types of mankind. And so I believe it has been with Jesus. He was such a person,—misunderstood, uncomprehended, covered over with all sorts of superstition, yet still so strong in the characteristic elements of his genius, that he has been able to sustain for two thousand years the spirit of those who have taken his name upon their lips.

The primitive church copied the externals of its Christ. The disciples drawn to him by love, cling to him with the profoundest faith. They lived only in him; they remembered nothing else, they looked forward to nothing else, than revisiting and rejoining him. He was ever present in their thoughts; if they met together, they felt he was among them; their communion supper was a communion with him; their life was laid out and patterned with a view of reproducing in themselves, and in society, the example that he set them. The Roman Church was an immense departure from this; so great that history is, as yet, unable entirely to bridge over that gulf between the one and the other. Now the religion is an empire, it sits on a throne, it carries a sceptre, it rules over the wealthiest part of the civilized globe. Could Jesus have revisited the earth at the time when the Roman Catholic faith was in all its glory, would he have known himself? Would he have recognized, by any trait, intellectual or spiritual, the ideal which he declared and exhibited? In these stolid priests, would he have seen any resemblance to his poor disciples? In this mired prince who sat on the throne, with his satellites around him, would he have confessed the successor to the fishermen whom he called away from their nets? In all this parade of sacrament, sign and rite, would he have seen the slightest remembrance of the simple supper to which he sat down with his disciples? What means all this magnificence in the name of him who was poverty itself? This splendid pomp and show in the name of him who had not where to lay his head? This dominion, compelling princes and emperors to kneel in the dust, and all in the name of him who said—"The son of man came to minister and to give his life a ransom for men?"

Protestantism was another immense departure. As compared with Romanism, Protestantism is a new faith; it is another religion. The old sacrament is all but abolished—the rite is so attenuated as to have very little significance left; the dogma so refined upon, so covered over with new incrustations, that it is another form of belief; the very principles altered, the drift of life changed, the hope of humanity shifted from the point where it was.

Pass now to Unitarianism, to the so-called liberal sects, and there is another faith still. Put Romanism, and Protestantism, and Unitarianism together, and you have three distinct religions; different almost in their basis, different in their tendency, in their temper, in their whole style of conceiving of the world. Yet one and all hold this divine figure distinctly in view; one and all bend the head before the Christ; Catholic, Protestant, Unitarian, Ecclesiastic, Philanthropist, Theologian, Moralist—all confess that here is the one thing which they have in common. It is the only thing. This life of Jesus is the silver thread that keeps Christendom strung upon the line of tradition.

Singularly enough, in all these ages, men have spoken of imitating Jesus. They have held him to be the second person in the Trinity—higher than the angels, or the archangels. Still they speak of imitating his life. One of the most celebrated books in the Christian World proceeded from the Roman Catholic Church—the *Imitatio Christi*—the "Imitation of Christ," a work that has been translated into many languages and has been reproduced in thou-

sands of editions. It was mechanical in its tone. The author of this book took Christ's character to pieces, analysed it, separated all its elements carefully, told in what they consisted, showed their beauty and their truth, their fitness for life, and laid down the rules by which those qualities could be transferred to men and women, in his own name. "Entirely illogical," you will say, "men and women copy God!" And yet that idea of imitating Christ worked itself into the very heart of the Catholic world.

In the Protestant world it is still remarkable that the same irrational attempt was made. Horace Bushnell, one of the most eloquent and able of modern theologians, writes a chapter on the character of Christ, in which he describes it as being supernatural, something that could not have been produced out of the bosom of common human nature, something that could not have been thought of, or dreamed of. He speaks of an innocence that was absolute, a patience that was more than mortal, a dignity surpassing that of any self-respect, that was more than regal, a humility that was more than child-like; perfect sinlessness and piety, without the least touch of shame, remorse, or any experience of repentance; power to live serenely above the world, yet most intensely in the world; capacity of laying out more magnificent plans than were ever entertained by human mind, and yet of bearing himself with the utmost modesty and sweetness, as if he was of no account in the world,—qualities, he says, which must have come from above, and by inspiration. Yet, in the same breath, Horace Bushnell designates this as a perfect human character, complete in all human things, showing to men their own native idea, and presenting to mankind the most perfect specimen of what they ought to be themselves!

We come to the Unitarians, and find that, in proportion as Christ is brought down from the Heaven to the earth, and made a piece of simple humanity, the idea of copying him comes up with fresh significance. This is the great idea with Unitarians—the imitation of Jesus. We can imitate him, they say, as no other can. If he were an archangel, it would be impossible. Men of one order of creation cannot copy beings of another order of creation; mortals cannot copy seraphs; poor human creatures cannot imitate divinities. People who live in a world full of temptation and sin, who must fight their way through an unexplored and untrodden wilderness, cannot move on as serenely as a being can who knows no temptation, has no experience of care or fear, and has never felt what infirmity is. But make Jesus a man, they say, a simple man, a guide, friend, teacher, model, we understand him; we have the key to his thoughts and actions, and he has the key to our hearts. Now he is a warning to us, an inspiration, a consoler, a savior, by helping us to save ourselves.

So all through the Church, from the beginning to the end, from those who have gone farthest from primitive Christianity to those who have returned nearest to it, this idea of imitating Jesus is entertained.

It is an idea that in this generation many are unwilling to cherish. "Imitation! Why imitate anything? Copy another person! Nay, be yourself." See the infinite variety of the world. The naturalists say that there is no plant that precisely resembles any other; in every genus, in every species, there are such infinite differences that as yet we have no conception how large it is, and have only begun to explore it. No two leaves in a forest, some say, are precisely alike. Look at the animal world—how multifarious it is in style and kind, in shape, beauty and proportion! Look at the insect world. We are just beginning to guess how multitudinous it is. And shall the human world be less so? Consider the several types of mankind, all the variations upon those types, the blending of dispositions, the tempering of minds and spirits, the fine shadings which show in what very small respects men may differ from each other, and yet distinctly differ. Shakespeare had a perception of character all but superhuman. We read his plays, and they seem to us miracles of the creative imagination. He summons up men and women, boys and girls, from all ranks of society, of all grades of disposition; they live and breathe before us, each one perfectly distinct from the rest, and yet each one suggesting so many others. Shakespeare, it has been said, might have lived and written to this day, yet never repeated himself. But even he would have given us only the feeblest conception of the infinite varieties there are of human nature. There are not so many types, to be sure, but the variation upon those types is little short of infinite.

Charles Dickens—whose untimely death we mourn as we mourn the death of none of our own kindred—reigned in his sympathies over society with a freedom that very few have been able to obtain. He

was a man of the world in a complete sense, a man who has touched many industries of the world, and come upon men in many of their peculiar experiences; a lawyer's clerk, a reporter, a traveller, a man of letters, a man of society, a writer, a speaker, a man who moved freely up and down through the interests of the generation in which he lived, the companion of the richest, the friend of the poorest; familiar with marble halls, equally familiar with the haunts of beggary and crime; honored by those whose honor was a crown, loved by those whose love was a benediction; observing wherever he went, noting everything that he saw, with a singularly delicate power to transfer to his canvass the figures that met his eye. You range through the circle of his novels, and humanity comes before you in every shape. It laughs; it cries; it struggles; it fights; it loses; it wins. It has sin and shame, honor and virtue in it. And yet Charles Dickens does but feebly indicate the marvellous richness of this humanity of ours, which is common to us all. Imitation! Why imitate? Is not the lesson of nature, and the lesson of literature, too, and the lesson of experience, this—that *individuality* is the one thing to cultivate; not to be like somebody else, but to be unlike anybody else? Has not God made you, and given you your own genius, as it were; given you your own bent of disposition, and said to you, in the dictates of your own nature,—go your own way, look into your own soul, consult your own needs, follow your own aspirations, and be truly a man or a woman, as He has made you to be? Imitation is disloyalty to one's personal genius; to copy another is to dishonor one's own mind. Is not this the current phraseology?

Turn from this teeming and bountiful nature of ours to any religious house. Enter a convent. See the men and women there all dressed exactly alike, walking alike, casting their eyes down to the ground in precisely the same fashion; the same expression on their features, the same want of light in their faces. Could you peer inside, you would see that they are thinking exactly the same thoughts, schooling themselves to the same duties, training themselves with the same mechanical discipline. There is an absolute monotony. Notice these men, these stolid monks and priests, in the street; how completely they have eliminated their humanity! Their study has been to crush themselves out, to kill their genius, to abolish everything that makes them individuals. This is what comes of copying Christ, of imitating Jesus—a poor caricature, blank and juiceless; a humanity without genius, a life without beauty, a future without any glow to its hope, a past without any vitality in its memory. It is a warning. We must not be monotonous, we must not copy, we must not be alike, we must be ourselves. We must cherish, more than we do, unlikeness and dissimilarity; we must do more justice than we have done to eccentricity. We must honor the people who dare to differ from their neighbors, to come out from the world, to take distinctive positions, to confess their own ideas, and live up to their own standards. We must honor them more and more, for the richness of the world depends upon it, and there can be no wholesome or long-lived society without it.

It is to be considered, however, that copying is not imitation. We need not make one a pattern, and yet we may make him an inspirer. It is not required of us, or of any, that we should simply transfer to ourselves thoughts, or deeds, or special traits of feature. But one thing that we all need is an atmosphere of sunlight. *We may imitate a being*, though we may not copy an individual. To imitate Jesus after the common, average sort, is not feasible. We cannot live as he did. He was an Oriental, a dweller in the East, a land of which we have hardly a conception. He had no home, no domestic ties; he wandered up and down, from town to town, supported, not by his own labor, but by the contributions of his friends; his life was what we should call a vagrant life; he had no business, no industry. It would appear that he discouraged business by calling men away from their industry. He told the tax-gatherer to leave his counter; he said to the fisherman,—"drop your nets"; one comes to him, saying—"Master, I will follow thee, but I must go bury my father." "Let the dead bury the dead; follow me." Another cries,—"I will go with thee, Master, but let me first put my house in order." "No man who takes his hand from the plough, or turns back, is worthy of the Kingdom of God." "Sell what you have and give alms"—is his perpetual demand. Can we do that? What would become of the modern world but for those interests which take up our time and strength and mind, which develop our faculties, and extend our civilization? Jesus never married; he had no wife, or child; he thought little of the domestic ties; he had but small concern with father or mother; the bonds of kindred, which to us are the holiest and the strongest, were to him apparently nothing. Nay, we must say more. He discouraged marriage; he seems to have made it a principle that those who joined his company should detach themselves from wife and children and parents, and render themselves socially untrammelled. Could we do that? Why, marriage is the pillar of our whole state; everything rests on that key-stone. We are so jealous of it that we will not allow anybody to criticise it, even with the hope of making it better; it is reckoned the holiest institution of society. We urge people, more and more, to enter upon it; we say the home is the beginning of the world; the rearing of children is the most sacred work in which men or women can be engaged; the training of future generations is the divine task that is laid upon us. We would protect marriage at both ends; we would see that the first conditions of it are better

fulfilled than they are, and that it is continued with more strength, honor and vitality than it has. Here, then, it is utterly impossible for us to imitate Jesus. His position was exceptional, his doctrine was peculiar, and belonged to his time alone.

But, furthermore, take the policy of Jesus. They would make him a King, and he fled away. He took as much pains to avoid being crowned, as most men take to gain a crown. Many men have risked their lives in order to win a throne; he laid down his life in order that he might not gain one. We honor it as being heroic in him; and so it was. But can you make that a rule of life? We are trying, all the time, to induce good men to consent to bear the burden of public trusts; we rebuke those who run away when their fellow citizens would confer honors upon them. When honorable and capable men decline places of responsibility, we hold them chargeable with the evil and mischief that come from their desertion. We say,—"You have no right to shun trusts; you must go into political life; you must do your share; you must play your part in the game; you who are trained and experienced and worthy, must do all you can for the community in which you live; and if you run away, what becomes of society?"

Jesus marched straight to his death. There was, apparently, no need of it; he might have withdrawn; the way was open; he could have escaped his pursuers and avoided arrest; he could have retired into Galilee among his friends; he might have lived, taught, ministered there, and done worlds of good; his career might have gone on to old age, every year in all that time being available to instill his principles, and infuse his life into generations. Yet he quietly marched to the cross, and almost demanded to be put to death. We glorify him for it. We call his conduct heroic, saintly; for him, we say, it was the only thing to do; this was the only way in which he could bear his testimony; it would have killed his soul if he had eluded his fate. But can we do that? Is such a course any rule for the modern reformer? The modern reformer feels that he must live in the world to the last hour of his life, and use his strength all the time. What is he here for but to serve his generation, and not to abandon it? Has he a truth given him, he must not desert it; he must study the most fitting way to administer it; he must get his thought into the human mind little by little, must make it more and more persuasive; if he fails to make himself heard in one place, he must simply go to another. Our reformers do this; not by any means abandoning their cause, rather continuing more and more faithful to it, and showing their fidelity by living to serve it. Is not this the modern rule? Would not the rule that Jesus practised, if applied to us, simply defeat all our endeavors? Of course it would. Even John Brown would have lived if he could.

It is in vain, then, to imitate the outer life of Jesus. But does he cease to be imitable because we cannot copy him externally? A man is not his coat. A man is not his habits. A man is not his opinions. A man is not merely the ordinary range of his activities. The man is the *soul* of the man, the principle that inspires whatever he does, the spirit that moves him, holds him up, comforts him, makes him the personality he is. Get at that spirit, get at that seat of life, get at that law of character, and you have something that is imitable; that you can follow; that you can stand with. There is nothing incidental or temporary about that. Character is with no generation, no place. It is not Eastern or Western, Northern or Southern; it is not Semitic or Aryan; it is simply human.

Now, here is the point. It seems to me that Jesus exemplified a type of character so pure, sweet, true, original, that it has its force at this day by virtue of what it was. Take but one or two features of it. Jesus *holds himself as a trust*. His character, his conscience, his purity, truth, honor, justice, call it what you will, this interior sentiment that constitutes one most truly *himself*, Jesus honors as a trust. His soul is not his, it is God's. He is not so much an individual as a Child of Heaven; placed here for a purpose, endowed for a purpose, watched over and moved for a purpose; and so a singular dignity, a supreme loftiness, settles down upon him. Look at him. See how even, serene, smooth and content he was. The reason he declined the crown was that he could not accept it without forfeiting his convictions. The reason he moved straightway to the cross was that he could not elude the cross without losing something of his own self-respect. Before Caiaphas, the high priest, he bears a quiet demeanor; before Pilate, the representative of the empire, he stands unabashed, retracting nothing, asseverating nothing, not willing to betray himself, though willing to be betrayed. Nothing is of any value but truth to one's self; nothing but simple honor is of the least avail in the sight of Heaven. This characteristic, so lofty yet so tender, is his. "If thy right hand offend thee, cut it off and cast it from thee; if thy right eye cause thee to offend, pluck it out and cast it away." It was contagious; all those who followed him, who knew him, who were his friends, caught this spirit of his. Those early Christians, poor, innocent, simple, superstitious people as they were, nevertheless felt in themselves and in others the presence of this supreme dignity, which they dared not cast down. The slave, abject in his lot, the property of somebody else, nevertheless came to know that he was a person, that God loved him, that he was the brother of the Christ, that Jesus was his friend, that he, as one of the great family of sufferers and sorrowers, could get consolation from his regal word. He was baptized with the most privileged and the greatest; he sat down at the Communion Supper with

women of dignity and men of wealth. While the gyves were on his wrist, he felt that there was something within him that could not be fettered or bound. He was a free man in Jesus. His soul, at least, was his own; he might be beaten and scourged with rods; but the sting never reached his heart. He might be slain; it opened the door to his Heaven. This was one reason, doubtless, why the slave, in the early Christian time, never was rebellious against his lord. He felt superior to his lot; he lived in an ideal world, and felt that by virtue of his kindred with Jesus, he was one of the great family of those who are God's freemen.

The condition of woman was degraded, yet she could feel the worth of her womanhood; she could not be made utterly vile; her body could be abused, but her soul could not be insulted. She could, at least, die, and in dying she could go to heaven with those who were noble and pure like herself.

This type of character, based on this profound personal dignity, has lasted all through the Christian generations until now. And with it there went a singular kindness of fellowship and respect for one another, based, not upon any modern sentiment of love, not upon any weak, poor sentimentalism, not upon any rose-water pity and compassion, but upon a profound belief that every human creature shared this dignity, and was, though ignorant of it himself, a partner of the sons of light. No one could be scorned whom Christ acknowledged as a brother; no one could be outraged whom he accepted as a friend; no one could be tortured or slain whom he allowed to sit at the feast of the Communion. And so pity and charity, combined with truth and justice, were manifested everywhere as the type of the Christian character. The great point was to build upon that, to make men feel their own worth, and to be worthy of it. Jesus himself exemplified this in his invective of the Pharisees. There was no scorn of their littleness, and much of it was a magnificent tribute to their power of becoming great. When the poor woman came and flung herself at his feet, he lifted her up, believing that in her was the same dignity, and that only pity, patience, and forbearance would help her to discover it.

The reformers have always loved Jesus. The men who have done the hardest battle for their kind have studied his character most profoundly. The philanthropists have pressed their hearts against his. He has been even the inspiring genius of the most beautiful literature. May I allude again to Charles Dickens? The soul of the beatitudes was in the genius of that man. He dramatized the Golden Rule; he illustrated the parables. He made living and moving before us in human form those delicious precepts of love which seemed to us too airy and fine to be put into practice. He was an apostle without calling himself one; no theologian, he told men to come heart-first to God; no philosopher, his one lesson of love opened the way to a better than many philosophies; no man of science, he disclosed that law of kindness, that law of human sympathy, which organizes communities; no preacher, his gracious words trickled like mountain streams through the parched meadow lands of society; a man who made no pretence to be a ruler among his kind, he pulled many thousands of heart-strings. What a magician he was! He made us all to be God's charity children; he spread his great feast, placed the Heavenly Charity at its head, and bid us all come in; and we came. Philosophers, critics, men of the world, fashionable ladies, high-born gentlemen, nobles, princes, peasants, beggars, orphans, thieves, people from the by-ways and the hedges, all were thankful to sit down at his board; and those who might quarrel again and again with the dear man's literary art blessed him for the banquet, and pronounced a benediction when it was done. Whose friend was not Charles Dickens? Who has not learned to love him? Who has not felt that gentle charity of his, so simple, unquestioning, so entirely of the heart? It was born of that spirit of Jesus, who was himself a little child, who opened his arms and said,—"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

I do believe that the character of Jesus is of inestimable value to mankind. I do believe that the mere faith that such a character once existed, even if only once, is enough to tone up our manhood and keep it at a high pitch in influential quarters. Its domestication in history is an evidence that it was vital in history. The character of Jesus, there can be no doubt, has done more for the Church than the Church has done for it. For the Church, though doing its utmost to hide it behind altars and bury it beneath dignities, has owed to it all the hold it had on the sympathies of mankind. The official pomp and splendor have been ineffectual to suppress him. Even the bestialities and barbarities have failed to utterly disgust humanity with institutions that had even the savor of his dear name. That the image has survived the decorations of its friends is more wonderful than that it has outlived the attacks of its foes.

That image had been but partially created by the sketchy narratives of the New Testament. They furnished the hints, which the loving imagination worked upon. The foot-print betrayed the Apollo. The critics have torn the New Testament in pieces, but the scent of the roses hangs round the shattered vase. When the gospels were analyzed, the personality of Jesus was not discovered. The spirit had flown. It had its abode in the tender imagination of men. There it remains; and it will take something more than criticism to cast it out. Its presence is not one of commanding authority or power. Jesus is not a philosopher who gives the ultimate causes and reasons of things, as Plato. He is not like Socrates, a clear expounder of moral principles or a sturdy cham-

pion of moral laws. He has not the intellectual weight of a consummate preceptor, or the methodical exactness of a guide in conduct. He is rather a moral vision than a substantial person; but he is a vision of outline so firm that the glory haunts our midday hours.

Our revered friend, William H. Furness, who has spent his life in drawing out from obscurity the character of Jesus, is firmly persuaded that, if men could see him as he was, Christianity would become simple and pure again; the old ecclesiasticism would be done away, the old superstitions would be abolished, and there would be an immediate return to the worship of goodness under its divinest, that is, its practical human form. Alas! that is, I am persuaded, an amiable delusion. I do not anticipate that from any cause; certainly not from a cause so attenuated. Even were the person of Jesus to be recovered, the form must be too slight to overawe our modern world, and too pallid to charm it. But I do believe that by cherishing the vision of Jesus, and keeping those characteristics that are associated with him clear and bright in our minds, setting them before us as traits to imitate, as ideals to aspire to, as a standard of endeavor, much will be secured that would otherwise be lost. The quality of our nature will be refined, the cast of our hope will be ennobled, and we shall find it easier to live, in some respects, above the foolish and passionate world in which we are involved. All, then, may feel that they belong to a great family of noble and pure souls; that they are akin to spirits who have vindicated their humanity from slander and shame, and opened to them a heaven of pure thoughts and desires, where dwells the spirit that is greatest of all,—the spirit of a Heavenly Father.

The San Francisco *News Letter* thus satirizes the frequency of homicide from marital jealousy:—

"All men's wives who have hitherto enjoyed the advantage of our acquaintance are hereby notified that this ceases today, never to be renewed. It is with deep grief that we disrupt the social relations which promise so much, but we feel impelled thereto by the first law of nature. Our lady friends who have the misfortune to be married to other and inferior men will please stick like a leech to their legal protectors, and not recognize us on the street. We have taken considerable pleasure in their society—a pleasure which we flatter ourselves has been mutual—but this thing can no longer be permitted to go on. We trust that our motive—which is pure cowardice—will not be misconstrued. Somebody perishes ingloriously every day for being upon sneaking terms with married women, and we do not care to have our turn come round. Deeply grateful for the past forbearance of aggrieved husbands, we make our bow and retire. Hereafter our nods and smiles will be lavished upon girls and widows exclusively; no others need apply. Whosoever shall attempt to introduce us to his own wife, or that of another man, will be regarded as a conspirator against our precious life, and subjected to abuse in the columns of this journal. Nature is strong in us, and we do not wish to die. Whenever we shall feel a desire that way, we shall treat somebody's wife with common courtesy, get shot, and go quietly to our reward."

QUICK NOTORIETY.—Mr. McCreery, of Kentucky, was hardly known to the residents of Washington and the frequent visitors at the Capitol ten days ago; but he has got the eye and ear of the nation all at once. Rising in his place in the Senate, he offered a resolution providing for removing the remains of some 20,000 Union Soldiers who sleep in the consecrated Cemetery at Arlington Heights, for the purpose of putting the property into the possession of the family of the leading rebel General, Robert E. Lee, whom he eulogized most extravagantly. The astounding audacity of the proposal kept the floor and the galleries of the Senate silent and attentive for some time, through wonder and horror. But the reaction came promptly, and with only four dissenting votes, the Senate flung out the resolution, rebuked its author, and warned his sympathizers wherever they might be found. The Democratic members, who at first seemed pleased with the movement, found themselves obliged to disclaim all sympathy with it, as a means of relieving themselves from the suspicion of being ready to take the Rebellion to their bosoms and christen it patriotism. McCreery hoped to win a smile from the Senate for a rebel General; he succeeded only in getting an indignant rebuke from the whole loyal people for the Senator from Kentucky. Seeking to be reputable, he has only made himself notorious.—*Morning Star*.

DANIEL MANN AND JAMES DEACON, two Canadians, were executed in Kingston, on Wednesday, of last week. The two were hanged together, but met one another for the first time on their way to the scaffold, when a very affecting scene took place. They fell upon one another's necks and wept, and although one of them was then to undergo punishment for murdering his wife by a continued and persistent effort to poison her with strychnine in order that he might live more satisfactorily with an idiot paramour, and the other was to suffer for the crime of killing the guard of a prison where he had been atoning in some measure for a life of robbery and horse-thieving, the two expressed themselves as sure of a happy home beyond the skies. We know that the God of all is merciful, and that he saved a dying thief upon the cross, but if all murderers have such uniform and never-failing passports to heaven, capital punishment should be abolished as a penalty for murder.—*New York Herald*.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I have been a casual reader of THE INDEX. Through the kindness of a friend I have been supplied with several copies of your paper. When I first read a notice of the prospectus of a paper to be devoted to the interests of religion outside of Christianity, I felt more than a passing curiosity to know how the subject would be discussed, and to learn why the editor had laid off the yoke of the Christian. I have read with much interest, though critically. It is 'vigorous and bracing,' but does not chill me with its region of 'perpetual snows.' On the contrary, I have perused its pages with a livelier interest in the subject of religion. If its sentiment or emotional religion has not borne me into the region of the 'Enthusiasm of Humanity,' where there is no temptation but a state of holiness, I have at least cherished strengthened convictions that religion is a real power in the soul, blessing and beautifying the life, that its sweeter graces are not dispelled by free thought and free inquiry. If a sentimental faith in the mysteries of Christianity are lost sight of in the earnest and critical search for rational truth, religion may still glow on the altar of the heart, and bring its possessor into nearer communion with the Infinite. I have unbounded faith in universal education and the harmonious development of humanity. My mind has been drifting away from creeds, ceremonials and church dogmas for years, and I have come to think that these with much else are only the rubbish which has, through ignorance, blindly attached itself to Christianity, but is really no necessary part or parcel of that holier religion which the lowly Jesus taught. In my humble view the great leader of Christianity, though not infallible, taught the absolute religion, by commandment, parable, and life. If Free Religion or Theism is to build a broader and better edifice for human faith and worship, its corner-stone must be laid in that diviner love and faith taught by Christ, and its superstructure raised in a broader obedience to the laws of Spiritual life."

"May your tribe increase.' Very much I thank you for THE INDEX. It seems to me that I get more pleasure, satisfaction, and good out of its columns (they are too short and too few) than all the reading I do beside. If you think this is 'rather late in the day' to acknowledge this fact, let me explain that, being a sort of 'Wandering Jew,' (I am neither Jew, Christian, nor Gentile, but hope I am getting the good of all classes), I was not settled enough to be able to subscribe for THE INDEX, but have bought copies when I could, and when in your city a few weeks since I bought all the numbers your clerk could furnish, and have been having a feast over them since. My friends tell me I am being spoiled by the ideas I read in THE INDEX; but I tell them I had just those ideas in my head before, in a crude form, and was not able to express them to my own satisfaction, a feat THE INDEX does for me, to perfection; so in my lack of words, I fall back on THE INDEX to tell them what I have been thinking—very imperfectly, of course—all along. When I was in your office, I was asked if I would not subscribe for a volume of THE INDEX bound. I replied that, if I could get all the numbers, I would not care for the bound volume; but since reading these I find I do want the volume in the most durable form. Why! I can't bear to think of it as ever wearing out. I want a copy printed in indelible ink, on leaves of steel, and bound in gold. Indeed, I cannot be content with a copy or single paper which my continual handling will so soon destroy. But I suppose I must be content with the perishable book, and my consolation is, that if these leaves pass away, the ideas are bound to LIVE, and spread throughout the West."

"I fervently trust THE INDEX may not go down. You are doing invaluable work for the incoming time. Some day its worth shall be better seen and known than now. I am very sure you have pointed out and are emphasizing some, at least, of what are to be the characteristic traits and features of the Church of the Future. Probably enough the liberal sects, and even the narrower ones for that matter, may have some elements of faith and worship, living and enduring, that the Free Religionists do not yet recognize, at least do not hold at their worth; but there is no occasion for fear that aught that is real and worthy shall by any chance be lost. You are uttering a most indispensable protest, and I bid you in that, God speed!"

"All people West seem to be selfish or jealous of Toledo. 'The paper, if it is good for anything, ought not to be published in such a country village as Toledo. Let him come to a city like Chicago.' Such stuff as this I hear on every side. Of course, there is in all the wide universe but one Chicago; so if you don't come right here, you're of 'no account,' as they say South. For my part, it surpasses my dull comprehension how Radicals can be so un-cosmopolitan. So we worship, I care not whether it be 'in Jerusalem or yet in this mountain.'"

"I herein suggest some names to you, that I think you might send a number of your paper to. There are others that are forming for a club. I loan my paper all the time, and know it is doing good work."

"I have been brought *en rapport* with you today, from reading your most admirable sermon on 'Noise.' This seems to introduce me to your inner self, and to bring afresh to my mind thoughts and experiences which I have had during some of the most precious seasons of my life, when I have seemed to hear 'the echoes of the eternal harmonies,' and to hold sweet communion with the Infinite. Unless one is awake to this 'expressive silence,' to 'the still small voice,' to this quiet meditation and communion, I think, with you, that they can make little progress in spiritual growth, and will fail to 'reach the normal stature of manhood and womanhood.' But now the great multitudes live only in the sensuous and external, and look upon the man or woman as visionary, or insane, who walks alone at eventide, or seeks the speaking solitudes of Nature, there to meditate and pray, as Jesus did when he went upon the mountain.

'That inner life,—oh, be it mine,
And mine to tread each sacred hall—
To enter in its silent courts,
And know the perfect Soul of All'

If you have another spare copy of THE INDEX containing the sermon I speak of, please send it to me, and find enclosed one dollar, for which enter my name upon your subscription books for six months. THE INDEX points in the right direction and breathes the true spirit. It is out on a 'Voyage of Discovery,' and does not claim, like the orthodox religionists, to have explored the entire religious arena of God's illimitable universe, saying there is nothing more to be learned in this department, and that they are 'determined to know nothing save Jesus Christ and him crucified.' Hence their everlasting 'ding-dong' about the blood of Christ, which is about as sensible as it would be for a people to stand up and repeat their *A B C's* till the last syllable of recorded time.'

"I saw a copy of THE INDEX lately. It contained the kind of mental food I have been craving for. I hope for the sake of free thought that your paper may prosper. It is encouraging to find men of ability publishing a paper who have the courage to investigate and pronounce upon all questions according to the dictates of truth, howsoever they may conflict with old established creeds or opinions. I was gratified, also, to find that you discussed the topics therein treated in a philosophical spirit, and without bigotry, for truth compels me to say that I have seen much bigotry exhibited even by free thinkers themselves. I herein enclose fifty cents for a copy for three months."

"I have done the little piece of friendly duty of getting you one subscriber beside myself. Enclosed find two dollars for the ensuing volume of THE INDEX, which is to be sent to Mrs. —, of this place. The lady is a fine thinker, and, after seeing a few numbers of the paper, said she would be willing to abstain from butter for six months, if she could in no other way raise the subscription money."

"Can't you make them fold THE INDEX square? Mine comes frightfully askew. Important criticism! Poor editor!" [We wish we could; but the folding is done by small boys over whom we cannot stand with a whip—the only means, we fear, of securing the object desired.—Ed.]

"I have been reading THE INDEX for the last four months, and think it the leading paper of the age. Your ideas of life have ever been mine."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the winter on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

FREE EVENING SCHOOLS.—The school for men and boys is held Monday, Wednesday, and Friday Evenings, from 7 to 9, in the hall over the U. S. Express Office, Daniels' Block. The schools for women and girls are held at the same time in Scott's Block, Cherry Street, and in Campbell's Block, St. Clair Street.

RECEIVED.

THE SCIENCE OF EVIL; OR FIRST PRINCIPLES OF HUMAN ACTION. Together with Three Lectures: Salvation and Damnation before Birth, or the Scientific and Theological Methods of Salvation Compared;—Sunday, Its History, Uses and Abuses;—Prayer, The True and False Methods Compared. By JOEL MOODY. Topeka, Kansas: CRANE & BYRON, Publishers. 1871. Royal 16mo. pp. 342. Price \$1.75. Sent post-paid on receipt of price.

REASON THE ONLY ORACLE OF MAN; or a Compendious System of Natural Religion. By COL. ETHAN ALLEN. Boston: J. P. MENDUM, 84 Washington St. 1854. 12mo. pp. 171.

THE NEW YORK OBSERVER YEAR BOOK AND ALMANAC. 1871. SIDNEY E. MORSE, JR. & CO., 37 Park Row. Price One Dollar. Sent gratuitously on payment of one year's subscription in advance.

SUNDAY SCHOOLS: The Crime of the Christian Church. By E. F. RING. Price 10 cents. Published by the AMERICAN SPIRITUALIST PUBLISHING COMPANY, corner Prospect and Sheriff Streets, Cleveland, Ohio. pp. 15.

R. H. McDONALD & Co.'s ILLUSTRATED ANNUAL. 1871. Literature, Agriculture, Arts and Sciences. New York: R. H. McDONALD & Co., 32 and 34 Commerce St. Sent post-paid on receipt of Ten Cents.

EVERY BOY'S MAGAZINE. Devoted to Fiction, Travel, History, and Sport. Vol. 1, No. 1. WM. H. RIDEING, 4 Province Court, Boston, Publisher. 12-page monthly. Price, 50 cents a year.

Poetry.

[For THE INDEX.]

SEVENTEEN.

A BIRTHDAY REVERIE.

The bubble on the sparkling wave
Floats lightly on, and quickly dies;
Even so life hurries to the grave,
And so my boyhood perishes.

But pause—look back! On wasted years
My saddened eye perforce must rest,
On flattering hopes and idle fears,
On thoughts and words and deeds unblest.

Regrets are useless, tears are vain—
Then cease Time's falling sands to waste;
For folly's mark and error's stain
By good alone can be effaced.

The path of life, 'tis true, is rough,
Yet banish thy desponding fears;
Around thee there is woe enough
To claim thy sympathy and tears.

The Past owns not thy weak control;
The Future thou canst ill divine;
Then waste not life in tears, my soul,
But seize the Present while 'tis thine.

Trust not to those who coldly teach
That, since the course of Time began,
True virtue is beyond man's reach;
Have faith in God—have faith in man!

Though weak our strength, our temper frail,
Hope clingeth to the sons of men;
True courage is not ne'er to fail,
But, failing, to take heart again.

Oh grant me, in the hour of youth,
Ere, cooled by age, my zeal depart,
A sacred reverence for Truth,
A hopeful and undaunted heart;

A heart that feels for all mankind,
That ne'er shall cease for woe to beat;
A firm and independent mind,
Unconquered even by defeat;

A soul unprejudiced and free,
Whose faith in God shall ne'er abate,
Whose highest aim and wish shall be,
In conquering self, to conquer Fate!

1853.

ASTERISK.

The Index.

JANUARY 28, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

The bound volume of THE INDEX for 1870 will probably be sent by Express (to ensure safe delivery) next week. At the low price put upon it, we cannot afford to prepay Express charges, as we should gladly do if we could. There are still a few copies unsold, which we should like to be able to deposit in the leading libraries of the country. Through the liberality of Mr. James T. Dickinson, of Middlefield, Conn., and Mr. Asa K. Butts, of New York city, seven copies will be thus disposed of. If any wealthy friend of the paper thinks that THE INDEX will be of any value to the future historians of American religion, now is the time to secure it for them.

Persons to whom THE INDEX is sent for the month of January at the request of friends, and who may desire to subscribe, will confer a favor by doing so before their names are removed from our mail-list. It is hoped that many will promptly respond in this manner, and thus help to sustain a paper which can expect support only from the boldest and most thoughtful minds of the community.

A letter dated Plainwell, Mich., Jan. 16, and enclosing \$2.00, but without any signature, has been received. Will the sender please forward his name?

To CORRESPONDENTS.—The Editor of THE INDEX will be absent at the East from Feb. 1 to Feb. 15.

We are glad to add the names of Messrs. J. Vila Blake and William H. Spencer to our list of Editorial Contributors.

"TRUTHS FOR THE TIMES."

The "Fifty Affirmations" and "Modern Principles" have been printed in a neat tract of sixteen pages with the above title—"TRUTHS FOR THE TIMES." Twelve Thousand Copies have been struck off. The object of the tract is two-fold—to disseminate as widely as possible the ideas of Free Religion, and to make THE INDEX everywhere known as an organ of these ideas. We wish to scatter these tracts broadcast throughout the land, and thus make a frank appeal to the intelligence of the American public; and to this end we urgently request the co-operation of all earnest liberals.

Whoever is willing to lend his or her assistance in increasing the circulation of THE INDEX will find this tract exactly the thing to put into the hands of possible subscribers. Here in small compass are stated the grand principles of Free Religion, at least as the editor of THE INDEX conceives it; and whether those who read the statement subscribe for the paper or not, it is believed that they will at least be roused to new and profitable thought. With this hope, friends, earnestly appealing to you to help us distribute the "Truths for the Times," we make the following propositions:—

1. If you are able and willing to do so, send \$1.00 for 100 copies—only one cent apiece.
2. If you cannot give so much as \$1.00, send for as many copies as you will use, and they shall be forwarded on receipt of enough postage stamps to pay for mailing them to your address.

3. If you cannot even enclose stamps, but are willing to give a little time, name the number of copies wanted, and they shall be mailed free of all expense.

We should be glad to have the actual cost of these Twelve Thousand Tracts returned to us; but we want to distribute them at all events, and rely on the earnestness and goodwill of our subscribers to enable us to do this. Friends, will you not help in the work?

THE MODERN INQUISITION.

D. G. Ingraham, of Santa Cruz, California, writes to the *Boston Investigator*:—

"I have been preaching the gospel of Common Sense to the Unitarian Church on the platform of Radicalism for the past year and a quarter, but was driven out by a church clique."

Such has been the experience of nearly every man among the Unitarians who has followed the guidance of reason, and turned a deaf ear to the seductions of prudent conformity. Even men like A. W. Stevens, of Cambridgeport, Mass., than whom no minister could be more faithful to daily duty, more irreproachable in conduct, more considerate and inoffensive in speech, more deeply religious in spirit, are continually driven from their posts on a charge of "radicalism" by men whose souls would rattle noisily in a nutshell. Year after year young radicals full of enthusiasm for truth and humanity enter on the same path—some to share the same fate and be turned adrift, others to escape it by selling themselves for place. If there is any pretence more wickedly hypocritical than that of "Unitarian liberty," we have yet to hear of it. In boyhood we read somewhere of the statue of a beautiful Venus set up in the torture-chamber of the Spanish Inquisition. To this the

victim of priestly fiendishness was lashed; the arms began gradually to embrace him, and, moving by invisible machinery, pierced him through and through with an infinity of sharp and slowly protruding knives. Such is the "Christian freedom" to which Unitarianism weds its unsuspecting dupes.

The INCORRUPTIBLE SENATOR—that is the fit title for Charles Sumner. His career is an epic poem of moral greatness in political life. Country is dear to him, but justice is dearer; and he sets his face like a flint against every attempt on her part to trample upon the weak. He is right in opposing the San Domingo annexation scheme, and it is time for the public conscience to make itself heard through the press in his support.

Gen. Grant is entering on dangerous paths. If he dares to repeat the folly of Andrew Johnson—presumes to foist on the country a "policy" when he promised to have no policy,—let him share Johnson's fate, and, notwithstanding his past services, learn by bitter experience that the American people are not worshippers of men. Let him beware of forcing an issue with the moral sentiment of mankind! His appointment of Commissioners, however, is most excellent. No better men could be named than Doctor Howe, President White, and "old Ben Wade." We earnestly hope the great fame of Gen. Grant may take no tarnish now.

The *Watchman and Reflector* (we "advertise" it on the same principle that makes a conscientious apothecary label a phial of sulphuric acid) takes up THE INDEX with a pair of tongs:—

"The editor of one of the extreme radical papers,—we will not advertise it or him by giving names,—says,—'If it is a fitting thing to honor the memory of Shakespeare, of Washington, of Humboldt, it is a fitting thing to honor Jesus also by celebrating his memorial day.' Will this wise person inform us why these men whom he makes equal with Christ have not also so impressed the world that millions rely upon them for eternal salvation?"

Because they were too well educated to imagine themselves "Saviors." If they had fallen into this delusion, there would have been no lack of babies to cry for their "salvation." The writer of the above paragraph can discover no higher greatness in Jesus than the power of "impressing millions." Mahomet "impressed" nearly as many. Buddha "impressed" more. Will the *Watchman and Reflector* please inform us why it puts Jesus below Buddha?

"WHATEVER IS, IS RIGHT"—is the awkward name of a new paper in Newburgh, N. Y., edited by L. Scott at \$1.50 a year. Dr. A. B. Child contributes to it reports of Rev. W. H. H. Murray's sermons, which he rates much higher than we do. The paper is a cheerful attempt to extinguish evil by shutting the eyes to it. Playing ostrich is a poor game. "Whatever is, is right"—except what is wrong.

Persons remitting money for new subscriptions to THE INDEX, or for renewal of old subscriptions, will find their receipts in the printed slips attached to their papers. These indicate the date of expiration of the time paid for. If the dates are not changed at the end of a fortnight, subscribers will please notify us. But it frequently takes as long as that to get the necessary changes made on our mail-list; and no anxiety need be felt sooner concerning the receipt of letters.

THE DISAPPEARANCE OF THE CLERICAL.

It happened to me, not long since, to attend a committee-meeting of a benevolent organization in New York city, and to be the last at the rendez-vous. Entering a room full of tobacco-smoke, I made out with some difficulty my four or five associates, the most noticeable of whom was a big, heavily-bearded man, in a rough pea-jacket, who had a cigar in his mouth and kept his heels higher than his head. I was introduced to him as the Rev. Dr. X., a leading Presbyterian clergyman.

That figure will always linger in my memory as a symbol of that disappearance of "the clerical" which is now almost complete. It recalled images of my early youth,—clergymen who still wore gown and bands, and black silk gloves with the thumb and finger open that they might handle their manuscript the better. Finney, in that very lively work, "Lectures on Revivals," printed in 1835, says that when ministers gave up the wig, it seemed as if they had given up the Bible, and declares that, but a few years before the time of his writing, an old minister in New England had refused to let a young brother officiate in his pulpit, because the youth wore pantaloons instead of "small-clothes." When Finney himself, in 1827, wore a fur cap, people said that was "too bad for a minister." Even the round hat was then an innovation, and elderly people thought that anything beyond a round hat was "undignified," and not to be tolerated. "But reason has triumphed," as Finney justly remarks; and reason, or anything else that is secular, has certainly attained its perfect work in my friend the Rev. Dr. X.

Is the good Doctor the gainer? Probably he is, individually, for he is strong enough to meet the world's people on their own ground and lead them. Where nature has marked a man out for a leader, he does not need a uniform to show his rank. General Grant could afford to wear plain clothes,—and his were often very plain. But nine hundred and ninety-nine military officers out of a thousand need all the appliances of their rank to give them authority. What is true in war is true also of the church-militant. Where one strong man gains, the myriad weak lose. Not one young man out of a hundred who enter the ministry in these days, can make himself personally felt as the natural leader of his people without gown and bands, or a wig and small-clothes, to keep up the illusion. In my judgment the declining influence of the clergy is just as plainly written in the disuse of the clerical dress and manners, as would be the declining discipline of an army in the disuse of the symbols of rank. In both cases, it is hard to keep up the practice of authority without the aid of shoulder-straps.

One of the ablest clergymen of New England—a D. D. of great practical experience and of no radical tendencies—told me, not long ago, that in his opinion the clergy had been living for half a century on the inherited *prestige* of Puritan days. He added that this *prestige* was now almost worn out, and that in fifty years it would be impossible for a man of mediocre talent to sustain himself in the ministry. And, as it was admitted by all that the ablest young men were not now commonly attracted to the pulpit as a profession, it was really doubtful, he said, whether, a hundred years hence, there would be any clerical class at all.

I agree in the doubt. In the constant advance of popular education, and the substitution of practical interests for abstract dogmas, the authority of the ministry must go on declining. The absurdity is more and more visible of taking some young and inexperienced boy from a theological seminary and giving him the monopoly of the Sunday, to exhort men and women who know incomparably more than he does of life and even of books. Fifty years ago it was otherwise; and fifty years ago, as the college catalogues will show you, the ablest graduates chose the ministry as their career. This year the Harvard Divinity School (Unitarian) counts but nine college graduates among its thirty-seven pupils; the Episcopal School at Cambridge has but five among its twelve. Yet these are, or were till recently, the two most cultivated denominations in the land. "The American clergy have long since ceased to be a learned class; they are fast ceasing to be even a cultivated class." And without superiority given by superior education, on the one side, or that based on wigs and small-clothes, on the other, it is idle to suppose that their special authority can linger long. It is a comfort to think that, as old Fuller said, "there never was a good tongue that wanted ears to hear it," and that, with or without ordination, there will always be men to speak the truth.

T. W. H.

THE SPIRIT OF TRUTH.

Lessing said,—“The worth of man lies not in the truth which he possesses, or believes that he possesses, but in the honest endeavor which he puts forth to secure that truth;” and then follows that oft-quoted sentence,—“If God should hold in his right hand all truth, and in his left hand only the ever-active impulse after truth, . . . I would, with humility, turn to his left hand, and say,—‘Father, give me this; pure truth is for Thee alone.’” This spirit of Lessing was the spirit of truth, and is, if I mistake not, the characteristic spirit of this age.

Early Christianity was distinguished by a spirit of love, sympathy, and charity; mediæval Christianity by a spirit of chastity, which gave rise to monasticism and the celibacy of the clergy; but the spirit of truth, of fearless inquiry, has been suppressed rather than developed under historic Christianity. In fact, this spirit of truth is so much extra-Christian that it has been generally regarded as anti-Christian, and warred upon as the enemy of God and man. The spirit of love is prominent in the New Testament, but you will hardly find a passage that breathes the pure spirit of truth. Paul's "prove all things" is an exception. Christianity has been the fruitful mother of saints, but not of philosophers; she has bred loving and lovable men and women, but not independent thinkers; she has built asylums for the sick in body and the sick in mind, but she has also tried to strangle in its cradle every new science.

The physical sciences were not born of Christianity, but of humanity, and have advanced under the ban of the Christian Church. I do not mean to depreciate the spirit of love, which is so prominent in Christianity. God forbid! It is this spirit that forms the warp and woof of what is most charming and beautiful in the web of social life. Existence would be intolerable without it. We must have it, but we must also supplement it with this other, rarer, higher, more heroic, and more in-

tellectual virtue, the spirit of truth. We ought not only to love *men*, but eternal *principles*. We ought to love to search out and serve our brothers, and also to search out the truth and serve it and love it supremely, simply because it *is* the truth.

These two spirits have been divorced too long. Religion has had one and science the other; and now Free Religion is trying to unite them. The reason that they have been divorced is obvious. The very essence of the spirit of truth is not only the *love* to think, but the *liberty* to think. This liberty must be absolute, unconditional. Now religion heretofore, including Christianity, has conditioned and limited this liberty by creeds. The schoolmen were free to reason within prescribed bounds. They must be loyal to the Catholic Church and Aristotle's logic. Luther and Calvin were at liberty to think as they pleased, bound only to be loyal to the Bible. Their followers enjoy the same liberty. They can roam at will, "full, free, and unconfined," throughout the vast extent of their binding creeds. Liberal Christianity believes in the boundless freedom of the "chainless mind," bound only to be loyal to the "gospel of Christ," whatever that may be. From Catholicism to Unitarian Christianity, as defined at the last Conference in New York, there is no room for the spirit of truth and perfect freedom to wed the spirit of love and charity. Head and Heart, Reason and Love, Science and Religion, are still divorced as they have been for ages. Between Catholicism and Unitarianism, included, you can not have perfect liberty of thought. One has the minimum of the spirit of truth with the maximum of obedience to authority, and the other *vice versa*. One shouts "Liberty and the Church," and the other shouts "Liberty and the Christ." One confines its activities, methods, and fellowship strictly to the limits which the Catholic Church prescribes, and the other confines "its activities and its methods and its fellowship strictly to *Christian* limits." (Secretary Lowe's letter on the Unitarian Position). Within this denomination, as I understand it, you are free to think as you please, provided you think with the majority. You may have what Lessing calls the "ever-acting impulse after truth," provided that impels you after Christ, not otherwise. You can have all the liberty you want, provided that you only want the liberty that is in Jesus Christ. You must call yourself a "follower of Christ," though you know not what that means, or you are not invited to their fellowship. No man who is bound to do that is free, though he may be unconscious of his chains. It matters not what binds me, whether it is a silken cord or a wrought-iron cable,—if I am bound, I am bound; and it breaks no chains to shout "liberty!" Any slave can do that.

Catholicism has a large creed, and Unitarianism has a creedlet. In each you must wear a dogmatic yoke as a condition of fellowship. This is incompatible with the perfect spirit of truth. As free men we must have this, and as good men we must keep with it the sweet spirit of love.

Many complain of radicals that they do not seem to have the latter. A correspondent writes,—“My foundation-principle is that of Free Religion, but somehow I don't altogether like the spirit or utterances of those who actually associate under that name.” For a similar reason it was, no doubt, that Crabbe Robinson said,—“I prefer Dissent to the Church;

but like churchmen better than dissenters." Luther was not half so agreeable as Leo X. or Erasmus. Reformers must deal blows at error, and this presents the pugnacious side of character. A combative spirit is necessarily repulsive, and, as Herbert Spencer says,—"The toleration of abuses (or errors) seems amiable merely from its passivity." But we cannot sacrifice the spirit of truth for smiles and kisses. They are pleasant, but they have betrayed many since Jesus. We must look facts squarely in the face, and not call tweedle-dum tweedle-dee for the sake of harmony with our neighbors. We must not blink distinctions nor juggle with words. Language was made to convey ideas, and not to conceal them. The use of words of double meaning leads to double dealing. "If you practise dishonest speech, you soon lose the habit of thinking honestly." We cannot sacrifice honesty to amiability. The spirit of love we desire to preserve; but this is a cheap and common virtue compared with the spirit of truth. The latter is found only in the highest characters, and is the latest offspring of humanity. The former, beautiful as it is and equally desirable, we hold in common with the "mute" creation. Let Free Religion hold fast to both the old and the new. W. H. S.

Please remit two dollars at once, and secure THE INDEX for a year.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

A LADIES' CONVERSATIONAL CLUB OUT WEST.

[We have obtained permission to print the following remarkable letter from one sister to another, and think our readers owe us no little gratitude for the service. It is seldom so much wisdom gets uttered in equal space.—Ed.]

DUBUQUE, Oct. 26, 1870.

DEAR —,

You request me to tell you something of the organization of our literary and conversational clubs in Dubuque. The Round Table, of which A. is President or Chairman, is the only one which has had a furnished room, and has kept steadily on in pursuit of its object. The ladies' conversational class never had any very definite organization. Ten ladies decided to meet to compare their thoughts on different subjects, one subject being selected for one afternoon. The different schools of the Greek philosophers were selected by myself. Two of the ladies knew as much as I did, after I had studied very critically; but they knew so much of Grecian history, literature and mythology, that they were overloaded to silence. We could get nothing from them; they did not know where to begin. Our ignorance opened the *vacuum* needed, so that our two silent women got really eloquent.

It was brought about, not by direct questions, but by starting an open question. It is the meeting of minds that produces life and stimulates to thought. One must get warmed with her subject,—must have a view and love her view, but still desire to know the truth. "It is not knowing things, but knowing the relationship of things, which gives wisdom."

There are two currents in each mind which must be in active motion; then there must be a free play of opposite currents between people. But if you work directly for this end, you lose all. To gain pleasure, you know, you must not set out in quest of it, but throw your whole soul into some high work, and some one or accomplish something that is beneficial; and lo! your pleasure is thrown in *gratis*. Pleasure is the Spirit's pay for work well done, or thought for some good end. How irreligious are those who start out to be religious—who make it their business to "get religion!" All these spiritual treasures come not with observation.

I had an object, of course, in my questions and suggestions. For instance, I wanted these women to give us the history of Greece and its religion incidentally; so after I had called out what Mrs. R. thought of the Pythagoreans, as compared with the Eleatics and Sophists, I remarked something like this,—*"If I remember rightly, the mythology of the people had advanced,"* (here I gave my views of how far it was believed and developed). I then asked Mrs. R. if she agreed with me. "Not at all," said she. Then she went on to show how certain wars had modified the belief of the Greeks; how certain philosophers had

influenced them. "Do you agree with Mrs. R., Mrs. B.?" asked I of our most critical scholar. "Not entirely," she answered. "Do you think?" I said, "that new influence came to the Greeks from closer interchange of their own thoughts? Was it indigenous to Greece?" "Not entirely," Mrs. B. answered, (she is provokingly silent, but it was because her mind was collecting and arranging the facts; she has no idea of showing off). "Was the influence from Italy or Asia?" This provoked her to words. "Neither," said she, "but from Egypt." And here she started, and did not stop till we found out that she knew far more than any one else of the causes of Grecian civilization. As I was Secretary, I just made a note that Mrs. B. was to take up the Egyptian civilization for her topic, when it came round again.

For three afternoons I had the Grecian philosophers discussed. While studying, I kept a little note book to record suggestions and questions that I wished to have asked. Then at the Club I selected according to judgment. We all tried to be prepared on each subject that was suggested for consideration; but there was always some one selected to be responsible and lead in it. Sometimes the subject or the occasion took such a shape that it was almost wholly a monologue. When Mrs. B. took—"Egypt, her Literature and Civilization the Foundation of European Civilization"—it was almost entirely a monologue and a reference to authorities, because she is a person whom, when once warned and enlisted, one should keep silent and hear through. Though the class differed from her in her conclusions, most thinking that the Egyptians gained their best from Asia, still we did not disturb her till the next week.

You must study temperaments to find the correct method for work. I do not think it well to be bound to any one method. Earnestly seek for each one's thought, for the results of his or her study, and you will not fail of the mark. "Judge not that ye be not judged." Condemn not, though you may differ from another's conclusions and method of stating them. What is not food to you, may be to another.

N.'s leading was the most perfect of all; she had three afternoons. She had the three epochs of Italian art. She treated it very ably; but it was no conversation, rather parlor lectures. We all learned much. Her mind is like a steam engine—it will draw a heavy load on its track, but is floundered off it. A slight disturbance or interruption will throw it off. She requires some one to "prepare the way, making the path straight."

About every fourth meeting was *miscellaneous*. We brought up any recent subject of interest. The best furniture to save trouble and expense in houses, or children's Sundays—all sorts of subjects women need to take counsel together on. When house-cleaning came on, and we had to "dissolve," we had just commenced the investigation of Punishment, Prison Reform, Prevention of Crime, etc., etc.

Mrs. H.'s subject was the Influence of Climate and Food on Mankind: a study of Guyot. We devoted five afternoons to Finances and Banking. One took the financial system of Germany, another of France, of Holland, of England, of America. Then the history of Banking—its beneficial influences on civilization. We took Guizot's definition of civilization, that it is "the perfecting the relation between man and man." Then we compared American civilization with ancient (so-called) civilization. K. treated ably the causes of the Reformation of the sixteenth century, then the results gained by it. We compared English literature with American. We took a month to the conversation on the birth of our own nation, reading that splendid scripture, *The Federalist*, then tracing the great political questions that have agitated the country. E. took architecture, but N. had to help her out.

In our ladies' club we had stringent rules about interrupting, to check some of us who were famous for that sin, and fell whenever tempted. In the club I was a member of, where the gentlemen were admitted, it was entirely free, their cool, calm minds giving the equipoise. But when we were without the masculine element, we had to set up law. For myself, I prefer the way of nature, and to have the masculine element in its natural, rather than its disembodied, or artificial form. Don't expect *life*, if the members are all wise, talented, and noted. Even dry sand causes some soils to be fertile. Don't get too many minds who deal only in germ-thoughts. One Emerson is enough for one group. They say I do well with two styles of persons—with vacant but asking minds I "preach eloquently"—with the very rich and silent, I become a Socratic questioner. You want all styles; but they must have one aim, desire for culture by appreciating each other's worth, by aiding one another. Be civilized, and "perfect the relation between man and man." I have more interest in matters of social science and national topics than in history, but prefer something recorded. I believe in the divinity of to-day. I want to find out and honor the Christs of to-day,—those who, though they cannot raise the dead, do keep many from the grave. I love to study to-day, so to improve to-morrow. At family prayers I used to pray with a *vim*, "Thy Kingdom come on earth!" Somehow I want to work on the same thing I pray for.

I can only account for this long letter because it is a rainy day. My millionth aquatic ancestors make me more alive.

I think the study of biography one of the most useful. You will notice that the Round Table select the life of some one person to represent the subject investigated; then note that each person selects a department, and keeps it. I do not think this so well. I would not like to be confined to social science, nor to philosophy, nor any other one thing. When we find

it convenient to meet again, Mrs. B. by her year's study will tell us much of the Nebular Hypothesis; Mrs. R. of Prussia's History, etc.

Some of our ladies always study in subjects, so they are prepared on a number of subjects. It is the only way to study to advantage. This newspaper reading and reading without an object in view is not very profitable. All young persons should be taught to read by subjects. A. thinks the advantage of selecting a biography for a text gives one something to commence on—gives a starting point. Then one who has not ability to discover the principle or the *idea* of a subject does not utterly fail, if he can fall back on a biography. He thinks to lead a conversation successfully requires a severe tension of the intellect, the finest appreciation of other's thought, with great charity towards those who do not succeed in appreciating the best. Alcott calls it "having hospitality for each other's thought." Margaret Fuller succeeded finely, because she "thought the object of life was to grow." So she aided all who wished to grow. She did not demand that they bring her fruit, but they must keep the currents of their nature in play—they must at least be sprouting, leaving, or blossoming.

It is deadening to attempt too much. Don't have your ideal tuned to a success every time. The perfect hours of life are few and far between. So are the heights of the earth. If all should happen to feel stupid—if you should happen to be out of tune—don't insist upon playing the tune appointed this time. Let stupidity reign; *but enjoy it*. That is a natural state of the mind, at times. If you do not cross the prevailing sentiment of the evening, it will set words to its own law. One evening our evening class met. No talk, no sympathy, no nothing. I thought. I mentally whistled to keep my courage up. Our President said,—*"This has taught me a beautiful truth—how very happy we have been, just sitting together with our feet on the stove, silent."* I have not sought your thought, nor you mine; yet we have recognized that this was all right—needed no excuse. We have found out that for our happiness undiminished brilliancy is not necessary—that genius is not necessary, nor thought, nor wisdom. We have found that we are happy, when we recognize a law and obey it. We were stupid; we did not put in its place artificial brilliancy. We did not stimulate ourselves into an unnatural state, but treated stupidity and ignorance as deferentially as we treat our other moods.

Then we stood in the door with our things on, and talked for twenty minutes. Those twenty minutes stand out clear, high, holy in my memory. As I tramped up the hill through the rain, I thought,—*"There! That is somewhat as things will be when we are free from bodies, and don't have to keep up appearances."* Heaven seemed possible; recognition without a body seemed possible. I have laughed to myself since, when one says,—*"Our dear, blessed, stupid evening."*

Wet, green wood, no draught to stove—ashes choking the damper—only one hope—such a state showing me heaven! But it did. I brought from the hill three sticks of fine dry wood wrapped in a newspaper. As I slid through the street, some thought them manuscripts, perhaps fine theories or historical notes. *Nothing but common wood.* But wood in its place at the right time was just the thing. Success comes from getting the right thing in the right place at the right time. Have some one in your club who can realize the value of trifling things. Love one another—on this hangs all success. "All true love is grounded on esteem." We do not esteem any who trample under foot proprieties or law. It is only a few years we have, any way, to aid or be aided by souls here. The time is short for souls' acquaintanceship. I desire to know enough of some rare, fine souls here, that I may be able to recognize them hereafter by their thought, their personality of soul.

This is all imperfectly written, and too long; but I have not the time to arrange or copy. I have been constantly interrupted. I do not doubt you think,—*"Better this than nothing."*

Ever your affectionate sister, M. N. A.

RETROGRADE REFORMS.

NORTH COLEBROOK, CONN., Dec. 5, 1870.

EDITOR OF THE INDEX:

Dear Sir,—Having been a subscriber and reader of THE INDEX the past year, I wish to present a few thoughts to you.

In your issue of Dec. 10, you speak of the "peaceful election of Abraham Lincoln to the Presidency of the Great Republic" as "the immediate cause of our own terrible civil war, which could have been indefinitely postponed by Northern submission to the Southern pro-slavery party."

Have the Southerners ever demanded of the North anything that was not guaranteed by the Constitution? If they have, please inform me what it was.

I had supposed the war was caused by withholding or preventing their enjoying their constitutional rights.

One article in the platform on which Lincoln was elected said that slavery should go no further in the Territories; but the Supreme Court had decided they had a Constitutional right to take their slaves into the Territories.

In good old Massachusetts, United States officers were mobbed while in the discharge of their duty in reclaiming fugitives who had escaped from their masters. Congress was petitioned year after year to abolish slavery in the District of Columbia; but such men as Daniel Webster, Henry Clay, Thomas Benton, and others that regarded their oaths, would not vote for it.

I well remember the prediction of Webster, made some twenty-one years before the war broke out. It was in these words,—“If these infernal Abolitionists get the control of the government, they will override the Constitution, make laws to suit themselves, deluge the land in blood, and bankrupt the nation.”

Sir, you are at liberty to publish the foregoing or throw it into the waste-basket.

I am well pleased with THE INDEX in most of the matter which the first volume contains.

In the effort now making to inaugurate female suffrage, I cannot acquiesce. If we undertake to make men of women, I think they will be women still. I think that, if every lady twenty-one years of age would express her mind on the subject, we should find a large majority against it.

IRA SMITH.

[We have no disposition to discuss dead issues, but are quite willing to let all sides be heard in THE INDEX.

If Mr. Smith wants a vote by women against their own right to vote, we fear he is helping to “inaugurate female suffrage.” To consult them at all is to endorse the principle in dispute.—ED.]

SPONTANEOUS GENERATION.

MY DEAR MR. ABBOT:—By an accident which, perhaps, the Postmaster of our city may best be able to explain, I received No. 53 of THE INDEX (Dec. 31) but yesterday, a couple of days later than No. 1 of the new volume. Owing to this fatal accident, “K. N.’s” communication, “Spontaneous Generation,” came to my notice more than a week later than it ought to have come, and prevented thus my answer to it, which he so friendly requested. And though I do not consider myself bound to answer every article he may write, even if my answer is requested in a still kinder manner, yet I will, for the last time, gratify him once more, notwithstanding the sufficient answer you have already given him; an answer, by the way, which proves the correctness of the supposition in my former answer to his first article on the above subject, that he used the “*we*” in it without your consent and authority.

But let us come to “K. N.” and his queer questions and puzzles. I believe it does not require either a “younger and more scientific,” or an older and less scientific man, but merely a man of sound common sense to answer “K. N.’s” perplexing first question. Without going over the old ground of our controversy again, I will only state that “spontaneous generation” is no miraculous creation, but merely “the natural and gradual evolution of the lowest organic forms out of inorganic matter,” as you, in a few words as possible, told him. This, though “incomprehensible to us,” is at least intelligible and natural; for it is “an evolution” according to laws that, even if to some degree “incomprehensible,” are not unreasonable, not contrary to the laws and phenomena of Nature with which we are acquainted, and a great many of which we can and do comprehend. But “the miraculous conception and birth of Christ” is just the opposite of the former,—is merely a *miraculous* conception or birth; that is to say, it is no evolution out of any matter, nor according to any comprehensible or incomprehensible law, but is mere fiction, a miracle, *i. e.*, an extraordinary event contrary to every law of Nature, contrary to all facts and phenomena with which we are acquainted, and consequently of that sort of “facts” which science ignores and rejects. Where, then, is the analogy between the two cases? And would it not be well for “K. N.,” also, to be a little “more scientific”? For even if spontaneous generation may be conceded to be a debatable theory for “more scientific men,” the miraculous conception and birth of Christ cannot be a debatable theory for men in the least degree scientific. It cannot belong to the category of scientific theories at all, but must be classed with other unscientific and superstitious matters of Faith! It may be believed in by the ignorant or fanatical, but it cannot be rated as a debatable scientific theory.

“K. N.” further asks,—“Why cannot the Professor (Huxley) go a little further,” etc. All the answer I (and even the Professor himself) can give him to that query is, because there is a limit to man’s investigations and knowledge. Science cannot penetrate all the mysteries of Nature, but it can discover some of her laws.

The further puzzles of “K. N.” are the result of his “perceiving so clearly that it is not a whit more illogical to assume that matter was made out of nothing than that intelligence results from organization of matter.” Now I will not, nor could I if I should, undertake satisfactorily to explain how matter originated; but I am very well satisfied, as is, I believe, every well-reasoning man, that it was not created out of nothing; that intelligence may and does result from the organization of matter; that “spirit” no more exists for itself, as an entity, than intelligence; that both are simply the result of organized matter. Hence the notion that “that which is born of the spirit is spirit, and that which is born of the flesh is flesh,” may do very well as a theological axiom; but it can find no recognition in natural philosophy as a scientific axiom, or even as a scientific theory.

Truly yours,

MORRIS EINHORN.

TITU-VILLE, PA., Jan. 10, 1871.

PERSONAL PRIVACY.

BY REV. C. W. BUCK, IN THE PORTLAND (ME.) DAILY PRESS.

It is only the rude uncivilized classes of men who sleep in huts, without doors. The barbarian has little regard for privacy. He cares for no secrets. He holds all things in common with his rude companions. With houses for habitations comes also some perception of the privilege of silence, and of choosing one’s own companions and confidants. But for some time yet will the latch-string hang out at the door, and every one will have the run of his neighbor’s house, and familiar acquaintance with his household secrets—not as a privilege of friendship, but as one of the rights of man.

As civilization advances, there springs up a sense of the sacredness of the person, extending even to all personal appointments and to things with which the person is intimately associated. The latch-string is then drawn in. Every man’s house becomes his castle; and if there is a skeleton in his closet, the door need not be closed. Apparel becomes personal apparel, each having his own; and the family dish, open to every greedy hand, is supplemented by the more private plate. Thus have sprung up in gradual growth all the ordinary delicacies and proprieties of our common life. They are the product of civilization, which—as if dimly discovering that man is the temple of God—hedges his person about with certain invisible barriers, making every man a king.

Now, the inward life feels even more directly the influence of civilization. The soul of man also learns to build a home of its own and to live in it privately. It learns to hold its deepest experiences in sacred silence, except as personal confiding friendship may unlock the lips. It learns to shrink from the official confessor, whether he be church-priest or only church-member; and if it discloses itself at all, it is only at the bidding of personal confidence and affection.

The religion of the primitive man is in a very slight degree private and personal. Chiefly it is a matter of public policy, affecting the prosperity of his tribe or nation. His religious sentiment is simply a presentiment of fear that the gods may send calamity to his people, or that they may not prosper him in his own outward affairs. His religion, then, is mainly a public religion; it consists in public offerings by which prosperity may be purchased from the gods. And if, upon his own personal account, he makes a votive or propitiatory offering, he disposes it in a public place.

When afterwards the private and personal nature of religion is privately apprehended, its exercises still continue for a long time to be formal and occasional. And it is clearly true that the occasional, infrequent exercises of the soul in matters of high concern, is likely to be a subject for self-gratulation, and so may make one garrulous; whereas habitual intercourse with serious and solemn themes begets humility and—silence. This also is to be noted; while religion is in any degree formal, that is, while it is ritualistic, creedal or in any other sense arbitrary, it must be in the same degree superficial; and its surface experiences will roll down in unconstrained eaves-droppings upon the next man’s territory. But when at last religion is understood to be habitual attention to God’s whisper in the soul, its real abiding-place is seen to be, not upon the lips in solemn forms of words, but in soul’s inner sanctuary; and respect is given to its sacred retirement.

Thus as advancing culture at once narrows and deepens the hospitality of the home, it also narrows and deepens the hospitality of the heart. It may be easy for the uncivilized man to expose the dearest secrets of his soul to the inspection of the first comer; but nothing is so difficult to him who has learned to respect the sacredness of private experience.

I need say no more to show that as in the progress of civilization man is outwardly individualized from the mass of humanity, and respect is given to the dignity of his person, so also his inward life is set apart in sacred privacy.

VALUE OF AN EXPLANATION.—A certain king, it is said, sent to another king, saying, “Send me a blue pig with a black tail, or else.” The other, in high dudgeon at the presumed insult, replied, “I have not got one; and if I had—” On this weighty cause, they went to war for many years. After a satiety of glories and miseries, they finally bethought them that, as their armies and resources were exhausted, and their kingdoms mutually laid waste, it might be well enough to consult about the preliminaries of peace; but before this could be concluded, a diplomatic explanation was first needed of the insulting language which formed the ground of the quarrel. “What could you mean,” asked the second king of the first, by saying, “Send me a blue pig with a black tail, or else—” “Why,” said the other, “I meant a blue pig with a black tail, or else some other color.” “But,” retorted he, “what could you mean by saying, ‘I have not got one, and if I had,—’” “Why of course, if I had, I should have sent it.” An explanation which was entirely satisfactory, and peace was concluded accordingly.

APROPOS OF INFALLIBILITY.—A waggy editor inquires if Peter, the first Pope, was fallible or infallible when he denied his Master; to which may be added, Where was his infallibility when his Lord said to him, “Get thee behind me, Satan?”

Hooper, the Mormon Delegate to Congress, says the reason our first parents did not practice polygamy was that their marriage was “exhaustive,” in other words, that Adam married “all the women in the world.”

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PROSPECTUS FOR 1871.

THE INDEX was established in November, 1860, and has just closed its first yearly volume.

We deem it proper, therefore, to submit the following PROSPECTUS of Volume II for 1871, and ask the friends of the cause it represents to make active efforts to increase its circulation and usefulness. There is quite a large number of persons in almost every community, both in the church and out of it, who would subscribe for such a paper, if the matter was properly presented to them, and especially if they were urged a little to do so by a neighbor. We cannot afford to send out travelling agents, nor would they succeed so well in getting names as persons of local influence. We therefore have determined to use the funds it would cost to get our paper before the people, in another way, namely, in the purchase of articles of value to be given as premiums to those who make up lists of subscribers; thus presenting to the friends of free thought and pure religion the double motive of doing good and getting paid for it.

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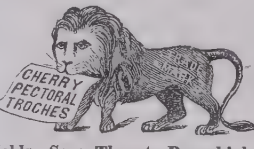
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A WEEKLY PAPER DEVOTED TO

FREE RELIGION

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TWO DOLLARS A YEAR.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.

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THE BATTLE-FIELDS OF SCIENCE.

[A Scientific Lecture, delivered before the American Institute, in the hall of the Cooper Union, New York, by Hon. Andrew D. White, President of Cornell University. Reprinted from the New York Tribune of Dec. 18, 1869.]

LADIES AND GENTLEMEN:—In view of the fact that my studies have been rather in History than in Natural Science, it has seemed to me not unfit that I begin this series of lectures with an historical sketch bearing upon the great subject of your course. I propose, then, to present to you this evening an outline of the great sacred struggle for the liberty of Science—a struggle which has been going on for so many centuries. A tough contest this has been! A war continued longer—with battles fiercer, with sieges more persistent, with strategy more vigorous—than in any of the comparatively petty warfare of Alexander, or Cæsar, or Napoleon. I shall ask you to go with me through some of these most determined sieges, and over some of the hardest-fought battle-fields of this great war. We will look well at the combatants—we will listen to the battle-cries, we will note the strategy of leaders, the cut and thrust of champions, the weight of missiles, the temper of weapons.

My subject, then, shall be "THE WARFARE OF SCIENCE."

My thesis—which, by an historical study of this warfare, I expect to develop—is the following: In all modern history, interference with Science in the supposed interest of religion—no matter how conscientious such interference may have been—has resulted in the direst evils both to Religion and Science, and invariably. And on the other hand all untrammelled scientific investigation, no matter how dangerous to religion some of its stages may have seemed temporarily to be, has invariably resulted in the highest good of Religion and Science. I say *invariably*—I mean exactly that. It is a rule to which history shows not one exception. It would seem, logically, that this statement could not be gainsaid. God's truth must agree, whether discovered by looking within upon the soul or out upon the world. A truth written upon the human heart today in its full play of emotions or passions, cannot be at any real variance even with a truth written upon a fossil whose poor life was gone millions of years ago. And this being so, it would also seem a truth irrefragable, that the search for each of these kinds of truth must be followed out in its own lines, by its own methods, to its own results, without any interference from investigators along other lines by other methods. And it would also seem logically that we might work on in absolute confidence that whatever, at any moment, might seem to be the relative positions of the two different bands of workers, they must at last come together; for Truth is one. But Logic is not History. History is full of interferences which have cost the earth dear. Strangest of all, some of the most direful of them have been made by the best of men, actuated

by the purest motives, seeking the noblest results. These interferences and the struggle against them make up the warfare of Science. One statement more to clear the ground. You will not understand me at all to say that religion has done nothing for science. It has done much for it. The work of Christianity has been mighty indeed. Through these 2,000 years it has undermined servitude, mitigated tyranny, given hope to the hopeless, comfort to the afflicted, light to the blind, bread to the starving, life to the dying; and all this work continues. And its work for science, too, has been great. It has fostered science often and developed it. It has given great minds to it, and but for the fears of the timid its record in this respect would have been as great as in the other. Unfortunately, religious men started centuries ago with the idea that purely scientific investigation is unsafe—that theology must intervene. So began this great modern war.

COSMOGRAPHY.

The first typical battle-field to which I call attention is that of Cosmography, the simplest elementary doctrine of the earth's shape, surface, and relations. Bear with me as I go over a field so well known to so many of you. We cannot overlook it, if we are to understand other battles which follow. Among the legacies of thought left by the ancient world to the modern were certain ideas of the rotundity of the earth. These ideas were vague; they were mixed with absurdities, but they were *germ* ideas, and, after the barbarian storm which ushered in the modern world had begun to clear away, these germ ideas began to bud and bloom in the minds of a few thinking men, and these men hazarded the suggestion that the earth is round—is a globe. The greatest and most earnest men of the earth took fright at once. To them the idea of the earth's rotundity seemed fraught with dangers to Scripture, by which, of course, they meant *their interpretation* of Scripture. Among the first attempts made was that of Eusebius. He endeavored to turn off these ideas by bringing science into contempt. He endeavored to make the innovators understand that he and the Fathers of the Church generally despised all such inquiries. Speaking of these innovators he said: "It is not through ignorance of the things admired by them, but through contempt of their useless labor that we think little of these matters—turning our souls to the exercise of better things." Lactantius asserted the new ideas to be "empty and false." But this attempt to "flank" the little phalanx of thinkers did not succeed, of course. Even such men as Lactantius and Eusebius cannot pooh-pooh down a great, new, scientific idea. The little band of thinkers went on, and the doctrine of the rotundity of the earth naturally led to consideration of the tenants of the earth's surface, and another old germ idea was warmed into life—the idea of the existence of Antipodes. At this the war commenced in bitter earnest. Those great and good men determined to fight. To all of them such doctrines seemed dangerous, to most of them they seemed damnable. Basil and Ambrose were tolerant enough to allow that a man might be saved who believed the earth to be round, and inhabited on its opposite sides; but the great majority of the Fathers of the Church utterly denied the possibility of salvation to such misbelievers. Lactantius asks: "Is it possible that men can be so absurd as to believe that the crops and trees on the other side of the earth hang downward, and that men have their feet higher than their heads? Do you ask how they defend these monstrosities? how things do not fall away from the earth on that side? They reply that the nature of things is such that heavy bodies tend toward the centre, like the spokes of a wheel; while light bodies, such as clouds, smoke, and fire, tend from the centre toward the heavens on all sides. Now I am really at a loss what to say of those who, when they have once gone wrong, steadily persevere in their folly, and defend one absurd opinion by another." Augustine seems inclined to yield a little regarding the rotundity of the earth; but fights the idea that men exist on the other side of the earth, because, he says, Scripture speaks of no such descendants of Adam. But this did not avail to check the idea. What might be called the flank movement, as represented by Eusebius, had failed—in the sixth century, therefore, the opponents of the new ideas built a great fortress and retired into that. It was well built and well braced. It was nothing less than a great complete theory of the world based upon the literal interpretation of texts of Scripture, and its architect was Cosmas. According to Cosmas the earth is a parallelogram, flat, and surrounded by four great seas. At the outer edges of these seas rise immense walls closing in the whole structure. These walls support the vault of the heavens, whose edges are cemented to the walls. Walls and vault shut in the earth and all the heavenly bodies. The whole of this theologic scientific fortress was built most carefully,

and, as was then thought, most scripturally. Starting with the expression applied in the ninth chapter of Hebrews to the tabernacle in the desert, he insists with other interpreters of his time that the original Greek words mean—"made like the world." This gives a key to the whole construction. The universe is therefore made on the plan of the Jewish Tabernacle—box-like and oblong. Coming to details, he quotes those grand words of Isaiah,—*"It is he that sitteth upon the circle of the earth . . . that stretcheth out the heavens like a curtain, and spreadeth them out like a tent to dwell in."* And the passage in Job which speaks of the spreading out of the sky—he turns all that splendid and precious poetry into a prosaic statement, and gathers therefrom, as he thinks, treasures for science. To find the character of the surface of the earth, Cosmas studies the table of shew-bread in the Tabernacle. The dimensions of that table prove to him that the earth is flat and twice as long as broad. The four corners of the table symbolize the four seasons; the three loaves of shew-bread at each corner symbolize the three months in each season. This vast box is divided into two compartments, one above the other. In the first of these men live, and stars move, and it extends up to the first vault or firmament, where live the angels—a main part of whose business is to push and pull the sun and planets to and fro. Next he takes the text,—*"Let there be a firmament in the midst of the waters, and let it divide the waters from the waters,"*—and other texts from Genesis. To these he adds the texts from the Psalms,—*"Praise him, ye heaven of heavens, and ye waters that be above the heavens;"* turns that glorious outburst of poetry into his crucible with the other texts, and after subjecting them all to sundry curious processes, brings out the theory that over this first vault is a vast cistern containing the waters. He then takes the expression in Genesis regarding the "windows of heaven," and establishes a doctrine regarding the regulation of the rain, which is afterward supplemented by the doctrine that the angels not only push and pull the heavenly bodies to *light* the earth, but also open and close the windows of heaven to *water* it. To account for the movement of the sun, Cosmas asserts that to the north of the earth is a great mountain, and that at night the sun is carried behind this. Some of the commentators, however, ventured to express a doubt here. They thought that the sun was pushed into a great pit at night and pulled out in the morning. (Lectrone.)

Such was the great fortress built against human science in the sixth century by Cosmas, and it stood. The innovators attacked it in vain. The greatest minds in the Church devoted themselves to buttressing it with new texts, and throwing out new out-works of theological reasoning.

Columbus is the next warrior. The world has heard of his battles; how the Bishop of Ceuta worsted him in Portugal; how, at the Junta of Salamanca, the theologians overwhelmed him with quotations from the Psalms, from St. Paul, and from St. Augustine. But in 1519 comes a great victory. Magalhaens makes his great voyages. He has proved the earth to be round; for in these voyages and others he has virtually circumnavigated it. He has proved the doctrine of the antipodes, for he has seen the men of the antipodes. But even this does not end the war. Many earnest and good men oppose the doctrine for two hundred years longer. Then the French astronomers make their measurements of degrees in Equatorial and Polar regions, and add to other proofs that of the lengthened pendulum. When this was done; when the deductions of science were seen to be established by the simple test of measurement, beautifully, perfectly, then, and then only, this war of twelve centuries ended.

And now what was the result of this war? The efforts of Eusebius and Lactantius to deaden scientific modes of thought, the efforts of Augustine to combat it, the efforts of Cosmas to stop it by dogmatism, the efforts of Boniface, and Zachary, and others to stop it by force, conscientious as they all were, had resulted in what? Simply in forcing into many noble minds that most unfortunate conviction that science and religion are enemies—simply in drawing away from religion hosts of the best men in all those centuries. The result was wholly bad. No optimism can change that verdict. On the other hand, what was gained by the warriors of science for religion? Simply a far more ennobling conception of the world and a far truer conception and more devout reliance upon Him who made and sustained it. Which is the more consistent with a great, true religion, the cosmography of Cosmas or that of Isaac Newton?

ASTRONOMY.

The next great battles to which I ask your attention were fought on a question relating to the *position of the earth among the heavenly bodies*. The struggle

regarding geography, which I have already presented, was entangled with this. Often on the same field the battle was fought for both; but I separate them that we may see each more clearly. On one side the great body of conscientious religious men planted themselves firmly on the Geocentric doctrine—the doctrine that the earth is the centre and that the sun and planets revolve about it. The doctrine was old and of the highest respectability. The very name, Ptolemaic theory, carried weight. It had been elaborated until it accounted well for the phenomena. Exact textual interpreters of Scripture cherished it, for it agreed with what they supposed the reading of sacred text. Still the germs of the Heliocentric theory had been planted long before, and well planted; it had seemed ready even to bloom forth in the mind of Cardinal de Cusa, but the chill of dogmatism was still over the earth, and up to the beginning of the sixteenth century there had come to this great truth neither bloom nor fruitage. Quietly, however, the soil was receiving enrichment and the air warmth. The processes of mathematics were constantly improved, the heavenly bodies were steadily though silently observed, and at length appeared—afar off from the centres of thought, on the borders of Poland—a plain, simple-minded scholar, who first fairly uttered to the world the truth now so commonplace—then so astounding—that the sun and planets do not revolve about the earth, but that the earth and planets revolve about the sun, and that man was Nicolas Kopernik. Kopernik had been a professor at Rome, but as this truth grew within him he seemed to feel that at Rome he was no longer safe. Returning to his own country, he found it wretchedly inhospitable; but he thought on, and that great central truth of Astronomy developed in his mind ever more and more. To publish it was dangerous indeed, and for thirty-six years it lay slumbering in the minds of Kopernik and the friends to whom he had privately intrusted it. At last he prepares his great work on the Revolution of the Heavenly Bodies, and dedicates it to the Pope himself. The work was intrusted to the scholar Osiander of Nuremberg to superintend its publication. But, at the last moment, the courage of Osiander failed him. He dared not launch the new thought boldly. He writes a grovelling preface—endeavors to excuse Kopernik for his novel idea. He inserts the apologetic lie that Kopernik propounds the doctrine of the movement of the earth, not as a *fact*, but as an *hypothesis*. He declares that it is lawful for an astronomer to indulge his imagination, and that this is what Kopernik has done. Thus was the greatest and most ennobling, perhaps, of scientific truths—a truth not less ennobling to Religion than to Science—forced, in coming into the world, to sneak and crawl.

On the 24th of May, 1543, the newly-printed book first arrived at the house of Kopernik. It was put into his hands, but he was on his death-bed. A few hours later, and he was beyond the reach of fanatics and bigots, whose consciences would have blotted his reputation, and perhaps have destroyed his life. Yet not wholly beyond their reach. Even death could not be trusted to shield him. There seems to have been fear of vengeance upon his corpse, for on his tombstone was placed no record of his life-long labors—no mention of his great discovery. There were graven upon it affecting words, which may be thus simply translated,—“I ask not the grace according to Paul; not that given to Peter. Give me only the favor which Thou didst show to the thief upon the cross.” Not till thirty years after did a friend dare write on his tombstone a memorial of his discovery. The book was taken in hand at once by the proper authorities. It was solemnly condemned—to read it was to risk salvation, and the world accepted the decree. Many minds had received this new truth; only one tongue dared utter it. The new warrior was that strange mortal, Giordano Bruno. He was hunted from land to land, until, at last, he turns on his pursuers and writes fearful satires on the Church. For this he is imprisoned six years, then burned alive, and then his ashes are scattered to the winds.

But the new truth lived. It would not be stifled. Within ten years after the execution of Bruno the truth of the doctrine of Kopernik was established by the telescope of Galileo. Herein was fulfilled one of the most touching of prophecies. Years before, the enemies of Kopernik had said to him,—“If your doctrine were true, Venus would show phases like the moon.” Kopernik answered,—“You are right; I know not what to say, but God is good, and will in time find an answer to this objection.” The God-given answer came when the rude telescope of Galileo showed the phases of Venus. On this new champion, Galileo, the attack was tremendous. The supporters of what was called “sound learning” declared his discoveries deceptions and his announcements blasphemy. Semi-scientific professors attacked him with sham science; earnest preachers attacked him with perverted Scripture.

ATHEIST AND INFIDEL.

The principal weapons in the combat are worth examining. They are very easily examined; you may pick them up on any of the battle-fields of Science; but on that field they were used with more effect than on almost any other. These weapons were two epithets—the epithets “Infidel” and “Atheist.” These can hardly be classed with civilized weapons; they are burning arrows; they set fire to great masses of popular prejudices. Smoke rises to obscure the real questions. Fire bursts out at times to destroy the attacked party. They are poisoned weapons. They go to the heart of loving women; they alienate dear children; they injure the man after life is ended, for they leave poisoned wounds in the hearts of those who loved him best—fears for his eternal happiness, dread of the Divine displeasure.

The battle-fields of Science are thickly strewn with these. They have been used against almost every man who has ever done anything for his fellow-men. The list of those who have been denounced as Infidel and Atheist includes almost all great men of Science—general scholars, inventors, philanthropists. The deepest Christian life, the most noble Christian character has not availed to shield combatants. Christians like Isaac Newton, and Pascal, and John Locke, and John Howard, have had these weapons hurled against them. Nay, in these very times we have seen a noted champion hurl these weapons against John Milton, and with it another missile which often appears on these battle-fields—the epithets of “blasphemer” and “hater of the Lord.” Of course, in these days these weapons, though often effective in disturbing the ease of good men, and though often powerful in scaring women, are somewhat blunted. Indeed, they not infrequently injure assailants more than assailed. So it was not in the days of Galileo. These weapons were then in all their sharpness and venom. The first champion who appears against him is Bellarmine, one of the greatest of theologians and one of the poorest of scientists. He was earnest, sincere, learned, but made the fearful mistake for the world of applying direct literal interpretation of Scripture to science. The consequences were sad, indeed. Could he with his vast powers have taken a different course, Humanity would have been spared the long and fearful war which ensued, and Religion would have saved to herself thousands on thousands of the best and brightest men in after ages. The weapons which men of Bellarmine's stamp used, were theological. They held up before the world the dreadful consequences which must result to Christian theology were the doctrine to prevail that the heavenly bodies revolve about the sun, and not about the earth.

SCIENCE AND THE BIBLE.

Their most tremendousologic engine against Galileo was the idea that his pretended discovery vitiated the whole Christian plan of salvation. Father Le Gazre declared that it cast suspicion on the doctrine of the Incarnation; others declared that it upset the whole basis of theology; that if the earth is a planet, and only one among several planets, it cannot be that any such great things have been done especially for it, as the Christian doctrine teaches. If there are other planets—since God makes nothing in vain—they must be inhabited; but how can these inhabitants be descended from Adam? how can they trace back their origin to Noah's ark? how can they have been redeemed by the Savior? In addition to this prodigious engine of war, there was kept up a terrific fire of smaller artillery in the shape of texts and Scriptural extracts. Some samples of these weapons may interest you. When Galileo had discovered the four satellites of Jupiter, it was denounced as impossible and impious. It was argued that the Bible clearly showed by all applicable types that there could be only seven planets; that this was proved by the seven golden candle-sticks of the Apocalypse; by the seven-branched candle-stick of the Tabernacle, and by the seven churches of Asia. In a letter to his friend Renieri, Galileo gives a sketch of some of the dealings of the Inquisition with him. He says: “The Father Commissary Lancio was zealous to have me make amends for the scandal I had caused in sustaining the idea of the movement of the earth. To all my mathematical and other reasons he responded nothing but the words of Scripture, *Terra autem in aeternum stabit*.” It was declared that the doctrine was proved false by the standing still of the sun for Joshua; by the declarations that “the foundations of the earth are fixed so firmly that they cannot be moved,” and that the sun “runneth about from one end of heaven to the other.” The Dominican Father Catticini preached a sermon from the text,—“Ye men of Galilee, why stand ye gazing up into heaven?” and this wretched pun was the beginning of a series of sharper weapons. For the final assault, the park of heavy artillery was at last wheeled into place. You see it on all the scientific battle-fields. It consists of general denunciation, and Father Melchior Inchofer of the Jesuits brought his artillery to bear well on Galileo with the declaration, that the opinion of the earth's motion is of all heresies the most abominable, the most pernicious, the most scandalous—that the immobility of the earth is thrice sacred—that arguments against the immortality of the soul, the creation, the incarnation, etc., should be tolerated sooner than an argument to prove that the earth moves. In vain did Galileo try to prove the existence of satellites by showing them to the doubters through his telescope; they either declared it impious to look, or, if they did see them, declared them illusions from the devil. In vain did he try to protect himself by his famous letter to the Duchess, in which he insisted that theological reasoning should not be applied to science. The rest of the story the world knows by heart. None of the recent attempts have succeeded in mystifying it. The whole world will remember forever how Galileo was subjected certainly to indignity and to imprisonment—possibly to physical torture; how he was at last forced to pronounce publicly and on his knees his recantation, as follows,—“I, Galileo, being in my 70th year—being a prisoner, and, on my knees and before your Eminences, having before my eyes the Holy Gospels, which I touch with my hands—abjure, curse, and detest the error and heresy of the movement of the earth.” He was vanquished, indeed, for he had been forced, in the face of all coming ages, to perjure himself. His books were condemned; (they remained on the Index until 1818); his friends not allowed to erect a monument over his bones; to all appearance his work was overthrown.

POSITION OF THE CHURCH—DESCARTES AND KEPLER.

Do not understand me here as casting blame on the Roman Church as such. It must in fairness be said that some of its best men tried to stop this great mistake, but the current was too strong. The whole of the civilized world was at fault, Protestant as well as Catholic, and not any particular part of it. Were there time, I would refer at length to some of the modern mystifications of the history of Galileo. One of the latest seems to have for its ground-work the theory that Galileo was condemned for a breach of good taste and etiquette. But those who make this defence make the matter infinitely worse for those who committed this great wrong. They deprive it of its only palliation—mistaken conscientiousness.

And then Kepler comes. He leads science on to greater victories. He throws out the minor errors of Kopernik. He thinks and speaks as one inspired. His battle is severe—Protestants in Styria and at Tuebingen, Catholics at Rome press upon him, but Newton, Huyghens, and the other great leaders follow, and to Science remains the victory. And yet the war did not wholly end. Toward the end of the seventeenth century even Bossuet—the Eagle of Meaux—most sublime of religious thinkers, declared for the Ptolemaic theory as the Scriptural theory, and in 1746 Boscovitch, the great mathematician of the Jesuits, used these words,—“As for me, full of respect for the Holy Scriptures and the decree of the Holy Inquisition, I regard the earth as immovable. Nevertheless, for simplicity in explanation, I will argue as if the earth moves, for it is proved that in the two hypotheses the appearances favor that idea.” Nor has the opposition failed even in our own time. On the 5th of May, 1829, a great multitude assembled at Thorn to commemorate the 300th anniversary of Kopernik and to unveil Thorwaldsen's statue of him.

APOTHEOSIS OF KOPERNIK.

Kopernik had lived a pious, Christian life. He was well known for unostentatious Christian charity. With his religious belief no fault had ever been found. He was a Canon of the Church of Frauenburg, and over his grave had been written the most touching of Christian epitaphs. Naturally, then, the people expected a religious service. All was understood to be arranged for it. The procession marched to the church and waited, the hour passed, no priest appeared, none could be induced to appear. Kopernik, simple, charitable, pious, one of the noblest gifts of God to the service of Religion as well as Science, was still held to be a reprobate. Seven years after that his book was still standing on the Index of books prohibited to Christians. Nor was this feeling confined merely to the more ancient church. Perhaps the most striking outcropping of the old feeling was seen in 1863 at Berlin. A large body of Protestants had assembled to protest against what they deemed dangerous science. In their midst stood up a clergyman of note, and declared against the Copernican theory as unscriptural.

SOME OF THE RESULTS.

And now, what was won by either party in this long and terrible war? The party which would subordinate the methods and aims of science to those of theology, though in general obedient to deep convictions, had given to Christianity a series of the worst blows it had ever received. They had made large numbers of the best men in Europe hate it. Why did Ricetto, and Bruno, and Vanini, when the crucifix was presented to them in their hour of martyrdom, turn from that blessed image with loathing? Simply because Christianity had been made to them identical with the most horrible oppression of the mind. Worse than that, these well-meaning defenders of the faith had wrought into the very fibre of the European heart that most unfortunate of all ideas—the idea that there is a necessary antagonism between science and religion. Like the landsman who lashes himself to the anchor of the sinking ship, in the sight of all men, by the strongest cords of logic which they could spin, they had attached the great fundamental doctrines of Christianity to these mistaken ideas in science, and the advance of knowledge had engulfed them. On the other hand, what had science done for religion? Simply this: Kopernik, escaping persecution only by death; Giordano Bruno, burned alive as a monster of impiety; Galileo, tortured and humiliated as the worst of misbelievers; Kepler, hunted alike by Protestants and Catholics, had given to religion great, new foundations, great, new, ennobling conceptions, a great, new revelation of the might of God. Under the old system we have that princely astronomer, Alphonso of Castile, seeing the poverty of the Ptolemaic system, yet knowing no other, startling Europe with the blasphemy, that if he had been present at creation, he could have suggested a better order of the heavenly bodies. Under the new system you have Kepler, filled with a religious spirit, exclaiming,—“I do think the thoughts of God.” The difference in religious spirit between these two men marks the conquest gained in this war by Science for Religion.

The next great series of battles to which I would turn with you were fought on those great fields occupied by such sciences as *Chemistry and Natural Philosophy*. Even before these sciences were out of their childhood—while yet they were tottering mainly toward childish objects and by childish steps—the champions of that same old mistaken conception of rigid Scriptural interpretation began the war. The catalogue of chemists and physicists persecuted or thwarted would fill volumes.

OTHER BATTLE-FIELDS.

There are many other battle-fields of Science for which we have no time. Interesting would it be to

look over the field of Meteorology, beginning with the conception supposed to be Scriptural, of angels opening and shutting the windows of heaven, and letting out the waters above the firmament upon the earth, continuing through the battle of Fromundus and Bodin, down to the onslaught upon Lecky in our own time, for drawing a logical and purely scientific conclusion from the doctrine that Meteorology is obedient to laws.

ANATOMY AND MEDICINE.

But I pass to fields of more immediate importance to us—those of *Anatomy and Medicine*. It might be supposed that the votaries of sciences like these would have suffered to escape attack. Unfortunately, they have had to stand in the thickest of the battle. As far back as the latter part of the thirteenth century Arnold de Villa Nova was a noted physician and chemist. The missile usual in such cases was hurled at him. He was charged with sorcery and dealings with the devil. He was excommunicated and driven from Spain. Such seemed the fate of all men in that field, who gained even a glimmer of new scientific truth. Men even like Cardan, and Paracelsus, and Porta, who pandered to popular superstition, were at once set upon, if they ventured on any other than the path which the church thought sound, the insufficient path of Aristotelian investigation. We have seen that the weapons used against the astronomers were mainly the epithets Infidel and Atheist. We have also seen that the principal missiles against chemists and physicists were the epithets sorcerer and leaguer with the devil, and we have picked up on various battle-fields another effective weapon, the epithet Mahometan. On the heads of the anatomists and physicians were concentrated all these missiles. The charge of atheism ripened into a proverb,—“*Ubi sunt tres medici, ibi sunt duo athei*.” (Where you find three physicians, you find two atheists). Magic seemed so common a charge that many of the physicians seemed to believe it themselves. Mahometanism and Averroism became almost synonymous with medicine, and Petrarch stigmatized Averroists as men who denied genius and barked at Christ. Not to weary you with the details of earlier struggles, I will select a great benefactor of mankind and champion of scientific truth at the period of the Revival of Learning and the Reformation, Andreas Vesalius, the founder of the modern science of anatomy. The battle waged by this man is one of the glories of our race. The old methods were soon exhausted by his early fervor, and he sought to advance science by strictly scientific means, by patient investigation, and by careful recording of results. From the outset Vesalius proved himself a master. In the search for real knowledge he braved the most terrible dangers. Before his time the dissection of the human subject was thought akin to sacrilege. Occasionally some anatomist like Mundinus had given some little display with such a subject, but for purposes of investigation it was placed among things forbidden. Through this sacred conventionalism Vesalius broke without fear. Braving ecclesiastical censure and popular fury, he studied his science by the only method which could give useful results. No peril daunted him. He haunted gibbets and charnel-houses to secure the material for his investigations. In his search he risked alike the cruelty of the Inquisition and the virus of the plague. First of all men he began to place the great science of human anatomy on its solid modern foundations, on careful examination and observation of the human body. This was his first great sin, and it was soon aggravated by one considered even greater.

MISTAKES OF THE CHURCH.

Perhaps the most unfortunate thing that has ever been done for Christianity is the tying it to forms of science and systems of education which are doomed and gradually sinking. Just as in the time of Roger Bacon, excellent but mistaken men devoted all their energies to binding Christianity to Aristotle—just as in the time of Reuchlin and Erasmus they insisted on binding Christianity to Thomas Aquinas, so in the time of Vesalius such men gave all efforts to linking Christianity to Galen. The cry has been the same in all ages. It is the same which we hear in this age against scientific studies—the cry for what is called “*sound learning*.” Whether standing for Aristotle against Bacon, or Aquinas against Erasmus, or Galen against Vesalius, or making mechanical Greek verses at Eton, instead of studying the handiwork of the Almighty, or reading Euripides with translations instead of Lessing and Goethe in the original, the cry is always for “*sound learning*.” The idea always is that these studies are *safe*.

VESALIUS.

At 28 years of age Vesalius gave to the world his great work on Human Anatomy. With it ended the old and began the new. Its researches by their thoroughness formed a triumph of Science, its illustrations by their fidelity formed a triumph of Art. To shield himself as far as possible in the battle which he foresaw must come, Vesalius prefaced the work by a dedication to Emperor Charles V. In this dedicatory preface he argues for his method and against the parrot repetitions of the old medical text-books. He also condemns the wretched anatomical preparations and specimens made by physicians who utterly refused to advance beyond the ancient master. The parrot-like repeaters of Galen gave battle at once. After the manner of their time their first missiles were epithets, and the almost infinite magazine of these having been exhausted they began to use sharper weapons—weapons theologic. At first the theologic engine did not succeed. A conference of divines having been appealed to to decide whether dissection of the human body is sacrilege, gave a decision in his favor. The reason was simple. Emperor Charles V. had made

Vesalius his physician, and could not spare him. But on the accession of Philip II. of Spain the whole scene changed. That most bitter of bigots must of course detest the great innovator. A new weapon was now forged. Vesalius was charged with dissecting living men—and either from direct persecution, as the great majority of authorities assert—or from indirect influences, as the few recent apologists for Philip II. allow, Vesalius became a wanderer. On a pilgrimage to the Holy Land to atone for his sin he is shipwrecked, and in the prime of his life and strength he is lost to this world. And yet not lost. In this century he again stands on earth. That noble painter Hanann has again given him to the world. By the magic of Hanann's pencil, we look once more into Vesalius's cell. Its windows and doors, bolted and barred by himself, betoken the storm of bigotry which raged without. The crucifix, toward which he casts his eye, symbolizes the spirit in which he labored. The corpse of the plague-stricken over which he bends ceases to be repulsive. His very soul seems to send forth rays from the canvas which strengthen us for the good fight in this age. He was hunted to death by men who conscientiously supposed that he was injuring religion. His poor blind foes destroyed one of religion's greatest apostles. What was his influence on religion? He substituted for repetition by rote of worn-out theories of dead men, conscientious and reverent searching into the works of the living God. He substituted for representations of the human structure, pitiful and unreal, truthful representations, revealing the Creator's power and goodness in every line.

ERRORS IN AMERICA.

Warfare of this sort against science seems petty indeed, but it is to be guarded against in Protestant countries not less than Catholic. It breaks out in America not less than in France. I have seen within this last year the most perverted statements of words uttered in the lecture-rooms of an American University, circulated by excellent men, who in their eagerness believed them. I have seen phrases used in lectures by Christian Professors at such an institution eked out and pieced out with prefixes and affixes, and substitutions and suppositions, until they became monstrous perversions, and then I have seen them used to prove that scientific education is unsafe, and that an unsectarian institution must be unchristian. Luckily the world has learned something since the days of Galileo and Vesalius.

AGRICULTURE AND POLITICAL ECONOMY.

Did time permit, we might go over other battle-fields no less instructive than these we have seen. We might go over the battle-fields of Agricultural progress, and note how by a most curious perversion of a text of Scripture great masses of the peasantry of Russia were prevented from raising and eating potatoes. We might go over the battle-fields of Technology, and note how the introduction of railways into France was declared by an earnest churchman an evidence of the Divine displeasure against country inn-keepers who set meat before their guests on fast days. We might go over the battle-fields of Political Economy, and note how a too literal interpretation of scriptural text regarding usance wrought fearful injury not only upon the material interests, but upon the moral character of hosts of enterprising and thrifty men.

GEOLOGY.

But I shall ask you to only one more of these battle-fields, and I select it because it shows more clearly than any others how Protestant nations, and in our own time, have suffered themselves to be led into the same errors that have wrought injury to religion and science in other times. We will look very briefly at the battle-fields of Geology. From the first lispsings of investigators in this science there was war. The only sound doctrine was that fossil remains were *usus nature*—freaks of nature—and in 1517 Fracastor was violently attacked because he thought them something more. No less a man than Bernard Palissy followed up the contest, on the right side, in France, but it required one hundred and fifty years to carry the day fairly against this single preposterous theory. The champion who dealt it the deadly blow was Scilla, and his weapons were facts obtained by examination of the fossils of Calabria (1670). But the advocates of tampering with scientific reasoning soon retired to a new position. It was strong, for it was apparently based on Scripture—though, as the whole world now knows, an utterly exploded interpretation of Scripture. The new position was that the fossils were produced by the deluge of Noah. In vain had it been shown by such devoted Christians as Bernard Palissy that this theory was utterly untenable; in vain did good men protest against the injury sure to result to religion by tying it to a scientific theory sure to be exploded—the doctrine that the fossils were remains of animals drowned at the Flood continued to be upheld by the great majority as “*sound*” doctrine. It took one hundred and twenty years for the searchers of God's truth, as revealed in nature—such men as Buffon, Linnaeus, Woodward, and Whitehurst—to run under these mighty fabrics of error, and, by statements which could not be resisted, to explode them.

Strange as it may at first seem, the war on geology was waged more fiercely in Protestant countries than Catholic, and of all countries England furnished the most bitter opponents. You have noted already that there are generally two sorts of attacks on a new science. First, there is the attack by pitting against science some great doctrine in theology. You saw this in astronomy, when Bellarmine and others insisted that the doctrine of the earth's revolving about the

[Continued on page 39.]

Voices from the People.

[EXTRACTS FROM LETTERS.]

—“I have just replied to an earnest appeal, from a very highly esteemed friend of the ‘orthodox’ faith and order, to return from my ‘wanderings’ and enter anew upon the glorious work of winning souls to Jesus, thus securing to myself peace now and a goodly heritage in the future, etc., etc. Having devoted several years to the work when faith impelled me, and having lost that faith in a broader and deeper type of belief—creedless, and with a God all in all in Himself,—I cannot take a step which to me would be a retrograde one. If, however, there was a King Jesus to be moved by his votaries, I might not long withstand the power, being a special subject of prayer in private as well as public circles. Surrounded by the orthodox element, and standing alone in my religious belief, you can imagine with what satisfaction your paper is read, and its ennobling truths reflected upon. Enclosed find two dollars to renew my subscription. Wishing you success in your labors and reward for your efforts to humanize Christians, etc.”

—“I was at church the other day—Christmas day. The subject was the resurrection of Christ in the body. Many points were made out very strong. Among the rest was one very strong argument made, that, if his body was stolen, why was any of the clothing left in the tomb?—as a thief in stealing the body would not have stopped to divest it of any of its clothing. Very good argument, I thought, as far as it went. If consistent, I wish you would say something respecting such an argument in *THE INDEX*.” [We want better testimony to the alleged facts on which the argument rests.—Ed.]

—“I see you are offering large premiums. I would rather continue to obtain subscribers for \$1.50 than take a premium, for the less cost of the paper is an inducement to some to take it. My great desire is to get *THE INDEX* into the hands and heads of the people, and I count myself amply paid, if this is done, without caring for any premium. I hope *THE INDEX* will become one of the established papers that will flourish as long as Christianity exists, and be able to furnish a fitting obituary, when it goes the way of all other systems founded upon Original Sin and Miracles.”

—“I send you enclosed two dollars for your paper, and bid you God-speed in bringing the people from ‘darkness into light,’ and trust you may be spared in your good works many years. We have lived by the letter of the law long enough, and I hail the dawn of the *true spirit* with delight. Give us personal purity, and a clear understanding of the great laws that control us, and we shall *truly advance*.”

—“Please send me No's 29 and 44 of *THE INDEX*, which will complete my file. Yours is the only paper that I have ever taken that I wanted and intended to have bound.”

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—In the absence of Mr. Abbot at the East, Mr. Frank J. Scott has very kindly consented to read an essay before the Independent Society next Sunday, Feb. 5th, in the usual place and at the usual time. It is hoped that there will be the fullest possible attendance.

FREE EVENING SCHOOLS.—The school for men and boys is held Monday, Wednesday, and Friday Evenings, from 7 to 9, in the hall over the U. S. Express Office, Daniels' Block. The schools for women and girls are held at the same time in Scott's Block, Cherry Street, and in Campbell's Block, St. Clair Street.

RECEIVED.

SIX BOOKS OF THE *ÆNEID* OF VIRGIL. With Explanatory Notes and Vocabulary. By THOMAS CHASE, M. A., Professor of Philology in Haverford College, Member of the American Oriental and American Philological Societies, etc. Philadelphia: ELDERIDGE & BROTHER. Boston; J. L. HAMMETT. New York: J. W. SCHERMERHORN & Co. Cincinnati: GEO. E. STEVENS & Co. Chicago: W. B. KEEN & COOK. 1871. 12mo. pp. 338. (CHASE AND STUART'S Classical Series.)

THE LADIES' OWN MAGAZINE for 1870. Vol. II. pp. 408. (Paper.) Furnished on application at THE INDEX Office for Seventy Five Cents.

THE RADICAL, Published Monthly. Vol. VIII, No. 1: February. Boston: Office of Publication 55 Bromfield St. 1871. Price \$3.00 a Year. Single Numbers 30 cents.

LIVING FAITH: A Sermon by Rev. O. B. FROTHINGHAM, preached in Lyric Hall. New York; D. G. FRANCIS, 17 Astor Place. 1871. pp. 22.

THE TRUTH-SEEKER. Edited by the Rev. JOHN PAGE HOPPS. January, 1871. London: TRUEBNER & Co., Paternoster Row.

THE RAPID WRITER. (Quarterly.) Devoted to the New System of Brief Writing. Vol. I, No. 6: January, 1871. Published by THE RAPID WRITER ASSOCIATION, Mendon, Mass. Fifty Cents per Annum.

PETERS' MUSICAL MONTHLY. February, 1871. J. L. PETERS, 509 Broadway, New York. \$3 00 per Annum. Single copies, 30 cents.

Poetry.

[FOR THE INDEX.]

THE CHILD'S PICTURE :

WHAT IT SUNG TO A SORE HEART.

Little face, so sweet, so fair,
Pure as a star,
Through the wilderness of air
Twinkling afar !

With what melody divine,
Sweet as a psalm,
Sing those innocent eyes to mine
Out of their calm !

And what echoing chords in me
Wake from their sleep,
God in me to God in thee,
Deep unto deep !

Ah, my pain is not yet old ;
Aching I list,
And thy loveliness behold
Dim through a mist.

Thoughts unbid my spirit stir ;
Fresh in her charms,
Comes my tiny wanderer
Back to my arms—

Comes my little truant dove,
Seeking for rest,
Tired of airy wastes above,
Home to her nest—

Comes in her own nest to stay,
Joy in her eyes :
But the vision fades away
Into the skies.

Little face, so pure that art,
Dreamy and fair,
Sings thy beauty to my heart
Hope or despair ?

Is there meaning in thy song,
Sweet as a bird's ?
Shall my fear or faith grow strong ?
Hast thou no words ?

Canst thou mock my spirit so,
Giving no sign ?
Ah, thou singest clear and low—
" I am not thine !"

Nay, the beauty that was mine
Sleeps 'neath the sods .
Softly floats thy lay divine—
" Beauty is God's !"

Melts for aye the beautiful flake,
Child of the sky,
On the bosom of the lake.
" Spirit am I !"

Out of longing, loss, and pain,
Is there no gate ?
Shall I clasp my own again ?
" Silently wait !"

Little face, I list with awe ;
Though the storms come,
God is love, and God is law—
Let me be dumb !

1863 : Cambridge.

ASTERISK.

The Index.

FEBRUARY 4, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those

who will circulate them, but are unable to pay for them. Here is an excellent means of helping the cause of Free Religion and THE INDEX as an organ of it. Friends of Freedom, send for as many copies as you can use; and do your part in awakening an interest in ideas worthy of American institutions and the higher civilization of the future.

F. E. ABBOT.

PRINCIPLES AND APPLICATIONS.

Nothing could be finer, in respect of courtesy, kindness, and transparent love of truth, than the manner in which our conception of the free religious movement is criticised in another column. The questions raised are surely of great moment, and can be worthily discussed in no spirit less free from prejudice and prepossession. That these questions have been so fairly and so thoughtfully put, is a cause of no little satisfaction, giving us as they do an opportunity to explain our meaning more fully, and to answer some of the numerous objections we have already anticipated. Let us say here that any further criticism on the same subject will be cordially welcomed to the columns of THE INDEX; and we specially invite them.

The "Modern Principles" were not written in the spirit of dogmatism, which sets up finalities and frowns on all dissent. It was our great aim to state, in the fewest possible words and with the utmost possible clearness, certain leading ideas which are gradually developing themselves in the thought of the nineteenth century; to show that these ideas or nascent convictions, far from being incoherent and unrelated, fall into perfect order and mutual harmony as parts of a philosophical whole; and, by setting side by side the artificial system of Christianity and the natural system of Free Religion, to expedite that transition from one to the other which is actually taking place before our very eyes, and which promises to result at last in a true and universal civilization. If the age we live in needs one thing more than another, it is *natural organization*—the organization of society on the basis of reverence for the individual, and, as a necessary condition of this, the organization of human thought on the basis of reverence for truth and right. Unpopular as the statement is, especially among radicals (who are jealous of all organization because it has always been built hitherto on tyranny), mankind today need nothing so much as a *true intellectual system*, without which they can never enjoy a *free social system*. Warring individual convictions, unharmonized and unproved, are a necessary consequence of the decay of Christianity; but no homogeneous civilization can ever be built up except on well-established and universally recognized principles. The kind of intellectual unity which the world wants, as the condition of a genuine political, social, and religious unity, is like that which Science is creating in our knowledge of outward Nature—not a rigid creed incapable of adaptation to new truths, but an elastic system of principles universally recognized and capable of unlimited application. The unity which Science is thus creating in men's ideas of outward Nature must expand till it includes their ideas of society and the soul; that is, *it must develop itself into a philosophy of Free Religion*. Without this intellectual unity, there can never be a

true unity of spirit and of fellowship, for which all noble men and women are today yearning unspeakably. Reason and conscience, private and individual as they are, must become *universal*, as the public law of all human life, before the race will ever enter upon its heritage of perfect mutual justice, freedom, and brotherhood.

With this aim, we have sketched in barest outline what we believe to be the intellectual framework of the social system that is to come. It is done modestly, as our merely private interpretation of the tendencies and spirit of this age. But it cannot be justly criticised *except as a whole*. The only question of importance is—does it really bring out, clearly and simply, the only half-suspected unity in the growing convictions of our time? Doubtless imperfect in detail, is it yet true in fundamental conception and plan? An esteemed correspondent recently wrote thus:—

"I think you err in ascribing to it [Free Religion] definite forms of interpretation, *i. e.*, doctrines, etc., and forget that religion, when free, covers Christianity, Romanism [], Paganism, as well as Abbotism. No individual man is its prophet, or has a right to draw out its creed."

It is a little disappointing to find a highly intelligent mind failing so absolutely to catch our meaning. It is precisely to escape that tyranny of *an individual's thought* which characterizes Christianity, that we have tried to state *universal principles of thinking*. Mr. ——— complains because we have "drawn out a creed." But our critic whose communication we print today complains because we have *not* drawn out a creed—stated what we believe individually about God. The latter is nearer right than the former; but both fail to seize our main idea. We do *not* mean to dogmatize, having stated distinctly ("Modern Principles," Nos. 6 and 23) that all points of belief as such must be scientifically determined. To say that Science must govern the future beliefs of mankind, is not to dogmatize, but to state a universal principle or method of investigation. To say that Science must teach a belief in God would be indeed to dogmatize. To subordinate emphatically our individual thought to the final decisions of Science is exactly the reverse of setting up for an individual "prophet" or drawing out a "creed." No one who catches the faintest glimpse of our object will ever fancy us guilty of the ineffable absurdity of preaching "Abbotism."

Now it is because we are determined *not* to preach "Abbotism" that we refrained from including in the "Modern Principles" our private belief in God. Whoever has read our essays and editorials the last year should know by this time that we *do* believe in God—that we think Science will ultimately justify this belief in strict fidelity to its own methods—that in this conviction we find our deepest joy. But dear to us as is the great thought of God, the thought of loyalty to truth is dearer still. Our special conclusions we hold with the humility which is always born of unfettered thinking; and if loyalty to truth should ever demand that we surrender the thought of infinite and self-conscious Being, we mean still to be loyal to truth. We foster no voluntary delusions; but sweet and fair as delusion may be, we behold unutterably greater beauty in the hardest and homeliest truth. If Science can ever prove that in all this lovely universe there is no infinite Love, farewell to many a bright hope and secret joy; but we shall find no despair where truth

is. There will still be left the grand possibility of faithfulness to truth, duty and virtue. If that is all, so be it. That is at least much. And if God be truth, duty, virtue, he must at least exist so long as one human heart is left to glow with deep, passionate love for these.

The reason why we did not include faith in God in the universal element of Christianity is connected with what we have said. The Christian notion of God is part of its special element—its system of dogmatic doctrines. The Christian God is the Trinity—a tripartite being whose moral attributes, leading to the damnation of the vast majority of the human race, are fitted to excite the loathing and indignation of every noble soul. Even the “Heavenly Father” of Jesus, if the Gospels are any record of his thought, intended to send the wicked into “everlasting punishment.” In such ideas there is nothing universal—nothing that will last. Why is it that radical thinkers mutilate the Christian Scriptures, keep what they like and fling away what they dislike, and label the fraction *Christianity*? Nothing more utterly arbitrary and unscientific can be conceived by the mind of man. What passes for “radicalism” today will be looked upon by posterity as a two-headed and five-legged calf. Until it ceases to blur distinctions and despise definitions based on historical facts,—until it winnows out the universal principles from the special conceptions of Christianity, and forbears to bewilder men’s minds by confounding terms,—it remains a muddy mixture of old and new. We hope for a general clearing-up and narrowing of the issue to its main points; and the means to this end must be a careful discrimination between what is special and universal in Christianity. While we may be in error in drawing just where we do the line between the two elements, we think there can be no error in the general distinction between them. According to our present belief, the Christian conception of God belongs to the special element of Christianity.

In calling the Christian system “coherent” and “logical,” we by no means call it *rational*. The theology of the Church is a master-piece of strict deduction; but its premises are untrue and absurd. We can admire its coherency, and the intellectual power that has been displayed in its construction, while deploring its false basis and pernicious influence. If we could not, we should feel incapacitated for justly criticising it. The terrible evil of dogmatism is that it logically organizes superstition; and the better the logic, the worse is the result.

There is something very touching in the earnestness with which the venerable Thomas M’Clintock deplores our omission to affirm God, and we profoundly respect it. But he has not perceived the reason of this reticence. If we had been drawing up our private creed, there would have been no such omission. The more we think and feel, the longer we live, so much the more do we believe in God. Science, as we understand it, but confirms our idea of him; the experience of life but intensifies our need of him. But attempting as we did to state facts and principles rather than results, we held our private applications of these principles in abeyance, out of respect for the free intelligence of universal man. If we are right in our idea of God, Science will most assuredly establish it; if not, so much the better that we forbore to dogmatize. There may be a deeper faith in silence than

in speech. The secret questioning of the modern world will not be answered by any affirmation of ours; it must go on, till out of darkness is born the light. We are willing to trust the solution of this great question to the wisdom and experience of the race. For ourself, we have thought our way through many doubts, fairly met, never yet evaded in horror or in fear; and if others yet remain, it is because all thought is in some sense doubtful.

Every soul must fight its own battle through to the end. If God be himself the truth, the truth-loving soul will surely find him out.

THE RELIGIOUS AMENDMENT TO THE CONSTITUTION.

Another Convention has been held of those who are moving to secure an amendment to the United States’ Constitution for the recognition of religion. This time, according to the reports, the Convention would be content with an amendment recognizing the existence of God. Perhaps it has been thought expedient not to press at present for an amendment in favor of Christianity. That would be a too glaring violation of the rights of some hundreds of thousands of Jewish citizens of the country, not to speak of many others who do not take the Christian name. And of course there are objections that might be urged against putting into the Constitution a clause recognizing the Christian religion, which would not hold against an amendment that should simply recognize the existence of a Supreme Being. Yet the fundamental principle which forbids the one, equally forbids the other. That absolute separation of church and state which is one of the corner-stones of the American government, would prohibit the latter amendment as soon as the former.

But, this vital objection aside, there is something mortifying in this attempt to get the Divine authority verbally acknowledged in the Constitution. It is one of those acts by which religion in its organized forms is fast losing its hold upon the strong common sense of mankind, and is making itself pitiable, not to say contemptible, to the scientific thought of the age. What mind that is both reverent and rational can read the telegrams in the daily papers, that there is to be a meeting in this or that city to take measures for getting inserted in the Constitution a recognition of the existence of God, without feeling that religion is belittled and degraded thereby? Is it not a very melancholy exhibition either of a superstitious regard for the mere phases of faith or of a Pharisaical affectation of faith? If the words had gone into the Constitution originally out of the living convictions and experience of the hour, as they did into the Declaration of Independence, the fact of their being there might then have raised little question. But to put them in now, looks as if we thought that by merely saying God we should somehow please God. It seems a good deal like the Harvard College Freshman, who, as the tradition runs, having accidentally “missed” college prayers and received a deduction therefor on the register of merit, petitioned the Faculty to be allowed to make them up privately before the President.

And suppose the Constitution had contained from the beginning some expressed recognition of God, does any rational man imagine the course of the nation would have been in any respect different from what it has actual-

ly been? Would the simple words written there have saved us from twenty years of the slave-trade and eighty years of slavery, and from the rebellion that slavery incited? Would the words have saved us from the mobs and outrages and massacres in the interest of oppression,—from fugitive slave laws and fugitive slave trials, that have disgraced our history and violated every professed principle of justice and religion? Why, even religion in its own appropriate organization, the church, has not saved us from this sin and shame. Some of those who involved us deepest in the shame have been the most pious professors of religion, and declared their belief in God in the longest and most sonorous phrases. Nay, it is the very sects that by their silent or open encouragement did most to shelter slavery, that are now foremost in this movement to go back and say “God” in the Constitution. Away with such cant and hypocrisy! When we emancipated the slaves, when we gave to them citizenship and opened to them the school house and the career of free enterprise, when we trusted them with the ballot and asked them to share with us the responsibility and privilege of government, then we declared our national belief in Divine authority more unmistakably than if we had emblazoned it in every line of the Constitution; for we wrote it in our history itself in letters of living light. And if the Philadelphia Convention had met to push progress still further in this direction; if its members had taken up the question of opening the public conveyances of the country, the schools, churches, hotels, courts, alike to all without distinction of race or color; if they had done something to break down the still powerful prejudice that remains to bar the negro’s path to his just rights, and had sought to bring into American society a truer feeling of fellowship and fraternity, then they would have proposed an amendment more effectually religious than would be the insertion of their entire creed in the Constitution.

And this is but an illustration of our national relation to religion in general. The Almighty cannot care, as if it were something that would add to his glory, that we should *name* him in our constitutions and laws, but he must desire that we should “do justice and love mercy,” and humbly strive to make our laws the embodiment of his. The only kind of religious recognition that can save a nation is practical righteousness. Injustice, oppression, intolerance, venal legislation, corrupt courts, voluntary or enforced ignorance, corrupt men in office—these make an atheistic government and draw down the sure retribution of Heaven. Equal laws and impartial administration of them, a fair opportunity to all, knowledge and labor free to all, faith, hope, charity for all, virtue and capacity the sole qualifications for public office,—let a government be established and worked on these principles, and it will give such constant and practical evidence of resting on eternal authority that no one will have to look into its Constitution to discover its faith or to learn whether it deserves the blessing of prosperity which it will most surely receive.

W. J. P.

The numerous calls for back numbers to complete files make it necessary to state again that *we cannot furnish any copies of No. 2*. All these have been used in the bound volumes.

MEDIATORIAL RELIGION.

'Tis most strange that, in the light of the common sense which in general distinguishes our time, men should so misuse the martyr death of Jesus that the instrument thereof, the cross,—which might be a radiant symbol of pure natural religion,—should be made into a dark emblem of mischievous significance, budding repulsively with divine injustice, and bristling all over with the creed partialities of mediatorial religion. It is set up everywhere as if intended to keep the earth and heavens apart; there can be no communication save by it; none can climb to the happy city save up its side and over its arms; and the divine wrath sits watching at the top by its minister, the Devil, to make sure that not too large a number accomplish the feat. Mediatorial religion, the idea that the human soul cannot go direct to God, the Father, but must find circuitous way through, or by the intervention of another, is probably the most thoroughly demoralizing notion that has ever assumed the name of religion. No rite has ever existed so abominable, no ceremony so degrading, no doctrine so abject, that it could equal the mediatorial scheme for direct, far-reaching, and long-abiding noxiousness. The indecencies which have sometimes passed for religious duties, the cruelties of primitive rites, the grotesque superstitions of untutored peoples, are but appendages and trappings altogether external, which drop away of themselves as experience instructs the mind and quickens the moral judgment. But there is a quality in all forms and degrees of the mediation doctrine which gives it a peculiar hold upon the soul, and enables it to keep alive the reptile forms of religion, when all else upon the earth has passed on to the beautiful shapes and serene life proper to the last and most perfect period of development. It is insidiously adapted to all laziness, whether of mind or conscience, and greatly comforts that indolence which some have supposed to be the original sin of human nature, into which all other iniquity may be resolved. It tends to foster a servile spirit; and by it religion is arrested in the stage of selfish propitiation of superior power, instead of developing naturally into pure worship of Infinite Holiness. It tends to invest itself with a "creed," as being easily formulated in words which the deeper realities of the spirit elude, and as implying also a central authority (the mediating subject) of religious obligation; and this it does while also tending to immorality, by reducing the sense of personal responsibility and lowering the ideal of human nature; whence result innumerable dishonesties of all kinds and degrees, a disingenuousness in the use of terms, a "wisdom of reticence," a distinction between "esoteric and exoteric," and cunning double-meanings,—whereby men hold to "the letter," by which nevertheless they profess to mean anything or nothing, as may suit any conscience unenlightened enough to dabble therewith.

And it is not only in the more gross forms of mediatorial religion that these effects are apparent. On the contrary, the more rude the type, the greater the assurance of simple honesty. When the "decretals" of Pope Clement declare that—"one drop of Christ's blood being sufficient to redeem the whole human race, the remaining quantity which was shed in the garden and on the cross was left as a legacy to the church, to be a treasure whence indulgences were to be drawn and ad-

ministered by the Roman Pontiffs," the very grossness of the proposed traffic is, in some degree, a certificate of honesty. But when Unitarian Conventions, and the preachers therein, applaud liberty while they manufacture creeds, and rejoice that they have invented a formula which may include every one because capable of any meaning whatever, as each man may please; when distinguished theologians advise "wisdom of reticence," extol "poetic reserves" and "angelic silences," and require that "the positive truths and traditional requirements of the church shall seem more important in the preacher's estimation than his private speculations or his critical doubts,"—I think I can see the mental servility, I fear, also, the moral obtuseness, which are the natural progeny of mediatorial schemes. To me the life of Jesus is most uplifting, his name most dear; the cross upon a church does not offend me, and I love to place one in my room at Christmas time. But I feel no slightest taint of mediatorial ideas in looking upon that beautiful life; and I would tear it out of the world and fling it and all its symbols and records back into the obscurities of the skies from which they came, sooner than I would see the world bow before that or any name as a mediator and Lord. No spirit ever existed so exquisite, or could exist, but is opaque between me and the sun. We can better lose Jesus than lose ourselves in him, or abdicate the sovereignty of our reason before him.

But he who knows the exigencies of spiritual life will understand that we ought to lose nothing, but, in freedom, to avail ourselves of every avenue to God and turn the countenance up towards every descending ray of inspiration. God mediates between me and my companion. It is through him alone that the mystery of our consciousness of each other, and communication with each other, proceeds. But one being, animate or inanimate, is as good as another to mediate between me and the Infinite Spirit who is immediately the being of all beings; and I can conceive that, in some moods of mind, a tree, flower, book, the morning or evening sky, or some delightful awakening to the scientific comprehension of a great law of the universe, may be, nay, has been the agent of a more rapturous uplifting of spirit than ever the life of Jesus has chanced to be to us. It is related of Wordsworth that, on leaning down to listen for some approaching vehicle, with his ear pressed to the earth, he beheld, as he lifted his head to arise, a single star gleaming just over the incline of a little hill, as if resting on the slope; and he remarked to his companion, that the sudden sight of that one star aroused in him such a conception of the infinite as he had never experienced before.

J. V. B.

Rev. A. D. Mayo, Old School Unitarian, of Cincinnati, O., declares that—

"As a body, the Free Religionists are committed to the most extreme theories that prevail in relation to family life."

Thus insinuating that they are "free-lovers." The Rev. Mr. Abbot, of THE INDEX, accusing him very justly in this matter of a "most unwarrantable and slanderous charge," insists that "if Mr. Mayo is the Christian he professes to be, he will either withdraw the charge or bring his proofs to substantiate it." The fact—the very fact of his being a sectarian "Christian,"—tends rather against than for the correction. The term "Christian" is no longer a passport to position or a guarantee of honesty and integrity. If Mr. Mayo is an honorable gentleman, he will at once withdraw "the charge."—*Amer. Spiritualist*.

[It was Mr. Potter who noticed Mr. Mayo's slanderous accusation in THE INDEX. A marked copy of the paper was sent to Mr. Mayo, who has not yet seen fit to retract his false charge.—Ed.]

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

CORRECTION.

LAWRENCE, KANSAS, Jan. 23, 1871.

REV. F. E. ABBOT:—I notice the following in THE INDEX of the 21st inst:—

"Mr. William Sharman, late minister of the Unitarian Society in Leavenworth [Lawrence], Kansas, has dropped the 'Rev.' withdrawn from the Unitarian ministry on account of the action of the late National Conference, and assumed the editorship of the Leavenworth Times."

I write to state that not only did Mr. Sharman remain the minister of the Unitarian Society in this city for two months after the action of the late National Conference of Unitarian Churches, but that, before the offer to him, on the 12th of December, of a place on the editorial staff of the Leavenworth Times, he was willing, not to say desirous and apparently anxious, to continue to be our pastor after his engagement for a year (ending Dec. 31) should have terminated.

Yours truly,

WILLIAM C. TENNEY,
Clerk of the Unitarian Society in Lawrence.

[The above communication obliges us, in justification of our course in publishing the original paragraph referred to, to say that we wrote it on the direct, personal statement of Mr. Sharman. Further than this, we know nothing whatever of the circumstances. Our columns are open to Mr. Sharman, if he wishes to reply to the above.—Ed.]

THE "MODERN PRINCIPLES."

F. E. ABBOT:

My dear friend,—I have carefully read thy article in THE INDEX—"Modern Principles: A Synopsis of Free Religion." I have some fault to find with them, not so much for what they contain, as for what they do not contain. While most of the statements are faultless, beautiful, truthful and practically important, some of them strike me as obviously defective. But the great and vital defect that presents itself to me in the whole series of Principles, is that I do not find in them any definite or distinct recognition of Deity, as an element in any way essential to their practical application in the affairs of human life. Neither in "Christianity," considered as to its universal elements, nor in "Free Religion," as to what it is and is to be, do I find any place for the existence of God, as an object of adoration and love. The former is without "religion"—terminates in "morality." The religion of the latter is to be "embodied in a world-wide commonwealth of man." "It is organized faith in MAN." That seems to be all. "Nature is an organic, living whole." "The laws of Nature are elements of one underlying, all-permeating, all-comprehensive system of law." "The unity of character requires that the Will shall serve the conscience and reason, and know no other law. . . . harmonizing the animal and the spiritual, it shall bring the entire man into harmony with the laws of Nature." "The unity of character requires that the sentiments and imagination shall soar to the beautiful and sublime. . . . that they shall venerate the truly venerable, delight in the magnificence of universal Nature, and thrill to its mysterious life; that they shall recognize the infinitude of the unknown, and add to the clear insights of science the deep glow of poetry and the deeper reverence of worship." Taken in all its connections, this sounds very much like the worship of Nature. The "infinitude of the unknown" can only apply to the "magnificence of universal Nature," which to us is boundless, and in that respect infinite. Throughout the passages cited, we have law without any law-giver.

The following does not come within the same category: "The forces of Nature are modes of one omnipresent Energy, illimitable, uncreatable, indestructible—the cause of all metamorphoses and the life of all that lives." Here we have a distinct recognition of God. But of what kind of a God? "Energy"—a God of Power. Is this all our nature demands? Mine demands more. I want also in God the perfections of Wisdom and Goodness—a God of Love; all the parental affections in infinitude. A God in whose bosom I can nestle, and repose in every exigency,—an infinite Father and Mother, ever-loving and ever-present. But why, my valued friend, such a scarcity of this commodity in thy otherwise lucid propositions? Is not this palpably a defect?

Take, as another instance of defect, the 19th. "The human race ought to be a religious unit, as a universal Brotherhood of Man based on faith in human nature and love for all human beings." Here is an obvious omission. Permit me to say, the sentence should have read: "The human race ought to be a religious unit, as a universal Brotherhood of Man recognizing the universal Fatherhood of God, based on faith in the Divine and human natures, exemplified by supreme love to God and love for all human beings." This would have given us a rounded-out and most important truth.

I will now, in closing these remarks, revert to the first statement, which requires, I think, something more to be said. "Regarded as to its universal element, Christianity is a beautiful but imperfect pre-

sensation of natural morality." Does Christianity, then, in its universal element, not include religion as well as morality? Does it relate us only to our fellow beings and the universe of external nature? Have we no other duties but those which pertain to man and other terrestrial animated beings with which we find ourselves associated? Are we in no way, as conscious intelligences, related to Deity? Are we, as such, "without God in the world?" Is *piety* an unmeaning word? Has it not its sublime "delights" to beings capable of contemplating the infinite Wisdom, Goodness, Power, and endowed with an inherent sense of dependence and the need of such an Infinite? Is not "Religion," including in its constituents love and reverence of God, the tie which binds the finite to the Infinite? Can it be dispensed with by a rational human being, in his normal development? Certainly not, any more than breathing the air could be dispensed with in our physical development.

It is and will ever remain true, that morality, the fulfilment of our relative and social duties, is the only certain evidence of the genuineness of our religion, agreeably to the declaration,—"He that loves not his brother whom he has seen, how can he love God, whom he has not seen?" But to divest Christianity of Religion, is to take from it one of its most prominent characteristics, both as regards its universal elements, that is, its intuitive, immutable principles, and as uniformly taught by Jesus and his chosen apostles, whose sayings are reported to us. I need refer but to a single instance. When asked by one,—"What shall I do that I may inherit eternal life?" Jesus said to him,—"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself. This do and thou shalt live." (Matt. 22:35, Luke 10:25.) However doubtful may be portions of the four Gospels, so-called, in reporting the sayings of Jesus, the substantial truth of this narrative is not likely to be questioned. But with him religion and morals appear to have gone hand in hand.

And so far from saying, as my friend does in his second proposition, that Christianity, as generally taught and "organized" by the so-called "Christian church," is "a coherent body of doctrines logically developed," I would say, they are a body of doctrines incoherent, incongruous, irrational, illogical, and absurd, of which any sensible, reflecting person should be ashamed. That they are all this and more, we have only to read thy correct statement of them in proposition 3. Why then, in any point of view, appropriate to such a monstrosity epithets of which they are so unworthy? Is not the application, by an opponent, of the terms *coherent* and *logical* to such a system, calculated to confirm its advocates in their blindness and bigotry, and so embolden them in continuing a conflict with reason, humanity and true religion, and with the enlightened and searching spirit of the age, which is fast exposing the deformity of their creed and sounding its death knell? Let it be buried without a shroud or patch to hide its ugliness.

In closing let me say, if in any thing I have not read thee aright, fail not to make it appear; that the highway of truth may be cleared, and that, impediments removed, the Sun of Righteousness may shine with increasing brightness, cheering with its light and beauty, and blessing all the families of the earth.

With high regard, thy friend,

THOS. M'CLINTOCK.

PHILADELPHIA, 1 mo. 16, 1871.

THE BATTLE-FIELDS OF SCIENCE.

[Concluded from page 35.]

sun is contrary to the doctrine of the Incarnation. So now against geology it was urged that the scientific doctrine that the fossils represented animals which died before Adam was contrary to the doctrine of Adam's fall, and that death entered the world by sin. Then there is the attack by the literal interpretation of texts, which serves a better purpose generally in rousing prejudice. It is difficult to realize it now, but within the memory of the majority of those before me, the battle was raging most fiercely in England, and both these kinds of artillery were in full play and filling the civilized world with their roar. Less than thirty years ago the Rev. J. Mellor Brown was hurling at all geologists alike, and especially at such Christian divines as Dr. Buckland, Dean Conybeare, and Pye Smith, and such religious scholars as Professor Sedgwick, the epithets of "Infidel," "Impugner of the Sacred Record," and "Assailant of the Volume of God." His favorite weapon was the charge that these men were "attacking the Truth of God," forgetting that they were simply opposing the mistaken interpretations of J. Mellor Brown. He declared geology "not a subject of lawful inquiry;" he speaks of it as "a dark art," as "dangerous and disreputable," as a "forbidden province." This attempt to scare men from the sciences having failed, various other means were taken.

To say nothing about England, it is humiliating to human nature to remember the trials to which the pettiest and narrowest of men subjected such Christian scholars in our own country as Benjamin Silliman and Edward Hitchcock. But it is a duty and a pleasure to state here that one great Christian scholar did honor to religion and to himself by standing up for the claims of science despite all these clamors. That man was Nicholas Wiseman, better known afterward as Cardinal Wiseman. The conduct of this pillar of the Roman Catholic Church contrasts nobly with that of timid Protestants who were filling England with shrieks and denunciations. Perhaps the most singular attempt against geology was that made by a

fine specimen of the English Don, Dean Cockburn of York, to abuse its champions out of the field. Without apparently the simplest elementary knowledge of geology, he opened a battery of abuse. He gives it to the world at large by pulpit and press; he even inflicts it upon leading statesmen by private letters. But these weapons did not succeed. They were like Chinese gongs and dragon lanterns against rifled cannon. Buckland, Pye Smith, Lyell, Silliman, Hitchcock, Murchison, Agassiz, Dana, and a host of noble champions besides, pressed on till the battle for truth was won. And was it won merely for men of science? The whole civilized world declares that it was won for religion; that thereby was infinitely increased the knowledge of the power and goodness of God.

FEARS ABOUT RELIGION.

And now, in conclusion, I might allude to another battle-field in our own land and time. I might show how an attempt to meet the great want of this State for an institution providing scientific and modern instruction has been met with loud outcries from many excellent men who fear injury thereby to religion. I might picture to you the strategy which has been used to keep earnest young men from an institution which, it is declared, cannot be Christian because it is not sectarian. I might lay before you wonderful lines of arguments which have been made to show the dangerous tendencies of a plan which gives to scientific studies the same weight as classical studies, and which lays no less stress on modern history and literature than on ancient history and literature. I might show how it has been denounced from many pulpits, and in many sectarian journals, how the most preposterous charges have been made and believed by good men, how the epithets of "godless," "infidel," "irreligious," "unreligious," "atheistic," have been hurled against a body of Christian Trustees and Professors earnestly devoted to building up Christian civilization. I might show how, as the battle has waxed hotter, the honored founder of the institution, the man who has devoted the bulk of his fortune and all his efforts to building up such an institution as the State needs, and whose life has been one of the purest and noblest on American records, how this man has been charged with "swindling the colleges of the State," "self-seeking," "corruption," "seeking to erect a monument to himself."

CHEERFUL OMENS.

But, my friends, I will not weary you with so a recent a chapter in the history of the great warfare extending through the centuries. There are cheering omens. The greatest and best men in the churches—the men standing at centres of thought—are insisting with power, more and more, that religion shall no longer be tied to so injurious a policy—that searchers for truth, whether in Theology or Natural Science, shall work on as friends, sure that, no matter how much at variance they may at times seem to be, the truths they reach shall finally be fused into each other. No one need fear the result. No matter whether Science shall complete her demonstration that man has been on the earth six thousand years or six hundred thousand—no matter whether she reveal new ideas of the Creator or startling relations between his creatures—the result, when fully thought out, will serve and strengthen religion not less than science. The very finger of the Almighty has written on history that science must be studied by means proper to itself, and in no other way. That history is before us all. No one can gainsay it. It is decisive, for it is this: There has never been a scientific theory framed from the use of scriptural texts which has been made to stand. This fact alone shows that our wonderful volume of sacred literature was not given for any such purpose as that to which so many earnest men have endeavored to wrest it. The power of that volume has been mighty indeed. It has inspired the best deeds our world has known. Despite the crusts which men have formed about it—despite the fetters which they have placed upon it—Christianity has blessed age after age of the past, and will go on as a blessing through age after age of the future. Let the Warfare of Science, then, be changed. Let it be a warfare in which religion and science shall stand together as allies, not against each other as enemies. Let the fight be for truth of every kind against falsehood of every kind—for justice against injustice—for right against wrong—for beauty against deformity—for goodness against vice—and the great warfare which has brought so many sufferings shall bring to the earth God's richest blessings.

"A catalogue of accredited Unitarian clergymen omits the names of Rev. Edward C. Towne, of Chicago, and Rev. F. E. Abbot, of Toledo."

The above we clip from an exchange. We have a word only to say. First: The fact that Abbot and Towne have been dropped quietly from the catalogue of Unitarian clergymen, we should think, would grieve them immensely. It is cruel, indeed. Second. What business have the Unitarians to get rid of these two heretics in this style? It is a coward's way to do a thing. If Abbot and Towne have been guilty of un-Unitarian deeds and conduct, it would have been just and manly to have arraigned them before some solemn ecclesiastical tribunal, and, after thorough trial, struck out their names from the clerical catalogue. Is the Unitarian Church afraid of these two heretical gentlemen?—*Chr. Radical*.

[Of the reasons for omitting Mr. Towne's name we have not been informed. In our own case it should be said, in justice to the Unitarians, that we personally requested the omission of our name.—Ed.]

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It is an impossibility for any one to have fever and ague, if they will use a few bottles of this remedy each spring and fall.

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The remedies were placed before the public thirty years ago, with all the prejudices of so-called "patent medicine" operating against them, but gradually their virtues became known, and now, to day, they stand at the head of all preparations of their class, with the indorsement of eminent judges, lawyers, clergymen and physicians.

Read the following symptoms and if you find that your system is affected by any of them, you may rest assured that disease has commenced its attack on the most important organs of your body, and unless soon checked by the use of powerful remedies, a miserable life, soon terminating in death, will be the result.

H

Constipation, Flatulence, Inward Piles,
Fulness of Blood to the Head, Acidity of
the Stomach, Nausea, Heartburn, Disgust for
Food, Fulness or Weight in the Stomach, Sour Eruc-
tions, Sinking or Fluttering at the Pit of the Stomach,
Swimming of the Head, Headache, or Difficult Breathing,
Fluttering at the Heart, Choking or Suffocating Sen-
sations when in a lying posture, Dimness of Vision, Dots
or Webs before the Sight, Dull Pain in the Head, De-
ficiency of Perspiration, Yellowness of the Skin
and Eyes, Pain in the Side, Back, Chest, Limbs,
etc., Sudden Flushes of Heat, Burning of
the Flesh, Constant imagining of Evil
and Great Depression of Spirits

All indicate disease of the Liver or Digestive Organs, com-
bined with impure blood.

HOOFLAND'S GERMAN BITTERS!

is entirely vegetable and contains no liquor. It is a compound of Fluid Extracts. The Roots, Herbs and Barks from which these extracts are made, are gathered in Germany, all the medicinal virtues are extracted from them by a scientific chemist. These extracts are then forwarded to this country to be used expressly for the manufacture of this Bitters. There is no alcoholic substance of any kind used in compounding the Bitters; hence it is free from all the objections incident to the use of a liquor preparation.

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Chief Justice of the Supreme Court of Pennsylvania, writes Philadelphia, March 16th, 1867.

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of nervous action in the system.

Yours, truly,
GEORGE W. WOODWARD.

HON. JAMES THOMPSON,
Justice of the Supreme Court of Pennsylvania,
Philadelphia, April 22d, 1866.

I consider "Hoofland's German Bitters" a valuable medicine in a case of attacks of Indigestion or Dyspepsia. I can certify this from my experience of it.

Yours, with respect,
JAMES THOMPSON.

HON. GEO. SHARSWOOD,
Justice of the Supreme Court of Pennsylvania,
Philadelphia, June 1st, 1868.

I have found by experience that "Hoofland's German Bit-

ters" is a very good tonic, relieving dyspeptic symptoms almost directly.

HON. WM. F. ROGERS,
Mayor of the City of Buffalo, N. Y.,
Mayor's Office, Buffalo, June 22d, 1869.

I have used "Hoofland's German Bitters and Tonic" in my

family during the past year, and can recommend them as an excellent tonic, imparting tone and vigor to the system. Their use has been productive of decidedly beneficial effects.

WM. F. ROGERS.

HON. JAMES M. WOOD,
Ex-Mayor of Williamsport, Pennsylvania,
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JAMES M. WOOD.

JOHN EUTERMARCK, ESQ.,
Law Partner of Judge Maynard, Williamsport, Pennsylvania.
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Do not forget to examine well the article you buy in order to get the genuine. For sale by all druggists and dealers in Medicines everywhere.

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THE INDEX
PROSPECTUS FOR 1871.

THE INDEX was established in November, 1869, and has just closed its first yearly volume.

We deem it proper, therefore, to submit the following PROSPECTUS of Volume II for 1871, and ask the friends of the cause it represents to make active efforts to increase its circulation and usefulness. There is quite a large number of persons in almost every community, both in the church and out of it, who would subscribe for such a paper, if the matter was properly presented to them, and especially if they were urged a little to do so by a neighbor. We cannot afford to send out travelling agents, nor would they succeed so well in getting names as persons of local influence. We therefore have determined to use the funds it would cost to get our paper before the people, in another way, namely, in the purchase of articles of value to be given as premiums to those who make up lists of subscribers; thus presenting to the friends of free thought and pure religion the double motive of doing good and getting paid for it.

N. B. The subscription price of THE INDEX is Two Dollars a year in each and every case, invariably in advance.

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The Index.

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The Index.

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FRANCIS ELLINGWOOD ABBOT, Editor.
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PILLARS OF SALT.

[Read to the Unitarian Society in Dover, N. H., April 28, 1867.]

"But Lot's wife looked back from behind him, and she became a pillar of salt."

GEN. 19: 26.

In the choice of this somewhat quaint motto for my morning's discourse, no one, I think, will misunderstand me. I merely avail myself of the common practice of drawing illustrations from mythology. To one who freely reads the picturesque stories of the Old Testament, and is emancipated from the bondage of the letter, these ancient legends and traditions possess an interest quite independent of any supposed historic value. Embodying, as they do, the *imaginations* of a remarkable oriental race concerning its own origin and early career, they appeal strongly to our imagination, and become a thesaurus of illustrative symbols. Apart from their interest as mere myths, this is the only interest they possess for me; and I take Lot's wife for my text to-day, simply because she stands as a quaint image of people still alive.

In the march of life, to halt is to petrify, and we see all around us hosts of human petrifications. We are sometimes tempted, perhaps, to regard the world as a sort of Barnum's museum, well stocked with statues and wax-figures, instead of a vast campaign-ground in which the army of humanity moves ever onward in obedience to orders. It is very easy to fill a niche, very hard to bear stoutly the sweat and toil of war.

For every hero, there are swarms of dawdlers. Yet what worse fate can befall us than to be stationary! What greater crime can we be guilty of, than omission to advance! The tree is dead, which adds not every year a new ring to its girth; and we are dead, if we add not perpetually to the quantity of our being. Development, progress, improvement,—that is the key-note of a life worth living. The one supreme command of Nature, which seems to me to include all other commands, may be summed up briefly in a single word—*Develop!* Ignorance, weakness, coldness of heart, are undevelopment,—prejudice, selfishness, all forms of moral evil, are *misdevelopment*. To develop freely and fully is to bring into activity, vigorous and well-balanced, all the powers with which God has endowed humanity; and it is clear that if we are meant to live eternally, our powers must be

capable of eternal increase and unfolding. Hence it is that Longfellow's poem of "Excelsior" has taken so deep a hold on the popular heart; with all its artistic faults (and these are many), it strikes that grand chord of *aspiration* in the soul, which never emits its wild, passionate, pathetic tones, but Heaven itself might well stoop in rapt attention to catch every note of its divine music. "Friend, go up higher!" That is the perpetual summons of the Giver of life's feast. A phantasmal hand with ever-beckoning finger is the vision that fires each noble spirit with courage and hope in the steepest path. That goes before, and bids us follow. To pause and look back, is to repeat the old story,—the vision vanishes, and nothing remains but a pillar of salt.

In climbing a precipice or abrupt ascent of any kind, it is dangerous to look down; the head swims, the hands relax, and all is lost. So it is fatal, in the struggle after ideal excellence, to look back upon the past. "Let the dead past bury its dead,"—that is the voice of wisdom and courage. We must face many a great and terrible grief in the threescore years and ten of mortal existence; through weakness and folly we all plunge into many a sin. But though our past be ablaze with fires of anguish or remorse, a thousand-fold fiercer than the fabled flames that licked up the cities of Sodom and Gomorrah with ravenous haste, yet to look back is paralysis and petrification. It is not right nor wise to dwell morbidly on the losses, the disappointments, the griefs, the blunders, or the sins, which lie behind us in the pilgrimage of life. How many a wounded spirit exhausts in vain and piteous laments the strength which is all too little for the duties of the new day! There is such a thing as a selfish indulgence of sorrow, a luxury of pain and self-pity which makes us deaf to the appeal of others' misery, and blind to the opportunities of mercy that every hour brings. It is possible to become utterly absorbed in petting our own miseries, and thus to turn inevitable pain into an unnecessary curse. I have known such cases. People sometimes take advantage of sorrow to neglect their living duties, and, without intending it, become hard-hearted through excess of heart. How much nobler is it, not to forget our sorrows, but to remember them that others around us shall only find us more quick to soothe and sympathize, to help and bless,—more intent, because of the great pain in our own bosoms, to ease the pain of others, and thus, like bruised flowers, to shed a sweeter perfume because our own hopes are crushed! Such as these, too, have I known; and it is these who have convinced me, by something better than argument, that in every grief lies a wondrous opportunity of growth in spiritual beauty. Thus to suffer is to press onward and upward with fleetest steps, and to make no pause, no idle retrospect, in the flight from a burning past.

We have, in truth, no leisure to look behind us,—the hours come laden with duties too divine to be neglected, responsibilities too grave to be shirked, opportunities too precious to be lost. And if the steep we climb are stained by bleeding feet, the crimson drops are eloquent in the mute witness they bear to our fidelity. Be assured, that by steadfastly refusing to dwell morbidly on our own painful past, and by earnestly striving to alleviate the painful present of others about us, we travel with winged feet towards the true goal of human life.

If it is folly to look back upon a past of sorrow with eyes averted from our present tasks, it is precisely as foolish thus to look back upon a past of sin. There is no merit, but large demerit, in morbidly reflecting on our own misdeeds, and indulging a sickly, enervating remorse. Turn your eyes away—look to the golden duties of this very hour, and, instead of whining and sobbing over what neither whines nor sobs can change, devote every energy to making *to-day* better than *yesterday*, and a joy forever. The transgressions of yesterday should be warning bea-

con-lights for the future; but it is rank irreligion to make past sins a fountain of despair for all time to come. This accusing of ourselves as the chief of sinners is a voluntary self-torture with the whip of conscience, more ingenious than any Romish penance. It unnerves us for bold struggles with immediate enemies, and wastes in sentimental whining over yesterday's defeats the strength we need to make us victorious to-day. We have done grievous wrong, perhaps. Very well, then, let us be heartily ashamed of that,—and prove the sincerity of our shame by conquering new foes *here and now*. Friends, we cannot afford the time to be always crying over past sins; we have more urgent work, more important work, work that cannot be thrust aside without fresh criminality,—and that work is, to make the present moment beautiful in the sight of God. No fear that we shall not suffer enough for our misdoings; the law of retribution has a long memory. There is no need to give ourselves a little extra smarting. Blush inwardly at the recollection of sin,—you cannot help it; but do not sit down to wring your hands, or tear your hair, or heap your head with ashes. Let the rebound of conscience from the wrong set you on your feet after your fall, and impel you forward on the path of duty. Alas for those who turn to weep and wail overmuch at the flaming ruins of their Gomorrah! There is no virtue in becoming pillars of salt. "Forward!" is the word of command—let those alone who are faithless slink to the rear. For you and me, there is no time for retrospect, or sentimental wailing over dead mistakes. "Lost is lost, and gone is gone!" Let us spring to arms at the trumpet's call.

There are two types of character in the world, strongly marked and known by various names. The one is stationary, the other progressive; the one believes in rest, the other in motion. The one longs for cessation of effort, would keep things as they are, is content with what exists, hates change, dreads agitation, deprecates discussion, loves the customary, rejects every idea not familiar to Noah, and is shocked at the mere hint of innovation. The other is restless and unquiet, applauds every new thing, delights in revolution, advocates the last *ism*, believes in reconstructing creation in five minutes, despises the old, and would condemn to death every idea that dates earlier than yesterday. They represent the extremes of timidity and audacity, sluggishness and restlessness; and, like all extremes, require to be balanced by each other. They lay the whole emphasis on half-truths, and thus turn truth itself into falsity. Between the stolid rest of the pillar of salt, and the self-consuming rapidity of the meteor, there is not much to choose. Motion without rest is dying—rest without motion is death. I believe in the union of both,—in a calm motion which is living rest.

Look at this vast earth we inhabit, with its stable equipose in the gulf of infinite Space; who would suspect it of aught but absolute repose? Yet onward it speeds around the sun, in its orbit of two hundred million miles diameter, so gently and so peacefully that not even an aspen-leaf trembles at a motion too rapid to be conceived. Rest in motion, and motion in rest, is the soul's equilibrium,—the truest life according to the largest law. In other words, motion according to law is the soul's rest,—development into ideal good is at once its peace and progress. And in this idea of development is found the reconciliation of the new and the old. The *law* of development is old as humanity, and can never be hurried by the most hot-headed reformer. But the *process* of development is new as the latest breath we draw, and cannot be postponed by the most cold-blooded conservative. The law is without change from everlasting to everlasting,—no fear of innovation there; but the process itself is nothing but innovation from beginning to end, and every moment beholds a change. Thus in the true idea of Development, I see the re-

conciliation of these two apparently opposed ideas of Rest and Motion, Conservatism and Radicalism. The two are really one. We must preserve all that is good, develop all that is crude, and reform all that is bad; if this is done, a fair, natural growth takes place, and the old is married to the new.

Men are apt, however, to be too timid at the announcement of new truth. They fear the displacement of beliefs to which they are accustomed, and are too apt to suppose a belief true simply because they are familiar with it. But the great faiths of men, the deep, grand truths which feed their minds with light and their hearts with hope, undergo a change in form, from age to age, which ought not to alarm us. Let no one fear, because he finds it impossible to ride at anchor. There is no spiritual anchorage secure from wind and tide. Men have thought to anchor their faith in all soothing, helping, inspiring truths to the Bible alone. And when they find themselves with parted cables, and nothing else at hand to hold by, they exclaim in terror,—"We are adrift!"

No friends, not *adrift*, but only *afloat*. Nor are we without a compass in our own souls. The harbor is well, but the open sea is better. Shall we hope to make the voyage of life by hugging the shore? Let us not be so blind as to fancy that God has ceased to move upon the face of the waters. Even were we indeed adrift, could we be lost where God is?

"And so beside the Silent Sea
I wait the muffled oar:
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care."

WHITTIER.

I confess, this outcry that, unless the Bible is the anchor of our faith, we are all "adrift," seems to me in the last degree irreligious. On what, then, are we adrift? Is it not the ocean of Infinite Love? Has God only control of the shore? Is nothing but the land-breeze the "breath of his power"? Are not the tempest and the calm equally the servants of his wisdom? The vast ocean-currents that sweep round the globe and the winds that blow over the wide expanse of water—are not these also charged to do his bidding?

Friends, it is time for humanity to start on its voyage, time to weigh anchor and put out to sea. We can no longer cling to this venerable Book as the "sufficient rule of faith and practice;" but by the laws of God we must henceforth trust ourselves out upon the shoreless ocean of unfettered thought. Shall we therefore be smitten with terror, and lose the strong confidence that makes heroes of weaklings? Nay, not so. God is God of the sea as of the land; the compass he has given us in our own souls is a safe guide across the watery wilderness. And even if that should fail, and we know no path in our bewilderment, let us rest in the certainty that no ship that he himself has launched shall ever founder ere it reach the port. Like the Ancient Mariner, our souls are in safe keeping, our ships in unsuspected guidance.

"Till noon we quietly sailed on,
Yet never a breeze did breathe;
Slowly and smoothly went the ship,
Moved onward from beneath.
Under the keel, nine fathom deep,
From the land of mist and snow,
The Spirit slid, and it was he
That made the ship to go."

TRUE POLITENESS.—A poor Arab, in going through the desert, met with a sparkling spring. Accustomed to brackish water, a draught from this sweet well in the wilderness seemed to his simple mind a present fit to offer to the Caliph. So he filled his leathern bottle, and, after a weary tramp, laid his humble gift at his sovereign's feet. The monarch, with a magnanimity that may put many a Christian to the blush, called for a cup, and, filling it, drank freely; and, with a smile, thanked the Arab and presented him with a reward. The courtiers pressed eagerly around for a draught of the wonderful water, which was regarded as worthy of such a princely acknowledgement. To their surprise the Caliph forbade them to touch a drop. Then, after the simple-hearted giver left the royal presence, with a new spring of joy welling up in his heart, the monarch thus explained the motive for his prohibition:—"During this long journey, the water in this leathern bottle has become impure and distasteful; but it was an offering of love, and as such, I accepted it with pleasure. I feared, however, that if I allowed another to taste of it, he would not conceal his disgust. Therefore it was that I forbade you to partake, lest the heart of the poor man should be wounded."

Miscellaneous.

THE TOLEDO INDEX AGAIN.

[The following article, from the Milwaukee Index, we reprint *verbatim et punctuatum* in order to keep a rash and foolish promise in THE INDEX, No. 50.]

We have touched the sore place of our Toledo friend. In conducting a public journal, as in all other duties of life, we desire to follow peace with all men; and there is only one thing we prefer to peace and mutual amity in opinion and feeling, and that is truth; which means, of course, the Truth to our understanding—the Truth to us. And in saying this, we assume not what must be Truth to others. Let every man be fully persuaded in his own mind.

In a recent issue we took occasion, as a religious journalist, to animadvert in terms, as we then thought, and still think, meritedly severe, on an article published in the columns of our Toledo friend, on the grave orthodox subjects—Repentance and Forgiveness. We gave at the time the reason why we could not attempt to refute the positions and conclusions of the writer, namely—the coarse profanity and caricature employed in the presentation of these great subjects, and labeled "orthodoxy." To our strictures, our radical friend replies in his paper of the 10th inst., under the taking caption "Orthodoxy scared by its own image." Just where the scared comes in, we leave to the very lively fancy of our critic, and the modest critic (?) of orthodoxy. If our friend had written—"Orthodoxy shocked by our profane caricature of sacred subjects"—there would have been an element of truth in the sentence, not to be found in the caption as it stands. No friend, we aver it; we are not scared a bit at the image of orthodoxy, seen in her own radiant and attractive comeliness; we are becoming somewhat familiar with "her face divine;" and to our eyes, it "shines more and more." But when "that other fellow" puts in an appearance, we are moved to say—"Jesus we know, and Paul we know, but who art thou?" On the serious presentation—for we must credit our friend with sincerity—of ghosts and hobgoblins dressed up for the occasion, in the name of orthodoxy, we are hardly decided for the moment, whether to laugh at the folly, or weep over the profane temerity of such bungling trickery. No friend, you must excuse us; you may give us your rough *daubs*, and write under the performance, "This is orthodoxy;" but we prefer to trust our own eyes—if our "free religionist" friends will allow us.

We beg, then, to assure our Toledo friend, that we are neither scared at, nor ashamed of, *our* orthodoxy. Of orthodoxy as his fancy paints it, we wot not. But of one or two things in our friend's article, we are ashamed.

We are ashamed of the old trick of introducing the question of "grammar," and "his—(our) syntactical eccentricities, etc.," adding the stale, "*we* modestly confess *ourselves* unable to comprehend." No doubt, our friend is as great on *grammar* as on orthodoxy, if his modesty would allow him to appear to advantage, as the above specimen, will indicate. On referring to our brief article, we find the types "played us false" in one or two instances, but unimportant; and our friend is quite welcome to his small game.

Again, we are ashamed of the discourtesy of our radical friend, in calling in question the sincerity of our belief in the glorious old doctrines of "repentance and forgiveness."

We own to being no better than we ought to be; nor as good as we mean to be; but this public charge of *insincerity*—well, considering its source, *we will not be insulted*. So we leave our radical friend to try again; commending to him his own maxim with a slight change of terms. "*Radical* vituperators will please take notice, that the *orthodox* practice the Golden Rule, which they only prate about."

As a specimen of the "gentlemanly manners," the candor and charity (?) of our radical friends, we give the view which our critic entertains of our soundness in the faith and the sincerity of our belief. Our critic favors us with this introduction to his readers:

"The mischief is that orthodoxy is ashamed of itself in these days, and seeks nervously to hide its defection from its own standards under noisy protestations of fidelity to them. Old phrases are retained, but emptied of old meanings. Old creeds are loudly reiterated, while old doctrines are quietly discarded. That is the matter with the editor of the INDEX, who is evidently out of humor with orthodoxy, but does not dare to say so. If he should venture to state in plain English his own hybrid theology, he might appear nearly as heretical as we. It gives him now a terrible fright to hold up before his eyes a photograph of genuine orthodoxy."

The "photograph" we have repudiated. Our friend is mistaken as to his artistic powers. His *Photograph* was a piece of smoked glass, old and cracked; "just that, and nothing more." That the editor of *this INDEX* dare not say what he thinks, and wishes to say, about his religious belief, is an insinuation quite in keeping with the notions of free religionists. We let that pass. "The mischief is that orthodoxy is ashamed of itself in these days." Ah, indeed, is that the "mischief"? If there were a grain of truth in the above sentence, would it not be to our radical maligners, the dawn of their "good time coming?"

So it seems in the judgment of our friend, orthodoxy is susceptible of being "ashamed of itself."

Then, it can not be *totally depraved*—there is hope. A great moralist has said, "Where there is shame there may be virtue." "Orthodoxy is ashamed of itself in these days." Thanks friend, "ye're unco guid." Sorry we cannot return the compliment. As to our friend's allegation that we did not cite a single statement of ours (his which we ventured to controvert—we answer, we did not attempt to controvert; there being, in truth, nothing in our friend's article to be controverted but *religious caricature*; and in that department, we grieve to say, our namesake bids for the monopoly. Caricature is not argument, and cannot be controverted; it must be answered, if at all, in kind.

Had our radical friend given us *his* views of repentance and forgiveness, we would have given them a place in our columns with respectful criticism, but we could not fill our columns with the coarsest perversion of these sacred themes. We repeat, what we want is our friend's views on these subjects. Never mind the orthodox views for the present—let us have the views of the "new lights." In our brief article we wrote:

"Gentlemen, it does not pay to spend one's time and strength threshing straw. We have our faith, our creed, if you please. We have our 'Christ and his salvation'—our sense of sin—repentance—pardon—hope of heaven—"peace on earth and good will toward all men, with glory to God in the highest"—what have you got better? In the name of reason, tell us; tell us calmly.

Does our friend offer us anything in reply? Not a word. We said, "give us something to reply to." We, in the plainest terms, declare our faith; and we ask our free religionist friends what they have got better—to tell us—to tell us calmly—never mind calling orthodox vile names. What do we receive in return? A base and unmanly charge of hypocrisy. That's the morality of the new order—the code of manners for those who become the disciples of the radical faith; or rather, the disciples of the *radical negationists*. The truth is, when our radical friends do not deal in perversion and caricature, they have nothing to offer on religious themes. In their view, pledged by their performances—and is not this a legitimate test—the highest faculty in man is *destructiveness*, and the sum of free religion is the negation of orthodoxy.

We have asked our friend what he proposes to give us as a substitute for our most cherished convictions, on the most transcendent subjects of human thought. Our friend laughs in our face, tell us we have no convictions; and our profession of orthodoxy is a mask worn for convenience. Now we repeat once more we object to the task of fighting *negatives*. There are errors, real errors, and wrongs in the world we live in; they throng round us daily; here is plenty of work, real work; and with the allotted work of life in hand, we do not choose to run a tilt against the "wind-mill" fancies of our Toledo friend.

It is therefore idle and evasive to ask us to go into details, when a man deals in the pet compounds, "dirt-eating-orthodoxy," "washed in a blood-bath," or when he tells us that repentance is "self-degradation" and "self-contempt," "and unmanly," when he blasphemes the character of the Almighty; denies Christ; scoffs at the Bible; travesties the doctrine of the atonement; scouts the sinfulness of man and the need of forgiveness; deals out denunciation as if he held in his hands the vials of vengeance; makes the most sweeping charges of hypocrisy and sham orthodoxy; treats with contempt the beliefs of Christendom, and the most sacred convictions of the best, the most humane and philanthropic; and the most scholarly and learned men of the past and the present; and then wipes his self-righteous lips and thanks—himself that he is not as other men, or even as the orthodox.

All this, and more of the kind, is done constantly in the columns of the Toledo Index; and then the editor and correspondents have the face to turn upon those thus caricatured and maligned, and demand to have their *transesties* of sacred things controverted in a "gentlemanly manner."

Our friend's notions of repentance, are the notions of the heathen, not the views of orthodox christians. That true repentance demeans and belittles man, is fancy, not fact. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Is that meanness—is that self-degradation, to inherit a *kingdom*? But we beg pardon; the words of Jesus will be no authority with the Toledo Index; and our weakness in appealing to the New Testament will no doubt provoke a smile.

Then, as to our friend's grossly-conceived notions of the christian atonement and his "blood-bath" for salvation. Of course our friend denies that man needs saving; all the salvation man needs, in the judgment of the "new lights," is salvation from orthodoxy. And herein we must agree to differ.

We ought to ask pardon of one readers for occupying so much space with this matter; but we have chosen to deal with it once for all. At least, until we get something of a positive character from the quarter indicated; and of this, we have little hope. It is the highest mission of our friends to pull down; they are destructionists of the purest type. They would take away all the old and long tried supports of faith, and leave us clinging to—nothing. For ourselves, we prefer the old way—the *good* in hand; and the hope that maketh not ashamed. Will the Toledo Index do us the justice to copy?

A Persian philosopher being asked by what method he had acquired so much knowledge, answered: "By not being prevented by shame from asking questions when I was ignorant."

TENDENCY OF RELIGIOUS BELIEF IN INDIA.

The *Times'* Calcutta correspondent, with a view of illustrating the tendency of religious thought among the educated class in India, gives an account of visits he paid to the Established Presbyterian College, under Dr. Ogilvie, and the Free Presbyterian College, under Dr. Mitchell. He says:—

"Here is a gentleman who wishes to know your exact thoughts on certain social and religious topics. Are you willing to converse with him freely?" "Yes." "Mind, we shall not, unless inadvertently, touch on any part of your college studies, or fall intentionally into any rut of thought. Tell us now what you think of the tendency of thought among the young men of Calcutta?" There was a pause. Then one said:—"Do you mean religiously?" "Yes; in that way or any way." "I think, then, that most of the educated young men are leaning to the Brahmo Somaj, or to philosophical inquiry, or unbelief." "Is that a general opinion?" Second student:—"It is mine as far as the Brahmo Somaj is concerned." "Very well; now, why do you think so?" Second student:—"Because I see Brahmoism growing, and people preparing to make sacrifices for it." "You mean, then, that there is persecution?" "Great persecution socially—in families." "Now, can you say how many educated young men believe in the Shastres?" Third student:—"Not one in a hundred." Fourth:—"Not one in a thousand. The Shastres are not believed in where there has been an English education." "What is your difficulty as to Christianity?" A quiet young man, who had not yet spoken, (I shall call him fifth), said:—"The Trinity." "You do not understand it?" "No." "You believe that the soul is immortal?" "Yes." "Why do you believe that?" "Because of the longing for immortality that seems in human nature. I believe that God never gave such a longing to leave it at last unsatisfied." "And what of Christ?" Second student:—"We believe him to be the best man that ever lived." "But not divine?" "No."

The principal was not quite satisfied. He said:—"You must come again; I shall have a larger class." I gladly accepted the invitation, and we had the larger class. But the only difference was that, whereas the small class held that the bent of "Young Bengal" was to Brahmoism, the larger one held it to be toward "philosophical doubt," which was clearly meant as what an Englishman would be apt to call "practical infidelity"—a phrase about as definite to him as the other is to the young men of Bengal. I shall give some of the replies of this class and of Dr. Ogilvie's, without distinguishing the one college from the other; but I should not like to omit saying that Dr. Ogilvie is an able and devoted Christian, and that the views of the students, which it is my duty to represent exactly as I found them, are not at all in harmony with his. The following are some of the questions and answers:—

"What is your view of the Bible?—do you think it a revelation?" "Only in the sense in which all good books are revelation." "But we require some guide of life, do we not?" "Yes, and we have conscience (this was over and over again insisted upon), and the lives and thoughts of good men." "Now, as to the Brahmo Somaj; do you not think that its foundations are laid in Christianity?" "I think that it has owed more to Christianity than any other thing; but it has drawn from many sources." "Do you think that without Christianity there would have been any Brahmoism?" "Yes; I believe that Brahmoism is truth, and, being truth, must have been known some day. But the day might have been far off but for Christianity." "Do you like the Bible as a reading book?" Several:—"Very much." "Do you like it as well as Shakespeare?" "Better." "Or Milton?" "Yes; better." "Or Bacon or Macaulay?" "Yes; better than any of them." "Then why don't you come oftener to read it?" "We haven't time, if we are to pass the examinations."

My object has been to leave these young men to speak for themselves. I went to see them with the single object of taking a photograph. For the satisfaction of the "supporters of missions" in England, one more fact may be stated. "Are we then," they will ask, "giving our money and care that these young men of Bengal may simply get on in life?" I would reply:—"You are, even from your point of view, doing the best you can. In the government colleges the Bible is not mentioned; and I was told by one of these classes that the only compensation to the students for that great want was the influence of the Brahmo Somaj. The missionary colleges never close the Bible, though it is not forced on any one; and, at any rate, the missionaries, especially the educational ones, are raising immensely the tone of thought among the young men of this strange race. Whither the thought is tending on the whole who can say? Only, one can say that a European, coming here to teach, and breaking the shell of Asiatic conservatism to reach the thought within, finds that he has much to learn, not merely of world-old problems, but even in connection with the newest phases of modern thought. It is remarkable how much the Bengalee picks up, and how quickly; but apart from mere 'cram,' he has a dreamy way of touching and shaking religious subjects—a way that the good people of Exeter Hall would not like. Reverence he has scarcely any; of scepticism he has enough to have satisfied Tom Paine."—*Independent*.

MODERN ERRORS.

[From "The Fountain," by A. J. Davis.]

Among the errors and hurtful superstitions which have sprung up in modern fields—in fields where we fondly hoped the immortal flowers of Reason alone would grow and forever bloom—I will in this place mention only nine, as follows:

1. That departed spirits, both good and evil, continually float and drive about in the earth's physical atmosphere;
2. That evil disposed characters, having died in their active sins, linger around men and women both day and night, in order to gratify their unsatisfied passions and prevailing propensities;
3. That all known mental disturbances—such as insanity, murder, suicide, licentiousness, arson, theft, and various evil impulses and deeds—are caused by the direct action of the will of false and malignant spirits;
4. That certain passionate spirits, opposed to purity and truth and goodness, are busy breaking up the tender ties of families, and take delight in separating persons living happily in the marriage relation;
5. That spirits are at all times subject to summons, and can be "called up" or made to "appear" in circles; and that the "mediums" have no private rights or powers of will which the spirits are bound to respect;
6. That spirits are both substantial and immaterial; that they traverse the empire of solids, and bolt through solid substances, without respecting any of the laws of solids and substances; and that they can perform anything they like to astonish the investigator;
7. That every human being is a medium, in one form or another, and to some extent, and that all persons, unconsciously to themselves, are acting out the feelings, the will, and the mind of spirits;
8. That spiritual intercourse is perpetual; that it is now everywhere operative; and that, being at last established, it cannot be again suspended;
9. That the reading of books and reflection, as a means of obtaining truth, are no longer necessary to believers; that the guardian band of spirits will impart to the faithful everything worth knowing; and that, for anything further, one need only wait upon the promptings of intuition, and that, in any event, "whatever is, is right."

These errors, these superstitions, and these dogmas, like all other human developments, contain rich intimations and germs of truth. These theories have taken deep root among a large class of avowed Spiritualists. And the legitimate effects, it will be remembered, are visible in the disintegrations and decompositions of character; in mutual disrespect and recriminations; in the disorganization of all our public efforts, and the abandonment of our beneficent enterprises; in the irreverence manifested toward even and facts must bow and cling; and, lastly, in the gradual suspension of the delightful intercourse itself, by which the glory and unspeakable opportunities of immortality have been brought to light.

After twenty-five years of constant investigation into the many and various phases of this subject, and with almost daily realizations of somewhat of the infinite goodness embodied in these high privileges, I can most solemnly affirm, and I do now make the declaration, that the nine propositions contained in the indictment, are mostly errors and hurtful theories, injurious in their effect upon the individual judgment, and still more injurious when made the foundation of faith and practice. They belong to the age of broom-riding witches; to the shallow doctrines of personal devils and sorcery; and the fiction age of astrology and the small gods of superstition. They will not bear analysis by the philosophical method of detecting the presence and value of truth. They will not stand a test by the supreme infallible authorities—*Nature, Reason, Intuition*. This affirmation is made without qualification; and it contains a challenge—a summons to investigation.

A Washington letter in the New Orleans *Times*, describing the San Domingo night debate in the Senate closes as follows:

"It was a noble sight to see the Massachusetts Senator baiting those animals. Although I agree with him in so little politically, I could not refuse him my homage. God knows he is bigoted, and one-sided—but he is honest. No one can say with truth that a dirty dollar ever stuck to his fingers, and in battling for what he thinks is right, he is as brave as the best of us. I sat by a warm-hearted Southern friend, who had left his best blood, and with it his health and happiness, on the field of Gettysburg, and I saw his eyes flash and his cheeks flush as Sumner went on. When the Senator's heavy voice ceased to thunder through the chamber, and he turned to his chair with a slow, sullen manner of an old lion from a fight, I heard my friend mutter: 'Cursed old abolitionist, I can never forgive him.' 'What's the matter now?' I asked. 'He has forced me to admire him. That's what's the matter.'"

The church at Bloomsbury, England, has a figure of George the Second on the top of its steeple which has such a hideous appearance, that it was quizzed at the time of its erection in such lines as the following:

When Harry the Eighth left the Pope in the lurch
He proceeded to make himself Head of the Church,
But improving on that our Bloomsbury people
Had made George the Second the Head of the Steeple

—*Observer*.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I wish to tell you how I like your article, 'Parties and Party Spirit.' I enjoyed every line of it, but especially the sentence, 'The moment a servant sets up for master, let him be promptly dismissed; and I, for one, shall never cease to regret that the American people failed to dismiss that insolent usurper, Andrew Johnson, by the back-door of impeachment.' I was present in the Senate Chamber when the final vote was taken by which the arch-traitor escaped just punishment for his great crimes. We feared it would be so, but that did not lessen our indignation and disgust. It has been a great privilege to live in Washington during the last few years, and when we return home permanently to ———, I hope to write out some of my experiences, which have been rather interesting. I do wish you would say something about the debate yesterday in Congress in regard to restoring Arlington to the Lee family. Was there ever anything more insolent? That any one should dare to lift his voice in such a cause in the city where our Lincoln was murdered! I wished months ago to write to you and thank you for your 'Welcome Home' to John P. Hale. During the terrible war times, my dear, dear sister and myself used to sit in the Senate where we could look straight down on John P. Hale and his noble compeers. We always sat in the same place, and what scenes we witnessed!"

"I am indebted to a friend in New York city for your paper since its first appearance, and, though I have no doubt it was from a high appreciation of its value that he sent it, I think he did not really comprehend how great a treasure it would prove to me. Living as I did in a neighborhood where the people were all church-members—Christians—and having long ago found that I could never be a Christian, because I could not accept Christ as the Messiah, yet, feeling the need of some social life above the plane of business or pleasure, I welcomed your little sheet as a weekly visitor, whose utterances were in sympathy with my own convictions, and whose strength was grateful to one a little weary of ostracism and a life quite apart from others in all matters touching theological opinions."

"I believe I am the only subscriber in this place; but I know I am not the only man in the place who believes in the doctrine of your paper. I have given the paper to different men to read, whom I thought honest and intelligent enough to read it; and, as a general thing, they have acknowledged that 'love his neighbor as himself.' Yet duty have not the courage to come out boldly, and say what they think."

"Having had the perusal of THE INDEX through the first volume, we are so well pleased with its brave position, in helping to shake off the trammels of a false religion and battling for the truth, whatever it may be and wherever it may lead, that of all the publications extant, it is the last that we could dispense with; and we herewith enclose postal order for the second volume."

"My wife and I are delighted with THE INDEX; would not be without it for much more than the cost. We are sending it to our friends and acquaintances in other localities, hoping to induce subscriptions."

"Enclosed please find ten cents, for which you may send me No. 45 of THE INDEX, dated Nov. 5th. My little boy got hold of that number, and destroyed it so that it was not fit for filing."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—In the absence of Mr. Abbot at the East, Mr. Guido Marx has very kindly consented to read one of Prof. Huxley's "Lay Sermons" before the Independent Society next Sunday, Feb. 12th, at the usual place and hour. It is hoped that there will be the fullest possible attendance.

FREE EVENING SCHOOLS.—The school for men and boys is held Monday, Wednesday, and Friday Evenings, from 7 to 9, in the hall over the U. S. Express Office, Daniels' Block. The schools for women and girls are held at the same time in Scott's Block, Cherry Street, and in Campbell's Block, St. Clair Street.

RECEIVED.

THE SCIENCE OF EVIL: OR FIRST PRINCIPLES OF HUMAN ACTION. Together with Three Lectures. By JOEL MOODY. Topeka, Kansas; CRANE & BYRON, Publishers. 1871. [Advance sheets already acknowledged.]

THE SUPREMACY OF REASON. A Discourse delivered at the Dedication of the Temple of Reason, in Chatham, Mass., Nov. 19, 1870. By Rev. MOSES HULL, Author of "Question Settled," "Letters to Elder Miles Grant," "That Terrible Question," etc., etc. Published by the COSMOPOLITAN PUBLISHING CO., Baltimore, Md. Chicago, Steam Job and Book Printing House of BIRNEY & HAND, 111 Madison St. 1870.

THE YOUNG PILOT. An Original Monthly Magazine for Young People in their Teens. February, 1871. \$1.00 per annum, Single Copy, 10 cents. Chicago; The Young Pilot Publishing Company.

Poetry.

[FOR THE INDEX.]

THE ICE-KING:

FROM A COLLEGE POEM.

But while the storm is loud without,
A jolly crew within
Assemble some bright fire about,
And drown with laugh and song and shout
The elemental din.

Gaily the flames, with sudden leap,
Alternate rise and fall,
And strange, fantastic shadows creep,
Like spectres, o'er the wall.

The Ice-King, crowned with hail and frost,
His garments by the wild winds tossed,
Halts at the window-pane,
And views the scene in mute amaze,
But, dazzled by the cheerful blaze,
To enter strives in vain.

The dancing flames his power defy,
And, flashing merrily on high,
His shadowy eye-balls blind;
Like disappointed child he grieves,
And, weeping, on the window leaves
His crystal tears behind.

1887.

ASTERISK.

The Index.

FEBRUARY 11, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, concerning Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them. Here is an excellent means of helping the cause of Free Religion and THE INDEX as an organ of it. Friends of Freedom, send for as many copies as you can use, and do your part in awakening an interest in ideas worthy of American institutions and the higher civilization of the future.

F. E. ABBOT.

"OUTSIDE OF CHRISTIANITY."

Two communications, one from Mr. Thos. Barlow, of Canastota, N. Y., the other from Rev. R. H. Howard, of Brookfield, Mass., will be found in the appropriate department of this week's INDEX, which bear upon the same point, and which we will therefore consider together.

In an editorial contained in our fifty-fourth number, we used the following language:—

"What Roman Catholic ever criticised Romanism in an absolutely impartial manner? What Protestant ever thus criticised Protestantism? Or, in general, what Christian ever thus criticised Christianity? It is our profound conviction that a criticism of Christianity truly impartial is only possible from an outside point of view. Whoever would be

free from the secret bias referred to must pay the price of freedom, and come to the critic's work uninfluenced by the necessity of reconciling his criticism with his own publicly avowed adhesion to Christianity. The unconscious working of this bias, even in extremely radical minds, has so frequently and so plainly appeared to us, that a stand unequivocally outside of Christianity is, in our opinion, the absolutely necessary condition of an impartial estimate of it."

Now we frankly admit that there is a great deal of force in our correspondents' strictures upon this statement. It is too unqualified, and fails to put the point in a strictly true light because it leaves unsaid what ought to be said. We will try to express our thought more accurately.

1. A spirit of hostility to Christianity is just as fatal to a fair criticism of it as is a spirit of partisanship. It is quite true that a critic is as much disqualified for his work by prejudice as by predilection. His mere position, whether inside or outside, is not enough to ensure impartiality. An outside critic may be exactly as much biased as an inside critic. The first requisite for criticism is unquestionably the spirit of candor, truthfulness, and even-handed justice,—in a word, the *scientific spirit*, unwarped by preconception or prejudice either for or against. The physician should not undertake the *post mortem* examination either of his best friend or his worst enemy. He would be made unfit for the autopsy by love in the one case and by hate in the other.

2. But a proper spirit is not the only requisite for just criticism. Knowledge is equally essential. The critic must have viewed his subject both from the inside and the outside. He must have studied the interior of the cathedral as well as its exterior. The stained windows of Christianity look dull enough from without; their beauty can only be revealed when the beholder gazes at them in the "dim, religious light" within. So also its grand architectural design, which can only be appreciated at a distance, is hidden from one who never leaves the venerated precincts. The true critic must be at once insider and outsider, and know his subject as it appears from every point of view. If, having once been a Christian, he becomes a non-Christian without acquiring a hatred of his former state,—if he can unite the knowledge gained by interior experience with the knowledge to be gained only by exterior observation,—if he can pass through this change naturally and gradually, without becoming embittered by persecution or blinded by combativeness,—he would seem to be in the most favorable condition for forming a just and free estimate of Christianity.

3. If what we have said thus far is correct, we have no right to expect a true appreciation of Christianity from any one who has viewed it either from the inside alone or from the outside alone. Mr. Barlow ingeniously suggests that the same principle may hold in the case of Free Religion. How is that? Must we go outside of Free Religion before we can correctly judge it?

If there is any "outside" to Free Religion, we are very desirous to try Mr. Barlow's experiment. We should like to know how it looks on the outside. But, to tell the truth, we can as soon conceive an outside to infinite space as to Free Religion. Christianity is a stately cathedral; Free Religion is the bound-

less temple of Nature. We can pass out from the Church; we cannot pass out from outdoors except by going back into the Church. That is the exact difference between Christianity and Free Religion; the one has limits, the other has none. If Mr. Barlow or any one else can discover the limits of Free Religion, we pledge our word to go outside of it at once. Nothing narrower than the blue arch of heaven shall be our church-roof.

We hope that the real meaning of our former statement is now explained. Just criticism of any system is impossible to any one who has never stepped outside its walls; nor is it possible to one who has never viewed it except from outside them. By intellectual sympathy, at least, if not by actual experience, the critic must thoroughly know the inside of what he criticises, and the outside, too. But he will be best qualified for the task of criticism who knows both by actual experience. When a Christian critic can manage to get an outside view of Free Religion, we will confess his superior qualifications for judging it—but not before.

Mr. Howard makes two leading points besides the one, just considered, in which he agrees with Mr. Barlow.

1. He objects to hearing the Christian demand for "Christian education" characterized as "superstitious," inasmuch as an exclusively secular education jeopardizes "vital interests"—"hopes of transcendent magnitude."

We take this to be a euphemistic allusion to heaven and hell. He can hardly expect one who disbelieves that "souls" are at all "imperilled" in the Methodist sense of those words, to regard such "solicitude" as anything but unmitigated superstition. We should like to know whether Mr. Howard really believes in an "everlasting hell" for "unconverted sinners." If not, his language very pointedly suggests such belief; and he must excuse us for not withdrawing from it the epithet "superstitious." We cannot sacrifice truth even to courtesy.

2. He also objects to our holding Christianity responsible for the evil doings of the Church; and argues that Freedom would as justly be held responsible for the atrocities of the Slave-Power.

In reply we ask,—is not Christianity credited with all the good doings of the Church? Is not every benevolent action done by a Christian at once set down as the fruit of Christianity? Is not the natural goodness of the human heart robbed of all credit in the case, stigmatized as mere "depravity," and reckoned incapable of causing any virtuous deed? If so, why not justly credit Christianity with the evil, also, done by Christians? If the rule is just in the one case, it is just in the other.

But we consider the rule just in neither case. The influence of Christianity and the Christian Church is by no means so extensive as is claimed, either in society or in the private soul. Nature unmistakably asserts herself, despite all artificial systems. We do not charge to Christianity *all* the evil done by Christians. We charge it only with the evil which grows logically out of its essential ideas. The principle of authority, rooted in the Messianic claim of Jesus, leads logically to persecution, suppression of free thought, and numberless similar crimes; and for these Christianity is responsible, all disclaimers to the contrary notwithstanding. But Christ-

ianity is not responsible for the private vices of Christians, nor for the crimes committed against its spirit by wicked ecclesiastics who held or hold control of the Church. It is just here that the analogy drawn by Mr. Howard fails. The Slave-Power was not an outgrowth of the principle of Freedom, but a violation of it, prompted by human cupidity. Freedom must not be charged with the guilt of slavery, any more than Christianity must be charged with the guilt of prostitution. These are excrescences in both cases. But Christianity must be charged with all evils that spring out of its fundamental doctrines, and stands thus responsible for the worst influences of the Church—that is, for its high-handed and remorseless warfare against liberty, science, and civilization. Justice requires that both the practical good and the practical evil which result inevitably from the Christian theory shall be attributed to Christianity itself. It is our conviction that pure partisanship alone will attribute to it only the good, and shift all the blame for the evil upon the shoulders of other parties. So far as the practice of the Christian Church is the direct result of the Christian theory, it must be referred, whether good or evil, to the inherent nature of Christianity as an historical religion.

THE CALL FOR COURAGE.

The originator of the recent demonstration in New York in sympathy with Italian unity told the writer of this article, one week before the great meeting was held, that he had not succeeded in prevailing on a single man of eminence in either of the great political parties to take part in the proceedings, or to commit himself to a strong approval of the sentiments or purposes of the managers. That is to say, no leading politician, Republican or Democrat, was willing to declare publicly that he rejoiced in the recovery and occupation of Rome by the Italians, the downfall of the Papacy as a temporal dominion, the establishment of civil and religious freedom, and the establishment in Italy of the same fundamental principles of society as exist here. To this condition of things there were two or three partial exceptions. Mr. Colfax wrote a noble letter; but Mr. Colfax has announced his intention to retire from public official life. Mr. Sumner sent a vigorous word; but Mr. Sumner always stood by conscience. George William Curtis penned such a reply to the invitation as he alone can; but Mr. Curtis is one who will sacrifice much to liberty. Mr. Bryant spoke at the meeting, and so did Mr. Greeley; but neither of these gentlemen are aspirants for political honor, and if they were, they would have considered their personal honor first. These exceptions prove the rule. They were exceptions. Every prominent statesman and leader in New York, Washington, and Boston was invited, and these alone gave hearty response. The rest feared the Irish Catholics, and dreaded to lose the Irish vote. We have been told that in Boston the effort to hold a similar meeting failed entirely through this cause.

The fear, supposing it to have been reasonable, was dastardly, and should condemn to distrust and obscurity all who yielded to it; for it betrayed an unconsciousness of moral responsibility, a want of loyalty to principles, an insensibility to the claims which the country makes on its leaders, legislators, and rulers of opinion, that proves them wholly unworthy

of confidence. But the fear was as irrational as it was guilty. The Republicans cannot lose the Irish vote, for they never had it; nor can they risk it, for it is beyond their reach. Their opposition to slavery forfeited that forever. On the other hand, the German vote, equally important now, and destined to be more important presently, is within their reach, fairly belongs to them, and is obtainable simply by fidelity to their most radical principles. A cordial sympathy with the popular Italian cause would help them bravely in this direction.

But fear is always thus stupid; and it is more stupid in religion than in politics; for in politics a man's immediate interests are more immediately affected by his departure from the wonted lines of opinion and conduct. A correspondent of *THE INDEX* says,—"I find many who are well pleased with *THE INDEX*, but who (it seems to me) are afraid of popular opinion." The writer's inference is no doubt correct. A similar fear prevents many from reading the *Radical*, from having on their table the reports of the Free Religious Association, from attending the preaching of radical ministers. The fear is possibly a well grounded one in villages and small towns, where people know what their neighbors think, and where "orthodoxy" keeps a sharp look out for heresy, and employs all the social resources at its command to suppress it. But in places of considerable size and importance the grounds of apprehension are very small.

It requires little courage to be radical in this generation. The interest in theological questions is so small that few care what one believes, or know anything about it. There is a wide-spread persuasion that character is independent of opinion; and that for practical purposes character is the only thing worth considering. A business community troubles itself very little with theological speculations. Honesty and veracity, promptitude and directness, are worth more than the Thirty-nine Articles twice told. The man who pays his bills is orthodox enough. It is safe to presume that no sensible man lives in dread of personal violence on account of his irregular opinions. The police protect the Atheist as well as they do the Trinitarian. Here and there one suffers a trifling social disqualification, if he rejects the received opinions. Mrs. Prince does not bid him to her supper. The managers of the Charity Ball do not ask for his name on their committee. The controllers of the great public meeting in behalf of the Italians are unwilling that he should speak to their audience in the Academy of Music. Some silly woman, in velvet and lace, remarks that he is a good man, but has no religion. But trials of this sort are not hard to bear, even by men and women of unheroic mould. They do not interrupt sleep, or destroy the appetite for dinner. The merchant's come to him. The trader takes his note. Customers enter his store and purchase goods. Salesmen receive his money. Men and women engage in his service. The tailor makes his clothes. The butcher cuts the tender meat for him. The cook puts no poison into his gravy. To talk of making sacrifices for opinion's sake is ridiculous in this generation. We know infidels who are as well reputed as any people in the community. Their custom is sought as much as if they went duly to the most aristocratic church, and their society is courted,—if they are rich,—as sedulously as

if they bowed the head at the mention of Jesus' name. Mothers would be glad to have them marry their daughters, and fathers would rejoice to have them as business partners with their sons. The sick are as willing to be cured by a materialist as by a spiritualist; and the litigious would as lief be defended in their suits at law, by the pantheist as by the theist. In society, the Radical is now and then just sufficiently embarrassed to be reminded of his politeness, and thrown upon his best manners; but beyond this, in our cities, and among people of average intelligence, the danger of more serious inconvenience is very trifling. In fact, it is hardly palpable enough to be gently stimulating to the nerves.

Even in smaller places the number of people who respect independence, honesty, frankness, sincerity of purpose, is generally large enough to keep a pretty decided Radical in countenance. Our people love generosity, boldness, and the assertion of mental freedom. They will pardon much to the spirit of liberty. Complete ostracism is impossible in any American community. If the Radical has fewer friends he will in all probability have warmer ones; if he loses popularity, he gains respect; if he forfeits applause, he wins honor. He cannot lose everything, and the chances are that what he loses in one way will be more than made good in another.

There was a time when people feared the intellectual and spiritual consequences of radical opinions. They imagined that doubt and questioning and denial put their souls in jeopardy. They fancied that one step would lead to another, until the place of safety should be left far behind, and the audacious explorer of perilous fields approach a terrible jumping-off place, the precipice from which there was no escape, and down which plunging, the hapless adventurer must tumble, awful fate! into the hands of the Living God. So the old navigators feared to venture out of sight of land, lest their bark should slip over the edge of the planet and be lost. The discovery that the earth is a round ball has dispelled that fear. The sailor goes on and on, seeming to sail over a vast plain, coming to no rapids, gliding down no descent, hovering over no abyss, stars all the while shining above him, suns rising and setting, winds swelling his canvass, water bearing him up, steady currents pushing him on, round and round the world.

We have discovered by this time, too, that the world of truth is a globe, and has no sharp edges, no precipice or jumping-off place. The navigator cannot get lost so long as he navigates scientifically. The further he goes the grander are the continents he touches; the faster he drives on the more speedily will he reach, not his doom, but his destination. So this bugbear has disappeared. No man in his senses apprehends danger to his soul from the eagerness of his desire for knowledge, or the ardor of his pursuit of truth. No man of rational mind lives in the apprehension of shipwreck through honest doubt, or dreads lest he shall go to pieces on the rock of conscientious denial.

What then are the grounds of fear? There are none. The things to be seriously afraid of lie in the other direction. There is really more to be apprehended from timidity than from audacity. The danger that mental ac-

tivity may decline and intellectual purpose debase; that the desire for knowledge may abate and the aspiration after truth become faint; that one may miss, may actually deprive himself of the sympathy and friendship of the bravest minds, and may remain out of the reach of the finest intellectual influences,—thus gradually forfeiting self-respect, and abandoning the hope of obtaining that richness and elevation of mind which constitute its truest satisfaction; the danger of being ranked among the indifferent, the cowardly, or even the hypocritical, is very serious indeed. It is a danger which, if apprehended, must be appalling; a spiritual danger, a danger to the soul, and a danger likewise to the temporal estate. For the man who is honestly a radical and shrinks from avowing it, is presently discovered to be dishonest; and if dishonest in one respect, why not in another? If servile in soul, why not ignoble in business? If a cheat in worship, why not a cheat in trade? If slippery in church, why not slippery in the shop? The man who consults his petty interest in the presence of heaven, will be very likely to consult it in the presence of politicians and trades-people. Of the solemn obligation that is laid on all men to be honest and manly for the sake of the community they live in, for the education of public sentiment, the culture of public opinion, the toning up of the public conscience, we have here nothing to say. Considerations like these, however obvious and imperious, are quite too exalted for minds that are capable of balancing puny policies and weighing scruples of selfish prudence. We are speaking only of the relative danger of the two courses, the brave one and the timid. From which quarter comes the call for courage? Not, we are convinced, from the quarter of manly independence. In sincerity alone is safety.

O. B. F.

COPERNICUS.—Protestant writers generally indulge in the strange fancy that all the great minds of the period of the Reformation belong to their ranks; and it is almost a subject of surprise that Copernicus escaped an inscription on the monument raised to Luther at Worms. No doubt, however, at Luther's feet would have been an uncomfortable place for the man of whom we read in Luther's "Table-Talk": "People gave ear to an upstart astrologer, who strove to show that the earth revolves, not the heavens, nor the firmament, the sun and moon. . . . But such is now the state of things. Whoever wishes to appear clever, must devise some new system which of all systems is, of course, the very best. This fool wishes to reverse the entire science of astronomy. But sacred scripture tells us that Joshua commanded the sun to stand still, and not the earth."

Later on, Melancthon wrote in a work entitled "De Initio Doctrinæ Physicæ": "The eyes are witnesses that the heavens revolve in the space of twenty-four hours. But certain men, either from the love of novelty or to make a display of their ingenuity, have concluded that the earth moves, and they maintain that neither the eighth sphere nor the sun revolves. Now, although these clever dreamers find many ingenious things wherewith to recreate their minds, it is nevertheless a want of honesty and decency to assert such absurd notions publicly, and the example is pernicious. It is the part of a good mind to accept the truth as revealed by God, and to acquiesce in it."

Both reformers condemned the system of Copernicus, as opposed to the teaching of the sacred Scriptures. But the Catholic Church has always ignored that extravagant notion of inspiration, so justly censured by Lessing, according to which the Bible is to be received as a text-book even of astronomy, geology, and other natural sciences.—*Catholic World*.

The Providence Journal says:—"At a corner of the highway, about half a mile east of the 'Line Meeting House,' in Foster, a new guideboard has just been placed upon a pole, with this novel inscription printed in large and small letters:—'Zion's Hill, perfect church, 1½ mile. Thank God that we are not like other men.' It was recently erected between two days, and points towards the place of meeting of a new sect, which claim to be the only true church."

[The only difference between this and other sects is that it says what all the rest think.—Ed.]

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

THE CRITIC'S TRUE POSITION.

CANASTOTA, N. Y., Jan. 6, 1871.

F. E. ABBOT:

Dear Sir,—Whilst I find very much to approve and heartily endorse in your ably conducted paper, there are frequently taken, by yourself and other writers, positions I cannot approve as thoroughly sound. I am very much pleased with the frankness and fairness with which you treat articles antagonistic to your views, and your liberality in publishing matter in direct conflict with the theology you advocate.

I will call your attention to a point or two of your answer to the questions propounded to you by Rev. R. H. Howard, in the 54th number of THE INDEX. Speaking of the criticisms of Christianity, you say that a stand unequivocally outside of Christianity is, in your own opinion, the "absolutely necessary condition of an impartial estimate of it." From this I infer that, to judge Christianity or criticize it, we must not be a Christian, or a believer in it.

Now which do you think is best calculated to do justice to such a case, a friend or an enemy to Christianity? Do you think a person ought to be unequivocally outside of your "Free Religion" to justly criticize it? Are you willing that your system of religion should be tested by the opinion of those who do not believe it?

Is a Protestant better calculated to criticize Catholicism than a Catholic, or is a Catholic a juster critic of Protestantism than a Protestant?

You may say the Catholic is prejudiced in favor of Catholicity, so as not to be impartial; but is he more prejudiced in this direction than the Protestant is the other way?

Now if I properly understand you, I must take a position directly against you, and say that he who would be qualified to criticize Christianity justly must stand unequivocally within it; and so as to your own theory of Free Religion.

This is an indispensable requisite, if justice would be done. How far prejudice may affect the judgment or criticism, is a question that concerns the morale of the man. Your man entirely "outside of Christianity" may be as much affected morally by his prejudices as the man inside. It is the question of qualifications as to relation and condition, a knowledge of what is to be criticised, that is to be settled. That a man entirely outside of mathematics, astronomy, natural history, philosophy, morality, or religion should be deemed better qualified for criticism than one inside, seems to me to be something peculiarly strange in the logic and philosophy of things. An explanation from you would be very gratifying to me.

Yours truly,

THOS. BARLOW.

CHRISTIANITY AND EDUCATION.

BROOKFIELD, Jan. 9, 1871.

MY DEAR MR. ABBOT:—Will you allow a word further touching the matter of the relation of Christianity to the interests of education?

1. You characterize the jealousy of Christians of an exclusively secular education as "superstition;" whereas, in reality, it is simply an intelligent concern for the welfare, a legitimate dread of the disastrous consequences to manhood and soulhood—to the spiritual nature of our youth—of an exclusively secular culture. May there not exist such a solicitude as this without one's being open to the charge of "superstition?" Shall we call that mother "superstitious" who dreads the influence upon her child's mind of the teachings of those who are confessedly godless? She feels sure that the child's principles, character, happiness, usefulness, present and future welfare, are all involved. How natural that she should be jealous of what seems to menace such vital interests—hopes of such transcendent magnitude! Certainly this earnest solicitude for souls, for the best interests of imperilled human beings, need not necessarily be "superstitious."

2. You intimate that Christianity must fairly be held responsible for all the abuses of the church. I would simply repeat what I have once before stated: If Christianity must necessarily be held responsible for all the vagaries, recreancies, apostacies and hypocrisies that have been committed in her name, in like manner must Freedom be held responsible for all the atrocities committed in her name, whether under the auspices of the Slave-Power in this country, or the "Reign of Terror" in France. While it is true that, as a rule, the real spirit and tendencies of a system must be studied in the light of the institutions it creates, and their actual working in the world, still discrimination must evidently be made between what is essential to and what is an abuse or perversion of a thing. We doubt, for example, whether Jefferson and his compatriots would be willing to father the present Democratic party.

3. You think that fair, impartial criticism of Christianity is impossible inside the church. I appreciate fully the force of the remark; but it would be difficult for you to show that there would be any more fairness or impartiality outside of the church. Is Goldwin Smith a more appreciative, impartial critic of free institutions than Henry Wilson; or J. S. Mill than the late Gov. Andrew; or De Tocqueville than Washington, Hamilton, or Abraham Lin-

coln? Is Robert Collyer disqualified for an intelligent and impartial appreciation and exposition of the "American" or Democratic "idea" by having become an American citizen? While love sometimes may blind us, it is also often necessary in order to a full appreciation of many things. No one so well as a loyal citizen can appreciate his country for all it is worth, much as he may be bigotedly prejudiced in its favor. No one is so well calculated to appreciate a noble woman as the man who loves her. Christianity meantime has frequently been criticised by candid outsiders. There, for example, was Rousseau. You recollect what he said:—

"Peruse the works of our philosophers, with all their pomp of diction; how mean, how contemptible they are, compared with the Scriptures! Where is the man, where is the philosopher, who could so live and so die, and without ostentation? If the life and death of Socrates are those of a Sage, the life and death of Jesus Christ are those of a God."

And there was Napoleon. One could hardly be practically or more completely an outsider than he. Yet he bore unequivocal testimony to the dignity of Christ, as evinced by the wonderful effect of his doctrines upon the world. Lecky seems to maintain, as nearly as any extreme outsider well can, a balanced, judicial mind; and how wonderful was the influence of Christianity, even according to his admissions, debauched as the Church became during the Middle Ages, upon the morals and civilization of mediæval Europe! Gibbon has ever been supposed to have written under the influence of a feeling of bitter animosity against the church—to have afforded an illustration of that kind of fairness and impartiality and intelligent appreciation which we might reasonably expect from outside critics. I do not share this view. As a historian, he was bound to discuss only the natural causes of the extraordinary reform which Christianity introduced. He did the best he could to account for the phenomena on natural principles. His failure fully to do so is the best evidence of its supreme character and origin.

R. H. H.

THE TRUE NATURE OF MORAL FREEDOM.

OLATHE, KANSAS, Dec., 1870.

EDITOR OF INDEX:

Dear Sir,—I have been very much interested by the correspondence on "Liberty and Necessity;" and if any new ideas on this old subject can be suggested, let us have them, by all means. I do not feel like one of your correspondents, who says that the subject has been handled so long and by such able minds that we ought to give it up. If with Voltaire we admit that motives or emotions, and our very thoughts even, are suggested independently of our volition, and all that we can claim is a limited control over them, let us inquire what is the nature of that control. Perhaps we shall go no further than Descartes, and say that all we can do is to govern and direct this mysterious force or motive power, "like an engineer, by turning a tap here or there."

Is it not a fact that each is governed by his own individual motives, and his so-called self-control is limited by those individual motives? When it is said that a criminal is a "free moral agent," and could have done otherwise, we only mean that he had power to control his action when dictated by his motives. We do not mean that he had power to have what motives he pleased. If sane, he could act, or not act, in accordance with his own motives or propensities; but he could never act in accordance with my motives or yours, unless he possessed them. Largely developed selfish motives will control a smaller benevolence or justice; or a large intellectual development will often show that gratifying such propensity will lead to evil, and so will control or prevent the action just as effectually as the higher sentiments would, if developed.

Huxley says that the "realm of matter and law is gradually extending, and that the consciousness of this great truth weighs like a nightmare upon many of the best minds;" . . . "they are alarmed lest man's moral nature should be debased by the increase of such science." Supposing it is true that the great universal motive of love of happiness or fear of evil prevents acting out the promptings of selfish propensities, when the higher motives of justice and benevolence are as yet undeveloped, is it not well to appeal to that motive which is sure to operate, rather than appeal to those higher sentiments which are not developed?

What do we mean by "choice," as applied to actions? It may mean a choice to act or not act in accordance with a motive, or it may mean a choice of different actions, dictated by different motives possessed by the individual; but let it be borne in mind that it never means a choice of all human motives; which it should do, if man is really free.

One of your correspondents says that "choice without freedom is a contradiction in terms." Certainly unlimited choice without freedom would be contradictory. So also limited choice and freedom is equally so. Let us not waste time and thought in stepping beyond the limits of the "knowable," but rather confine ourselves to facts on this old question. We do not know, and perhaps never can know, the essence of matter or mind, or what Spencer calls ultimate ideas in science and religion; but we can know facts of experience and consciousness.

Is it not a fact that in every deliberation our choice of action is limited by our individual motives, or by our individual intelligence? Often the choice is made in spite of our intelligence, the strong propensity controlling the intelligence.

If man is a moral free agent in the strict sense of the term,—if he can always choose to do the right when he likes,—then we are bound to show that he can create or call up what motive he pleases; that he has an unlimited choice of all human motives; so that he can be magnanimous, benevolent, or just, quite as easily as he can be mean, unjust or selfish.

But supposing all right action, all noble character, is the result of certain fixed, inflexible laws, just as good health is the result of the laws of digestion being obeyed, where is morality? What does the term moral mean? What is the meaning of duty—why use the term *duty*? The only reply seems to be that the universal motive of love of happiness and fear of evil is the ultimate standard by which our individual intelligence judges of duty. The miser considers it his duty to accumulate all he can, and the conscientious Hindu thinks it right to sacrifice her child to Juggernaut, both having ultimate good to be reached for themselves; and even the highest sentiment of abstract duty, or love of what the individual thinks is right for the truth's sake, is not this a largely developed instinctive feeling, which controls the lower propensities? In short, what is volition but the action of a powerful sentiment controlling the lower inclinations, and leading to positive action, or the intelligence showing that evil will result, if the propensity is followed, and leading to the negative result,—non-action? Morality, therefore, in its ultimate meaning, is acting for the general good.

Intelligence shows, sooner or later, that the world is constituted on the "theory of the supremacy of the moral and religious sentiments," and if those higher sentiments are not possessed, there will at least be a negative morality—a not doing of wrong.

Is it not a fact that may be known to all, that our very thoughts are suggested independently of our volition? Can any one remain quiet for five minutes without thoughts being suggested independently of his will? So that it might be said that man is governed by his thoughts more than he governs them!

If our higher sentiments, and our intelligence developed through experience, tell us that the lower propensities should be subordinate, it becomes a question of vast importance how those higher sentiments can best be cultivated. Will not the sciences, or a knowledge of nature's laws, be the most efficient means of such cultivation?

Very respectfully yours,

J. E. S.

JEPHTHA'S VOW.

TIPPECANOE CITY, O., Jan. 16, 1871.

MR. ABBOT:—I go to church sometimes; I did so last night. A Methodist Elder preached a discourse from these words:—"I will pay my vows to the Lord now, in the presence of all his people." In order to illustrate what was meant by a vow to the Lord, and the sacred, solemn obligation a man was under to pay such vows, he referred us to the case of Jephtha. "You know," said the preacher, "Jephtha on one occasion commanded the armies of Israel in a war against the Ammonites; but before he commenced the fight, he made a vow to the Lord that, if the Lord would be with him and give him the victory in the contest, he would make a burnt-offering to God of whosoever or whatsoever should first issue from his house to meet him, on his return home." The preacher also informed us, the more costly the thing vowed to be done or sacrificed, the greater was the obligation of keeping the vow and the more meritorious was the sacrifice. On this occasion it happened that Jephtha's only child and daughter was the first to meet him on his return from a victorious contest with the enemy; and Jephtha, true to his vow, made a burnt-offering to God of his beautiful, obedient and only child! And this was held up as an example, in some sort, at least, to be followed,—a pious action, in Jephtha, at least. I thought to myself,—what an overwhelming proof is this of the ignorance, bigotry and superstition of the Jewish nation at that time—ignorance and superstition in supposing such a vow could possibly induce the Lord to be on his side! And what a Moloch does it make of the God of Israel to suppose he would be pleased with such an offering, though a thousand times vowed to be offered! And according to Christian (falsely so-called) belief, the all-wise and good Governor of the world plotted and planned this whole transaction in order to test the fidelity of Jephtha, and get his daughter for a sacrifice!

Now, according to my belief, Jesus died to redeem the world from such ignorance and superstition. That is, Jesus taught the world that God required no such sacrifices of man; that it was error and falsehood to teach men so. When arraigned before the Jewish Sanhedrim on the false accusation of making himself equal with God, he denied the charge, but told them,—"*It is written in your law, 'ye are called Gods.'*" and he argued,—"*If those to whom the word of the Lord [some truth not generally seen into by the multitude] came, are called Gods in your sacred books, why find fault with me because I said I was the son of God? No, no, it is not for this you would crucify me. I have been teaching you truths which will overthrow your superstitious and false doctrines; it is because of some of these truths you would kill me.'*"

Mr. Abbot, in my opinion you said none too much for Jesus in your essay on the "Incarnation."

In Jesus were God's truths (God is truth) incarnated, and he boldly proclaimed them; and the truths taught by him will yet, I trust, save the world from such horrid acts as Jephtha was guilty of, and all

similar acts performed by smaller Jephthas the world over. The great error of the Church is that she deifies Jesus, instead of the truths he taught, and teaches as truth what Jesus never taught.

EDWARD L. CRANE.

ENCOURAGEMENT.

PULASKI, LAWRENCE CO., Pa., Dec. 30, 1870.

FRIEND ABBOT:—As you propose to send THE INDEX for one month free to any one who wishes to examine it, I send you a few names of persons who are known to be liberal, and are about tired of the old ruts. Now I know of no lever so powerful as THE INDEX. With common sense as the fulcrum, it will hoist them high above the old heathen mythology, and place their vehicles on the high road of reason and progress. Go on, friend Abbot. You are doing a good work, though the influence of the Church may oppress you, and bigotry snub you in society—the finger of scorn and impudence be thrust in your face on the street,—no matter, so long as your INDEX points to the right way. With its foundation on the primitive rock of the Universe, you need not fear the consequences. You know what the poet says:

"He's thought a knave or fool,
Or bigot plotting crime,
Who for the advancement of his kind
Is wiser than his time."

But the persecution of this day is nothing to what it was fifty years ago. Now science and true civilization are illuminating the dark and foggy understandings of mankind, driving back ignorance, stupidity, superstition and bigotry, and letting in a flood of light which really astonishes and bewilders us, when we see where we are. But with this light we shall soon get out of this more than Egyptian darkness; and the world will make more progress in the ten years to come, than in fifty before. The progress I speak of, is religion, civilization and a common brotherhood among mankind. Success to your enterprise, and do not doubt there will be success for THE INDEX.

C.

PETTY PERSECUTION.

SOLDIERS' ASYLUM,
DAYTON, O., Jan. 2, 1871.

F. E. ABBOT:—

Dear Sir,—About a month or six weeks since, I obtained a few of those liberal tracts published by a society in Massachusetts, and, in return for those I had received at the hands of the Young Men's Christian Association of this place, I distributed a few. The consequence was the receipt of a letter threatening my life, and an assault by a drunken room-mate who struck me with his fist. I reported him to the Governor, E. F. Brown, who, after a mock trial, discharged the offender without a word of admonition or reprimand.

In a week or two afterwards, I made application to the Principal of our school for the position of Assistant Teacher, and had the pleasure of learning from her that I was the best qualified of all the applicants.

Learning afterwards that the Chaplain had the appointing power, I personally applied to him, when, after reading my application, he said he was not a bigot, but, as this was a "Christian government in which the religion of Jesus Christ our Lord and Savior" was acknowledged as the only true religion, etc., etc., I should "find it extremely difficult to succeed in business while I persisted in entertaining such unpopular sentiments," and that the officers had decided that it would be "impolitic to grant me any position in their gift while I continued to advocate such infidel opinions."

He then prevailed upon the Assistant Teacher to retain the situation, and in a few days afterwards appointed another man to the position, who, I should add, is a faithful attendant of church and Sunday school. Such intolerance of opinion and proscription demands exposure.

My life here is thus rendered extremely unpleasant, being pointed out as the "Spiritualist," "Infidel," "Unbeliever," "Deist," etc.

JESSE B. BARRY.

"A CORRECTION" CORRECTED.

LEAVENWORTH, KANSAS, 4th Feb., 1871.

F. E. ABBOT, Esq.:

My Dear Sir,—The statement W. C. Tenney complains of was correct. His assertions establish no inconsistency in my conduct. The Lawrence Society was not represented in New York, and had, therefore, no share in the vote of the Conference. In my first discourse after the Conference I denounced its action, greatly to the disgust of a few of Mr. Tenney's semi-orthodox friends. I at once informed my personal friends that I should not occupy any other pulpit, and opened negotiations for other employment. It did not seem to me right, in the circumstances, to agitate the church concerning the vote of the Conference, the Society being in a weak condition owing to a disruption that took place during Mr. Tenney's pastorate. You are yourself well aware that, though I have always been a radical Unitarian, I have hitherto been unable fully to accept your position. You have my warm sympathy and unqualified admiration, but I am just as unable to stand on your platform as I am to submit to the anti-Christian bondage the Uni-

tarian Conference has put on the souls of its members. I now propose quietly and calmly to review my theological position in the light of common work-day life. Next year I may possibly ask the use of your columns to preach a few lay sermons. At present I am far more concerned in the preservation of the results of the war from Democratic treachery, and in the elevation of the working classes, than in the destruction of any ecclesiastical dogma whatever.

Very sincerely yours,

WM. SHARMAN.

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The Report, in pamphlet form, of the ANNUAL MEETING of the FREE RELIGIOUS ASSOCIATION for 1870, can be obtained by applying to the Secretary, W. J. POTTER, NEW BEDFORD, MASS. It contains addresses by O. B. FROTHINGHAM, on "The Idea of the Free Religious Association;" DAVID A. WASSON, on "The Nature of Religion;" MRS. E. D. CHENEY, on "Religion as a Social Force;" F. E. ABBOT, on "The Future of Religious Organization as affected by the Spirit of the Age;" S. JOHNSON, on "The Natural Sympathy of Religions;" RABBI WISE, on "The Universal Elements in Judaism;" COL. T. W. HIGGINSON, on "Mohammedanism;" WM. H. CHANNING, on "The Religions of China;" W. J. POTTER, on "The Religions of India;" and an abstract of a discussion on the "Relation of Religion to the Public School System of the United States." This Report is especially representative of the principles of the Association. Price 50 cents. In packages of five or more 30 cents each. Also CHANNING'S Address on "THE RELIGIONS OF CHINA," (a careful and instructive essay, of particular interest at this time to Americans) in a separate pamphlet for 20 cents. The ANNUAL REPORT for 1868 and 1869 (at 40 and 50 cents respectively), Rev. Samuel Johnson's essay on "THE WORSHIP OF JESUS" (50 cents), and an essay on "REASON AND REVELATION," by Wm. J. Potter (10 cents), all published through the Association, can also be obtained by applying to the Secretary. The Report for 1868 contains a letter from the celebrated Hindu Theist, KESHEE GHUNDER SEN, on the "Origin and Aims of the Brahmo Samaj," also an address by WENDELL PHILLIPS, on "Religion and Social Science;" a letter from M. D. CONWAY, on "Religious Movements in England," and speeches by JAS. FREEMAN CLARKE, ROBERT COLLYER, CHAS. H. MALCOM, JOHN WEISS, and others. The Report for 1869 has addresses by RALPH WALDO EMERSON, D. A. WASSON, JULIA WARD HOWE, C. A. BARTOL, PROF. DENTON, HORACE SEEVER, LUCY STONE, and others.

ADVERTISEMENTS.

THE INDEX
PROSPECTUS FOR 1871.

THE INDEX was established in November, 1869, and has just closed its first yearly volume.

We deem it proper, therefore, to submit the following PROSPECTUS of Volume II for 1871, and ask the friends of the cause it represents to make active efforts to increase its circulation and usefulness. There is quite a large number of persons in almost every community, both in the church and out of it, who would subscribe for such a paper, if the matter was properly presented to them, and especially if they were urged a little to do so by a neighbor. We cannot afford to send out travelling agents, nor would they succeed so well in getting names as persons of local influence. We therefore have determined to use the funds it would cost to get our paper before the people, in another way, namely, in the purchase of articles of value to be given as premiums to those who make up lists of subscribers; thus presenting to the friends of free thought and pure religion the double motive of doing good and getting paid for it.

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The Index.

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The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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FEAR, KNOWLEDGE, LOVE, IN THE DEVELOPMENT OF RELIGION.

[A Discourse by William J. Potter.]

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

II. TIMOTHY, 1:7.

The progress of mankind in religion has always been from a spirit of fear to a spirit of confidence and love. Note the difference between the Old Testament and the New. In the former the predominating sentiment with reference to God is that of awe, reverence, dread, fear. In the latter, the predominating sentiment is trust, gratitude, assurance, love. And in the progress of Hebrew history, as indicated in the Old Testament writings alone, the records of many centuries, the same advance may be observed. There was a gradual elevation of the religious sentiment from awe to tenderness; from the oppressive consciousness of Deity as an Almighty Sovereign to the belief in Him as a paternal Benefactor. The first mention that is made of the feeling of the traditional parents of the Hebrew race toward Jehovah, is that they were afraid of Him, and shrank away from His presence. And a fixed tradition, which well represents the ancient popular Hebrew feeling of the relation of the human race to its Creator, was that no man could look upon the face of Jehovah and live. That privilege, if accorded at all, was accorded only to Moses and a few great prophets, who were excepted from the evil result of it by supernatural power. But centuries later we read of the "loving-kindness" of the Lord, and of his "tender mercies," which are over "all his works." He becomes the friend of the poor, the oppressed, the fatherless, the weak. Even the transgressor may look to him with confidence for pity and forgiveness. Let him turn to God from the error of his ways, and he is assured that he will find One who will abundantly pardon. All this is in the Old Testament. And it indicates, as I have said, a progress in the Hebrew people from the sentiment of fear toward God to the sentiment of confidence. Nevertheless the prevailing expression of the Old Testament with regard to the character of Deity, though He is always conceived of as a human individual, represents his sovereignty, his majesty, his awfulness. The people are taught to tremble before Him; He must be approached from a distance; He is terrible in power; and He ruleth the earth and its inhabitants after His own pleasure. He is to be appeased, therefore, as a human sovereign; His anger is to be bought off, and His retributions escaped from by contracts for service and outward offerings of homage. It is not till we come to the New Testament that we find the idea of God's tenderness so advanced as to outweigh the old Hebrew awe and fear, and God represented as father more than as sovereign.

Yet we should not be true to the facts of the case, if we were to suppose that Christianity put aside at once and forever the old Hebrew conception of God. We may say that the prevailing sentiment of Christianity as we find it in the New Testament, is that God is a being to be loved,—that he is more Father than King. But even in the New Testament there are strong appeals to the sentiment of fear. It is the writer of the epistle to the Hebrews in the New Testament who says—"it is a fearful thing to fall into the hands of the living God." It is the book of Revelation that gives us the Scriptural picture of the burning lake of brimstone as the punishment of the damned. And it is Jesus himself who is reported as warning the people at times against the torments of hell, "where the worm dieth not and the fire is not quenched." And if we follow Christianity into its after-history, we shall find that hardly has another religion existed which has rested its appeals more emphatically on the sentiment of fear in one of its phases,—the fear, namely, of God as a final judge and avenger of sin. Historical Christianity, with no small foundation in the New Testament itself, has rested its central dogma upon the wrath of Deity. What an important part has that horrible doctrine of eternal punishment played in the history of the Christian church! What ghastly terrors have been conjured up by it! How anything but lovable has seemed the face of God in the light reflected from this endless fire of torment! What hideous blasphemies have grown out of the doctrine! How has the church seemed only an after expedient—a sort of second ark—for escaping this consuming vengeance of the Almighty! And how many people, shocked in heart and offended in reason, have been driven away from religion by these terrific spectres of belief that have appeared in its name!

Still, fearful as is this doctrine and the belief in it, this much is to be said of it, when used as indicating the popular conception of the character of God: it was an attempt to show that God's retributive anger falls only upon the sinner, and that He is to be feared therefore only because of sin; whereas in the earlier Hebrew times hardly was this distinction made, but God was represented in His general character as a Being to be feared and propitiated. Calvinism, therefore, with all its horrors of doctrine concerning God, shows some slight advance upon the conception of Him entertained by the rude nomadic tribes that first composed the Hebrew nation. It has at least attempted, in the character of its second person in the Godhead, to atone for the vindictive, unlovable nature attributed to the first; though it may be questioned whether it has succeeded in making the lights of the picture, proceeding from the mercy of the Son, counterbalance the horror of the shadows in which it has depicted the stern, unyielding features of the Father's face. But in later times the progress of Christianity from fear to love is shown in the evident reluctance to make this doctrine of endless misery, with all its ancient ingenuities of torture, prominent, even among those who still logically accept it; while thousands and hundreds of thousands of people who once accepted it have freed themselves from it, and advanced to more rational, consistent, and lovable views of the divine nature.

And the same kind of progress has been shown in all other religions where there has been any historical development, as well as in Judaism and Christianity,—an advance from the spirit of fear to the spirit of love. The first rude beginnings of religion among every people seem to have been in the awakening of the sentiment of fear toward some being or beings supposed to be almighty. The first acts of worship are sacrifices to appease the anger or obtain the favor of these beings. The first feelings of worship are wonder, awe, dread, a sense of mystery. The first thought about Deity is not of his goodness, but his power.

And this historic fact, that the religions have originated in the sentiment of fear, is a perfectly natural and easily explainable fact. Man comes into this world, which has been gradually shaped for his uses and needs, as inexperienced as a child,—his intelligence at first barely separated from the maternal, natural forces from which his being has been evolved. He finds himself in the midst of the wondrous phenomena of Nature. Mighty powers are at work all about him. Strange changes are constantly going on. The scenes are daily and monthly shifting. New exhibitions of power are constantly being made. The movements of the heavenly bodies, the ebb and flow of the sea, the succession of day and night, the forces of the winds, the progress of the season bringing various phases of verdure and fruitfulness, the conflicts of the elements in storms and tempests, the hurricane, the flooded river, the snow and rain and ice, heat and cold—to all these his external senses are opened. And there are agencies also which seem

direful only. The fruits are cut off, and famine, disease, and pestilence, with violence and destruction in their train, appear. Amidst these scenes and agencies, man begins his existence on the earth,—with some dawning of mental and moral consciousness within him; with desires that are something more than the instincts of the brute; with some faint perceptions of order and beauty and right; with very decided dispositions to acquire and possess; and with a wondering wish to know what all this means, and to do and provide somehow for himself; but all these faculties, though in time to become so mighty, are at first as weak and futile as a child's vain first efforts at walking or the reachings out of its feeble arms after things that are utterly beyond its grasp. He soon finds his desires thwarted, his expectations disappointed, his will put to nought. The scenes shift, the mighty forces play around him, the mysterious agencies not only of life, but of death, keep at their work; and he stands there, wondering and helpless, the seeming puppet or victim of it all. His strongest sensation is that of bewildering ignorance and helplessness: and his first emotion, therefore, toward this strange power which somehow holds the destiny of his life in its control is that of awe and fear. He trembles before it. He knows not what it may do next. He must propitiate its favor. Does it want the lives of kids and oxen, that it sends the plague to cut them off? He hastens to offer in sacrifice the best of the herds and flocks, that the rest may be spared. Does it want the blood of human beings, that it attacks them with famine and disease? Give, then, the first-born of the family, that the rest may be saved. Give also of the fruits of the soil,—perhaps a thank-offering will appease his anger and avert the famine and disease. And so comes out of this emotion of fear the whole machinery of the first rude worship; and from that emotion religion starts on its career.

But it is evident that fear will cease as a controlling motive in religion just so fast and so far as the conditions of existence which called it forth shall cease to be operative. It sprang from man's sense of his ignorance and helplessness, when he first found himself face to face with the mighty powers and mysteries of Nature. But just so fast and so far as knowledge has taken the place of ignorance, and, instead of utter helplessness amid the forces of Nature, man has learned to control and use them, to just that extent has fear as a religious motive subsided, while true reverence, and admiration, and manly confidence and reliance have come in its place. As man has developed his capacities, as he has learned to use his reason and apply his inventive powers, to just that extent has he found his existence to be in harmony with the wondrous mighty agencies in the material universe around him, and discovered that Nature is not his enemy, but his best friend. The more perfectly he unfolds his own being, and brings to exercise his various gifts and faculties according to their normal design—that is, the higher he rises in the scale of intelligence and power as a true human being—the more completely does he come into sympathy with Nature's laws to find her ends his own. Fear must vanish before the growing sense of power and reason.

Man learns, for instance, that he is not so helpless amidst these forces of Nature as at first he seemed to himself to be. He discovers that he can bar out the cold; that he can shade himself from the heat; that he can build a wall against the overflowing river; that he can make the winds his steeds; that he can control the fearful agency of fire to do him service; that he can bridge the ocean with his ships, and draw the farthest continents to his neighborhood; that he can convert barren land to fertility, and drain the soil of pestilence and disease. He learns the use of the metals, the art of medicine, invents writing and printing, discovers steam, electricity, magnetism, and applies them to their multifarious uses. So far from being the weak, helpless puppet of these mighty forces and elements of Nature, man learns to wield them for his own benefit and pleasure. He becomes their master. Instead of being their victim, he makes them his servants. He gets power, and fear departs before it.

In like manner he learns through the exercise of his reason the laws which permeate these natural agencies and operations, and finds them to be the evidences, not of a cruel, arbitrary, and capricious will, but the embodiment of intelligence and beneficent design, which he can turn to his own service and with which he can himself co-operate. He learns that one and the same force holds his feet to the earth and the heavenly bodies in their places, and makes the ebb and flow of the tides. The stars become his time-piece for the years, and the finger-posts for his ships across the seas. He fathoms the law of the angle and the curve, and finds the secret for sus-

pending his bridge in the air and carrying his road over the mountain or through its solid sides. He discovers the laws of health, of food, of social economy; and so comes to understand either how to prevent or to cure many diseases and miseries. And though there are still natural evils for which his intelligence has not yet found the remedy, he nevertheless feels that these also must be held within the bounds of divine laws of wise and good intent.

But he learns other laws than these of the material world. He discovers the laws of equity and brotherhood which must serve as the basis of States; the integrity that must underlie trade; the mutual good will and sympathy on which society must rest. And he sees in the method of his own mind, in the orderly working of his own intelligence, in the steady, instinctive pressure of his own consciousness to realize truth in perception and righteousness in conduct,—in all this he sees something akin to the method and intention apparent in the outward universe,—revealing the pregnant fact that the spark of intelligence which animates his being, is one with the light of the Infinite Intelligence which fills and moves the universe. The more, therefore, man truly knows, or the more accurately the Infinite Intelligence is reflected in his finite consciousness, the greater must be the harmony between him and God, and the less his apprehension of present or future harm from Nature's laws. Religious fear vanishes before the sound, well-filled mind.

And as fear in religion was begotten of man's ignorance and helplessness, so this knowledge and power which man is attaining, and which dispel fear, are to produce a religion of trust, of confidence, of hope, of enthusiastic devotion, and love. If man has knelt and worshipped in blind faith when he did not know, but only dimly felt, the great powers above him, shall he not worship all the more when he sees the Power in all the majesty and beneficence of its mighty action, and consciously grasps it in his thought? The form of his worship may change, but its substance shall surely survive. So far from knowledge doing away with religion, it is to be religion's hand-maiden. To say that science is hostile to religion is to confess our religion a superstition. And I look to see the religion of the future, disconnected utterly from the sentiment of fear, and rejecting every shred of the theory that it is necessary for man's safety that he should make terms with God by some offering of expiation, or that God should guide him by some miraculous message from the heavens, resting securely and serenely on the basis of man's natural capacity to know and to serve the divine intention, as it is made clear in the natural laws of matter and of mind.

And then man will find his salvation not as a possession into which he is to come by a purchase from Deity, the price of which has been paid by some bargain in the past, but as the mental and moral health which will come to him daily by the faithful keeping of the divine laws. He will not live as a pensioner upon God's bounty, but as a member of God's household. No longer a suppliant at the throne of awful Sovereignty, but a child resting trustfully in his father's arms and feeling perfectly secure in that strong embrace, he will freely take whatsoever of blessedness he has capacity for, and drink in the great Life that flows for all. And though the arms may sometimes seem to relax their hold, as some natural desire may be disappointed or childish will or wish be thwarted, the filial confidence shall not be lost, but shall return to find that the desire was checked, the will denied, not because the arms were weak or without love, but because they were strong and wise as well as tender, holding not only the good of one little being, but of all beings and all things, in their wide embrace.

From a confidence like this it is that that perfect love shall be born which casteth out all fear. For what is it really to love God? Is it merely to show gratitude for his care? to return sentiment for outward favors? to render filial homage for his fatherhood? to cling to him with desperation as one who is to save us from some dreadful calamity? Nay, but something vastly more than these. It is to attach ourselves to him for what he is in himself. It is to love the truth, the purity, the integrity, the holiness, the benevolence, *which God is*. It is to seek with pure and enthusiastic devotion to know and to do the perfect will, and to love the perfect life. There is a higher phase of love than that which manifests itself as sentiment. Love must show itself as an actual attraction in the character towards the objects that are desired. The love of God in its highest form, therefore, must be an actual impulse and movement in the human soul toward God-like qualities of life and being. Aspiration and desire must issue in actual possession. When this perfect love shall be begotten within us, we shall be one with God,—He in us, and we in Him,—seeking the same aims, living for the same objects,—sacrificing all merely selfish desires and ends that the high ends of truth and virtue and all moral order and beauty may be secured. This will be to "love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and one's neighbor as one's self; which is more than all burnt offerings and sacrifices."

Fontenelle lived to be nearly one hundred years old. A lady of nearly equal age, said to him one day in a large company,—"*Monsieur, you and I stay here so long, I have a notion Death has forgotten us?*" "*Speak as softly as you can, Madam,*" Fontenelle replied, "*lest you should remind him of us.*"

Miscellaneous.

THE BOSTON RADICAL CLUB.

JANUARY MEETING—ESSENTIAL TRUTHS OF CHRISTIANITY—ADVANTAGES AND DISADVANTAGES OF BEING CALLED A CHRISTIAN—REMARKS OF DR. BARTOL, COL. T. W. HIGGINSON, GEN. ARMSTRONG, AND OTHERS—A FEW HAPPY THOUGHTS AND SOME SPICY DEBATE.

[From the New York World.]

Boston, Jan. 17, 1870.

The January meeting of the Radical Club was held on Monday. Compared with the previous meetings this season it was a decidedly brilliant affair, not so much on account of those who were present as for the vigor and point of the talk which followed the reading of the essay on "Essential Christianity" by Miss Mary Grew, of Philadelphia—the same essay read in Horticultural Hall on Sunday, and reported in *The World* next morning. The meeting was held at the house of Rev. Dr. Bartol, who divides the honors of Chestnut street radicalism with his neighbor, the Rev. John T. Sargent. It was a stormy day, and fewer persons than usual presented the elegant cards of invitation which secure admission to the club, but enough were there to make a cozy parlor full of listeners, and I presume that mild-voiced lady, Miss Grew, had quite as large an audience as she cared to address, under the circumstances. On the left of the reader sat the white-haired host, her most sympathetic listener, and around them was a bevy of ladies and a few gentlemen, among whom were Col. Higginson, Gen. Armstrong, who went into the army as a private and came out as a major-general, and others.

The essay, it will be remembered, was a mildly-worded plea in behalf of the humane side of Christianity as distinguished from the theological side, and was intended as a gentle protest against the objections made to the Christian name by some upright men who are not orthodox. It presented the Unitarian view of the New Testament teachings very well, indulging very little in argument and not much in illustrations. Without provoking sharp criticism by its statements, it served to draw out the different views of different thinkers in a really felicitous discussion. The lead was taken by Dr. Bartol, who said that there was great need of exploration in the direction taken by the essayist, in order to ascertain how far we can agree in regard to what Jesus was or is, what he meant to teach and be, for the loudest declaration of loyalty to him and the most stringent teaching in his name may be the farthest possible from him. I think none are so far from him in the understanding of the matter as those who wish to fondle and idolize and dote upon him. The Bible has been a sort of Chinese puzzle with every sect—so many scores or hundreds of pieces, all to be brought together, to make a picture, to make the map, the chart of heaven, to make the beautiful Mosaic, and the reason, I suppose, that the puzzle has never been solved is that the pieces won't all fit; they cannot be brought together. I have no doubt that sublime soul held all nature in solution, that he had such visions of God, truth, duty, humanity, as no man ever had before; he no doubt intended to teach the fellowship, the love of man, the brotherhood of man, but no such church as has ever been made did he intend for a finality. The cardinal facts he has taught will come to any mind in proportion to its intuitions and to its fidelity to its intuitions. It has always been assumed that Jesus looked down with a look of pity upon the wicked and the erring, but it is more important for all, in order to get at his method, to notice his upward look. He had an ideal, is it too bold to say an ideal that he never reached? I don't think that Jesus came to make Christians, but to make men, certainly not to make Christians in our ordinary ecclesiastical sense, but I think it may be truly said that in the highest sense Christ himself was not a Christian. I think it is no eulogy of him to say that he is the highest embodiment and incarnation of the truth and excellence that visited his own mind. It is a denial to him of immortality to say that. I think we get the most through him when we see him always and ever beginning to ascend, and feel that even now he is growing on towards that infinite beauty of an ideal truth and excellence, and that his benefit to us is to direct our eyes in the same way, to look to our own ideal, to the one ideal of truth, beauty, and excellence that is for all men.

Col. Higginson said, when Dr. Bartol finished, that his remarks were so fine that they prostrated and submerged criticism, and that after such an improvisation, discussion seemed hardly allowable. Yet the literary knight, who is the life of the club, carrying more brains in his big, round forehead than dozens of men who think themselves his peers, had a good deal to say. And his first remark was that while admiring the sweetness of tone in the essay and the spiritual appreciation which it implied, if looked at from one point of view, he should regret that Miss Grew had not been led by her personal experience to select as her representative disavowal of the Christian name some stronger type than the man who objected simply because of the attitude of its numerous defenders. He thought she put herself in the position of the religious lectures in the course got up last winter in opposition to the Horticultural Hall course, who never seemed quite to confront anybody in particular with their arguments. He would select as the leading type of those who disavow the Christian name such a man as Mr. Abbot, who would meet her

on the basis of what Christ said and did, or the still more formidable men like Huxley and Tyndall, who question the religious faculty itself. As I understand the point that Mr. Abbot makes, it does not turn at all upon what the church has been. He wishes to go back to the record and base his positions there. Are you to go to the record of his life and pick out all the lovely things, and say that is Jesus, and leave out all the rest, or are you to read history severely and say, as Mr. Abbot would say, I find there not merely a young Jewish reformer, but I find also a man who had strong, clear, unquestioned views as to his own origin and destiny, who believed that he was anointed as none other was, and believed that he taught as nobody else did, and that all others were thieves and robbers; in short, a man who expected to come in his own generation to judge the dead, and therefore expected to see a new heavens and earth, and so far was in error. In that position there is a great deal of strength. I have thought as he does in regard to the position of Jesus for twenty years. I don't see how any person can look into it and say that Jesus did not teach a second advent, and that it was a portion of his mission to reappear again on earth. That being the case, it is of course impossible to leave it out of account in saying what is or is not Christianity. How far it is wise to raise this point that Mr. Abbot makes is another question. I think there is a great deal to be said on that side of the question; whether it would not be better to do as Mr. Emerson has done all through life, to drop it all and not call himself a Christian, but simply a Protestant, sending forth his teaching, and letting the world put on the label. Since Mr. Abbot has taken his position, there is something to be said in favor of that. It is worth while to use up a man once in a while to attract attention to a certain point, and that Mr. Abbot has effectually done. I have always thought that the word Christian is like the word reverend, which a man would not wish to claim for himself, but does not wish to spend his life in disavowing. The value of the Christian name is to be found in its associations. It keeps you "in" with the society in which you were born. Christianity has come to be a secular word as well as a religious word. Theodore Parker, who was not deficient in courage, always called himself a Christian. On the other hand there is the difficulty that just so long as you call yourself a Christian, you are constantly called upon to explain and define your position, and tell what right you have to accept certain doctrines of Jesus, and reject certain other doctrines. You keep yourself in constant perplexity, and expose yourself to the danger of great perversions. The great danger of every young clergyman is the constant temptation to let it be understood that he believes something that he does not really believe. In this connection Col. Higginson told how Theodore Parker once confronted Dr. Dewey, who was then at the head of the Unitarian denomination, with the inquiry whether he believed in the miraculous birth of Jesus, and the latter, instead of making a direct answer, or throwing himself upon his dignity and refusing to be so catechized, turned red in the face, and excused himself from answering on the ground that his infirm health gave him no chance to study up the matter. It was an ignominious situation for the doctor.

The Rev. Francis Tiffany, of Newton, a Unitarian minister of a good deal of wit, said the work of distinguishing between the followers of a man and the man himself could never be avoided, because no amount of explicit statement and no amount of clear action can ever prevent a man from becoming one of the greatest oppressors of human thought, from the fact that his works fall into the hands of narrow men. Calvin, or Luther, or Theodore Parker, never claimed to be infallible, but he had seen followers of each of those men who had the spirit within them to burn another who differed from anything that one of those men had said. It seemed to him to be a waste of time to define words when they admitted of such a latitude of interpretation. It was very evident that the word Christian stood in the mind of Miss Grew for a line of beauty in life and character, and he did not believe that it could be overthrown by any man's protest.

Mr. R. P. Hallowell said that it seemed to him that the great objection to giving up the word Christian was the bias of education that all had received. He did not believe that there were two people in the room who had not, at some time or other, regarded Jesus or the Christ as supreme authority in religious matters, and that very fact was his objection to the term. He objected to taking his name even if we grant that his ethics are worthy of acceptance, because it seemed to him to be a species of idolatry. The Unitarian Church made a demagogue of him. It was a struggle for him (Mr. Hallowell) to throw off the authority of Jesus, and therefore he valued Mr. Abbot's protest.

Gen. Armstrong was next called upon, and made a vigorous, combative speech. He thought the strong men who represented orthodoxy were to be found not among the clergy, but among the men and women who were doing the practical work of spreading Christianity. He told how his father was a missionary on the Sandwich Islands, and of the heroic Christian effort which he had seen displayed there. To displace Christianity they must produce some system which could generate not only logic, but enthusiasm. The gallant General waxed quite eloquent over his missionaries and other Christian laborers. He liked nothing better, he said, than being enrolled under a leader. He thought that Christ was Catholic and not Protestant, and that he represents all that is good in Protestantism, and Roman Catholicism, and Mormonism, and Radicalism, and that no one had

any right to attempt to fasten upon him the name of a class.

Mrs. Ednah D. Cheney, who is reputed the coolest-headed woman in Boston, had just been talking with some Japanese students, and reminded the General that in the eastern countries there were several religious systems which generated quite as much earnestness and enthusiasm among their followers as did the religion of Christ. She also told how she had nonplussed Gen. Howard when he claimed that none but a member of a Christian Church could be a faithful teacher to the freedmen in the South, by instancing teachers who were among the best and most efficient and yet refused to accept the name Christian.

Col. Higginson recalled an amusing army experience in connection with Gen. Armstrong's remarks. He fully appreciated his admiration for the noble work done by the missionaries, but called his attention to the fact that one had only to look a little wider to see the same enthusiasms, and that other religions have been equally effective. He fully recognized the value of having a leader, especially to the young, but after all there was an unspeakable value to the strength which came when a man could see his leaders, one by one, take their positions in the ranks of humanity, and still can see the personal relations that have grown between himself and them. One of the great forming sentences of his life was that saying of Emerson, that once leave direct acquaintance with God and take secondary knowledge, as through St. Paul's mediation, or George Fox's, or Swedenborg's, and we begin to grow weak. He thought the vital worth of such a book as Plutarch's "Lives," or his "Morals," or the works of Epictetus, is, that while there is a certain charm in Christian works that you do not feel in those, there is in them a magnificent directness—there is a feeling that here was a man who depended directly on God. You can wipe out all the religion of Jesus Christ, and all the Renans and Strausses, and it does not affect these men, and he thought that that was a great value. While he knew a great many people who had been strengthened and encouraged by Jesus, he saw not less the weakness in some persons which comes from the habit of acting indirectly, the habit of acting outside of the inspiration of their own souls.

Mr. Hallowell thought it was singular that, while Jesus's teachings were opposed to war, yet when the country became involved in war we find all the Christians not only going themselves, but urging everybody else to go.

Miss Grew said she had referred to Mr. Abbot, who draws his definition of Christianity from the men who assume to interpret Christ, against whom she appealed to Christ's own words.

Mr. Tiffany inquired whether Gen. Armstrong's idea of Christianity would allow him to fellowship a man who showed by his life that he loved Christianity, and yet believed Christ was a man.

The General replied that he believed that faith in Christ was a power that had made the world better more than any other power in it. Still, he believed that a man could have the essential light of Christ without the extreme doctrines of orthodoxy. He thought denominations in the church were proper, right, and essential to its progress.

Mr. Tiffany made other interesting comments on some of the ideas advanced, and a Mr. Newell, near the last, said that he did not think that talking about religious subjects had any religion about it—the more of such discussion the less religion. This led Col. Higginson to refer to the New Hampshire preacher, who was praised by his hearers because he did not touch upon religion or politics, or any of those troublesome topics. Mr. Newell furthermore remarked that he thought the world needed silence on religious subjects as much as anything. Mr. Tiffany finally put a damper on the man by asking him,—"Then, why did you break it?"

Once in a while some question concerning the organization and conduct of the club comes up for the consideration of the managers, and for the time being the material coherence of the club rather than the mental coherence of its members is the object of contemplation. A recent question of serious consequence has been, not exactly whether 'twere best to be or not be a Radical Club, but whether, being a Radical Club it were best to be reported—whether 'twere well to continue to shine in the far-spread columns of *The World*, and other less widely-circulated newspapers, with such reflection as fallible and unregenerate correspondents could afford, or whether it were well to hide the rays of the Radical candle after each monthly snuffing beneath the bushel of Chestnut street. It has been finally decided to let the world at large continue to know what is said in the club, and all the reports are to be clipped and garnered in a book, in order that the aroma of the meetings may not be wholly dissipated in the parlors where they occur.

CHAT.

[By Mrs. Louise Chandler Moulton, in the N. Y. Independent.]

The Radical Club, the story of which has already been told at some length in your columns, is but an assemblage of thoughtful men and women, in a large and pleasant drawing room, to hear a lecture, and talk about it afterward. By the way, there has been a good deal of misconception about this same Radical Club. It has been taken for granted, by some who have never walked into the parlor of this fascinating Radical spider—who spins such a lovely, glittering web all the most brilliant flies are willingly caught therein—that Radical means infidel, and the Club are altogether a set of iconoclasts. They would

be surprised, should they chance to drop in on a field-day, to discover in the Chestnut-street drawing-rooms a greater variety than can usually be found in any company of the size. One looks not in vain, of course, for the Free Religionists, so styled—for John Weiss, and Col. Higginson, and Francis Abbot and David A. Wasson, and the rest of the Twelve Apostles of Heresy. But one sees, besides conservative Unitarians such as Rev. James Freeman Clarke, or Rev. Dr. Hedge, an orthodox minister now and then, a noted lecturer, a stray member of Congress; any one, in short, who cares to see or hear some new thing, for the Radical Club is part of the century's advance guard.

Neither are discussions there by any means confined to religion, free or conservative. Social questions come up often, and political puzzles and art hints. John Weiss has talked there about music, in that strange, vibrant voice of his, which always makes one think of a wind-harp breathed through by the fitful breath of the "inspired and inspiring soul." Col. Higginson, Greek in his instincts, as in his culture, has lifted the misty veil woven by the centuries before the goddesses of Greece. A. Bronson Alcott has unfolded the laws of conversation; and Rev. Francis Tiffany has spoken of education with earnestness and practical wisdom anything but vague or transcendental. And, indeed, a list of the illustrious too numerous to mention have there given us of their best. [Mrs. Moulton.]

The already-mentioned Twelve Apostles of Heresy, who spoke last winter at Horticultural Hall, were, it must be confessed, among those whom the Club delights to honor. But, if bold, they were certainly brilliant; if wicked, witty; and the Club extends its hospitalities to all shades of belief, from the High Churchman to the Buddhist. Last year's Horticultural Hall Course was a success; and a similar one is announced to commence this winter in January. This time there are to be only ten apostles, and the list of names has been somewhat changed. [Independent.]

The Commonwealth, a very religious journal, though not of the Christian pattern, but quite the other way, says:—"A club of thirty has been formed at the Harvard Divinity School to take course tickets for the Horticultural Hall Sunday afternoon lectures. The Harvard draws from the Hub instruction as well as money. 'Hence lesser lights repair.'"

Some may be curious to know what these lectures are upon, and for which thirty of the Massachusetts divinity students (for Massachusetts supports this school) organize clubs to attend on Sabbath afternoons. So we give the subjects, although the advertisement is not paid for, and not even complimentary tickets have been sent us. See the food on which our Harvard clerical Caesars feed:—O. B. Frothingham, "The Beliefs of the Unbelievers;" Mary Grew, "Essential Christianity;" John Weiss, "The American Opportunity;" T. W. Higginson, "The Religion of the Heart;" F. E. Abbot, "Intuitionism versus Science, or the Civil War in Free Religion;" W. J. Potter, "The Doctrine of Immortality in the Light of Science;" D. A. Wasson, "The Complaint of Labor;" Samuel Johnson, "Theodore Parker and the Religious Movement of our Time;" John Fiske, "Auguste Comte and the Positive Polity;" Ralph Waldo Emerson, to be announced.

Prof. Fiske, of the Harvard University, is a materialist and atheist, and will undoubtedly favor Comte; Mr. Emerson, an idealist and pantheist, and the rest free religionists of the worst type. Not one will speak of Christ with reverence, hardly one with respect. Though pretending to be catholic, they dare not admit one Christian to their list. Yet half and over of Harvard's Unitarian ministerial proteges are to attend the course. And yet some fancy this school should be supported; other some, that its patrons who frown on no such conduct should be fraternized with as Christian ministers. "By their fruits ye shall know them." *Suum cuique*; they seek their own.—*Zion's Herald*.

James Fisk, Jr., was sitting in his luxurious private office at the Opera House, when an ill-favored man entered, and asked for a pass to the West.

"Who are you, and what is your business?" "My name is McFarland—Daniel McFarland. I am a lawyer by profession. You have heard of me, of course. I have a national reputation now."

"Yes you have. I know you now, and the whole country knows you too, as a scoundrel who deserves hanging. A lawyer by profession and a murderer by practice. Your impudence is boundless. I've heard all sorts of pretexts for begging passes; but never knew a man to ask for a pass before, because he was a damned assassin. The Erie road may not run Sunday schools, but it doesn't chalk men's hats because they murder men in cold blood."

At this point McFarland moved to the door. "Stop," said Fisk, "I'll give you a pass out of New York, if you'll agree never to come back; we have villains enough here now without you. When I build a road to hell, come and see me, and you shall have the first ride."

Before the words were out of Fisk's mouth the murderer had slunk away.

An artist showing his pictures to a customer received the following sharp retort:—"Well, I don't think much of this," said the customer, holding up the picture before him. "Don't think much of it! Why, that's a very rare print—a very rare print, indeed, sir!" "Rare! I've no doubt it is rare—it certainly is not well done!"

Voices from the People.

[EXTRACTS FROM LETTERS.]

"Since attaining my majority, I have not done anything in aid of evangelical missions; but the cause of truth and natural religion should inspire a missionary zeal in every lover of our race. How I wish every family in our country could have read and carefully weighed the contents of your paper for the last year! I am sure it would have done more towards giving a just sense of our duties and responsibilities than any amount of 'Christian' worship. I will only add that we think your paper a gem—truth and goodness crystallized. Hoping that, as heretofore, it may contain in abundance 'the bread of life' and the 'milk of human kindness,' let me assure you that I will exert myself to place it before those of my acquaintance who are hungering and thirsting for natural, honest, healthy, and invigorating food and drink."

"It has grown to be so much of a necessity with me as a religious teacher, that I should hardly know how to get along without its weekly visits. I regret that I cannot send a goodly list of subscribers from this town, where orthodoxy prevails to an alarming extent, with little or no influence to disturb its pool of black and poisonous waters. Its redemption from such teachings is possible, notwithstanding the impenetrable cloud of a terrible theology, hanging over the people and paralyzing their religious growth."

"If it teaches heresy, then I am a heretic; if infidelity, then I am an infidel. I hear people talk of the men of God, the home of God, the book of God, and the day of God; I suppose God may be the author of all that is. Please send me *THE INDEX* of God another year. The Cardiff Giant is being exhibited here. If it is a petrified human body, it is the first I have seen. There are petrified souls enough here, but they are not gigantic. They were petrified young, in order to 'save' them."

"Mr. Abbot, let me thank you for the great good you are doing to me and a multitude of others. Your labors are a continual blessing to me, and from my heart I thank God that He gives you courage and strength for such a work, so thankless and unappreciated as it is by the world in general."

"I shall try and get you more subscribers, as I think your paper should have a wider circulation. Faith in ideas is the God we are seeking to find and know. We feel in our affections, we know by our intellect and reason; and God, so far as he is to be apprehended, is the highest ideal our faculties are capable of receiving."

"I duly received *THE INDEX* of the 3rd inst., but have not had that of the 10th. I am very impatient about it, as your views with regard to religion appear to be healthy, and I am anxious to profit by the enlightened and unfettered ideas in your columns."

"I wish well to thy effort to diffuse light, and disenthral the minds of the people from the bonds of educational prejudices and superstition with which they are so thoroughly bound."

"I am handing *THE INDEX* to my friends as fast as I read them as the most successful way to give circulation and get subscribers. Your friend for liberal progress and the wiping out of old traditions."

"Please send two numbers of *THE INDEX*. I may be able to get you a few subscribers. I am an Atheist of long standing, and take much interest in the march of progress."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the winter on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

FREE EVENING SCHOOLS.—The school for men and boys is held Monday, Wednesday and Friday Evenings, from 7 to 9, in the hall over the U. S. Express Office, Daniels' Block. The schools for women and girls are held at the same time in Scott's Block, Cherry Street, and in Campbell's Block, St. Clair Street.

RECEIVED.

REPORT OF THE COMMITTEE ON ORGANIZATION, presented to the Trustees of the Cornell University. October 21st, 1866. Albany: C. VAN BENTHUYSEN & Sons' Printing House, 1867. pp. 48.

THE CORNELL UNIVERSITY. First General Announcement. pp. 19.

THE CORNELL UNIVERSITY. Second General Announcement. Second Edition, with Additions. Albany: WEED, PARSONS & Co., Printers. 1868. pp. 27.

THE CORNELL UNIVERSITY. Account of the Proceedings at the Inauguration, Oct. 7th, 1868. Ithaca: at the University Press. 1869. pp. 39.

Poetry.

1871.

[FOR THE INDEX.]

What is the promise of thy tuneful greeting,
Oh glad New Year?
Is Truth advancing, Error's form retreating
With doubt and fear?
Art thou commissioned of the waiting ages,
To bring to this,
The ripened thought of prophets, poets, sages;
With all the bliss,
God's will interpreted by Nature, gives
In use and beauty unto all that lives?

Speed on thy mission, with the prayerful sending
Of all who love
The angel in the human, ever tending
To God above;
Teach us by fall of tottering thrones, the reason
Of cruel war;
Give us millennial foregleams of the season
No strife shall mar.
When rescued Nations, set from Priestcraft free,
To the One God alone shall bend the knee.

CORA WILBURN.

CAMDEN, ME., Jan. 13, 1871.

The Index.

FEBRUARY 18, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them. Here is an excellent means of helping the cause of Free Religion and THE INDEX as an organ of it. Friends of Freedom, send for as many copies as you can use, and do your part in awakening an interest in ideas worthy of American institutions and the higher civilization of the future.

F. E. ABBOT.

MORE LIBERAL THAN LOGICAL.

The New York *Independent*, a few months ago, quoted a series of passages from Keshub Chunder Sen, in order "to make good our assertion that Mr. Sen, although he calls himself a Brahmin, is better entitled to be called a Christian." The following extract will be interesting to our readers, if they have not already read it:—

"According to the 'unco guid,' Mr. Sen is a heathen. Indeed, perhaps he would thus paganly style himself. Certainly he takes great pains to say that he does not accept the Christian religion. He is a Hindu, and means so to remain. He visits England, not to embrace its Christianity, but to witness its civilization. He will return to India, not to preach Christianity, which he thinks has been dwarfed by its expounders into a too narrow system, but to preach what Theodore Parker (if he were alive) would call the 'Absolute Religion.'

But, were it not for Mr. Sen's statement to the contrary, we should be inclined to take him for a Christian—yea, and for one of the best of Christians. Commend us to such a heathen as this man! For instance, what is his view of Jesus of Nazareth? We

copy a few words of reverential eulogy, which seem surcharged with tender and sympathetic appreciation of the 'name which is above every name.'

'Tell me, brethren, whether you regard Jesus of Nazareth, the carpenter's son, as an ordinary man? Is there a single soul in this large assembly who would scruple to ascribe extraordinary greatness and supernatural moral heroism to Jesus Christ and him crucified? [Applause.] Was not he who by his wisdom illuminated and by his power saved a dark and wicked world—was not he who has left us such a priceless legacy of divine truth, and whose blood has wrought such wonders for eighteen hundred years—was not he above ordinary humanity? [Cheers.] Blessed Jesus, immortal child of God! For the world he lived and died! May the world appreciate him and follow his precepts. [Applause.]

Can anybody read the above extract without feeling that Jesus Christ at this moment numbers this devout Brahmin among his disciples?"

Mr. Sen, in the words above quoted, (we do not know from what), certainly uses stronger expressions with reference to Jesus than we could do. We see nothing "supernatural" in his real heroism, which has been repeatedly paralleled, perhaps excelled, in other lives. Neither can we admit that "his wisdom illuminated", or "his power saved", a "dark and wicked world"; for much darkness and wickedness still remain, and we are tired of this exaggerated estimate of the services of any individual. What Mr. Sen attributes to a man, we attribute to the race itself. If the right to wear the Christian name depends on a certain spiritual attitude towards Jesus, as Mr. Tilton tacitly admits, then Mr. Sen has a far better right to wear it than we,—a better right, we think, than some of our contemporaries who claim it. Yet he refuses to wear it.

The reason, however, which has led us to refer to this article in the *Independent*, is to call attention to the fact that the highest praise it has to bestow would be to call Mr. Sen a "Christian." There is a very common but vague use of this appellation which suggests only a beautiful life and spirit regardless of all opinions; and in this sense it is properly applied to Mr. Sen. In fact, there are those who contend that all persons are really Christians who possess this spirit and live this life, no matter whether they have heard of Jesus or not. This opinion was once our own; but we were at last forced to relinquish it. It lands those who hold it in almost laughable absurdities. One of these, which alone ought to expose its loose and wild logic to every thinking mind, is well illustrated in the following extract from Bayard Taylor's "Journey to Central Africa," page 485:—

"After my tent was pitched on the beach, I called my camel-men, Ali and Mohammed, who had crossed with me, and gave them each the forty piastres still due, with a Maria Theresa dollar—*abou-zerar*, or the 'Father of Buttons,' as this coin is called in Central Africa, from the button which clasps the drapery on the Empress's shoulder—as backsheesh. The men were delighted, and kissed my hand in token of gratitude. I gave them also the money for the shekh, and took leave of them with the exclamation,—'May God grant you a prosperous journey to your country!' They replied warmly,—'May God prolong your days, O Effendi!' and as they moved away I overheard old Mohammed again declare to Achmet, '—Wallah, but this is a good Frank! He certainly has Islam in his heart!'

And so it goes. The Christian sees Christianity in the good Pagan; the Islamite sees Islamism in the good Christian. Why is not the one as sensible as the other? Or will they not both become more sensible still, when they see that goodness is neither Christian nor Mohammedan, but human,—that Christianity necessarily includes supreme faith in the Christ, and Mohammedanism supreme faith in Mohammed,—and that neither the Christ nor the Prophet is of any value whatsoever to mankind, except so far as they illustrate our own higher humanity, and thus help us a little to be more faithful to ourselves and our fellow-men? Christianity and Moham-

medanism, Judaism and Hinduism and the rest, are all partial and mutually exclusive; and it is a conceit at which the wise may well smile, when one of them elevates itself above the rest as the absolute goodness and truth. Others may be partizan or patriotic,—we would be a cosmopolite in religion.

COMMERCIAL CHRISTIANITY.

The *Daily Morning Chronicle*, of Washington, D. C., has the following extraordinary advertisements:—

PAWNBROKERS.

SUMMER ARRANGEMENT.—The National Loan Office of R. FULTON & CO., No. 314 Ninth Street, will be open from 6 A. M. to 7 P. M. This is the only Christian Loan Office in the city.

SPECIAL NOTICE.

NATIONAL LOAN OFFICE.
314 Ninth street,
Four doors north of Pennsylvania avenue.
ROBERT FULTON & CO., loan money on all kinds of collaterals at the lowest market rates. The only Christian Loan Office in the District.

"This is the only Christian Loan Office in the city!"

What is the purport of this most remarkable announcement? Perhaps the loans are on the Christian principle of "lending, hoping for nothing again" [Luke VI, 35]. But then who pays for the advertisement? Such loans do not need to be advertised. They are snapped up at once as the best thing in the money-market. In fact, borrowers might well entertain an extraordinarily high opinion of the Christianity of those from whom they borrow on such terms, and attribute to them a preternatural devotion to Christian precepts in this particular. From our own experience in this line, we fear that these "Christian" pawn-brokers will be over-run with business and soon land in bankruptcy,—unless, indeed, like the old apple-woman who always sold her apples for less than cost, and made up her losses by her "immense sales," R. Fulton & Co. have discovered the useful art of making something out of nothing.

No—we dismiss this hypothesis as untenable, especially as we now observe that the loans in question are made "at the lowest market rates." It must be the office that is "Christian" not the loans. Probably money transactions are here commenced with "divine service," and concluded with a benediction. But beautiful and affecting as this would be in the abstract, it would hardly attract the class of customers who haunt pawn-brokers' establishments. On the contrary, we suspect that a torrent of profanity on their part is far more likely than a benediction to follow the peculiar style of loans negotiated by R. Fulton & Co.

Thus we are afloat again. But a thought strikes us. Possibly the advertisers intend to announce that they themselves are Christians rather than Jews,—that they are no diabolical Shylocks or Fagins, but good, pious people, with hearts of flesh and bowels of compassion for virtue in distress. All other pawn-brokers in Washington are heathens and hyenas,—these are pillars of orthodoxy, and will fleece their victims according to the most approved principles of genteel Christianity. But even this interpretation fails to satisfy us wholly; we cannot believe that only one firm of this sort should be found in the great capital of the United States. Surely, the Government must make better provision than this for starved office-seekers, and Congress-

men who are not important enough to be bribed. Of all places in the world, Washington ought to be well stocked with "Christian" pawn-brokers' shops. We regret the sad necessity of doubting the word of these exemplary advertisers; but really we cannot afford to think so ill of Uncle Samuel as to believe that he is so neglectful of the wants of his dependents, or that he could so cruelly overload and crush R. Fulton & Co. with inevitable business, as to furnish only one "Christian Loan Office" to all Washington.

To the interesting inquiry, therefore,— "What is a Christian Loan Office?"—we can discover no satisfactory reply. The conundrum is too tough for us,—we give it up.

What a relief! We are under everlasting obligation to the New York *Nation* which steps forward with the following solution of the problem:—

"VICIOUS PIETY.—The vices of our time,—(that is, of a commercial and scientific age,) are fraud, chicane, falsehood, and over-eagerness in pursuit of material enjoyment, and skepticism as to the existence of anything higher or better. . . . Great numbers of the knaves of our times are in the church, and even active in it, and call themselves 'Christians,' as a help in their business."

LETTER FROM WM. C. GANNETT.

When it was proposed to abandon the special department of the Free Religious Association in *THE INDEX*, and in lieu of it to ask a number of persons more or less interested in the ideas which the Association represents to fill an equal space as Editorial Contributors, among those invited to this position was Mr. Wm. C. Gannett, of Boston. Mr. Gannett replied in the following letter, which explains itself, and which the Editor of *THE INDEX* desires to be published as a sincere and friendly criticism of his position and work. The temptation was very strong to use the liberty which Mr. G. gave of deciding for him,—thus drawing his fine spirit and excellent pen into the service of the readers of this journal. But on reflection it was decided that it was better to leave the responsibility in his own hands. To the Editor of *THE INDEX*, as to the writer of the invitation, the difference of view to which Mr. Gannett alludes did not seem a sufficient reason to prevent his taking the position,—since it was desired that this page should present various views of the free religious movement, and it was expressly understood that there need not be unity of opinion of the contributors with each other or with the editor. But unless Mr. G. could feel clear on this point in his own mind, the work might not have been entirely pleasant to him, and it did not seem quite fair to draw him into it. We are sorry to add that on the decision being referred back to him, he decided no.

W. J. P.

BOSTON, Jan. 4, 1871.

DEAR MR. POTTER:—Thank you for the invitation to join your band of "Editorial Contributors" to *THE INDEX*. The only good reason I have for hesitating to accept it is a feeling that I am not very heartily with Abbot in the work of demolition on which he lays out so much of his force. Not that this prevents my rejoicing in *THE INDEX* and in him,—as one rejoices in a great deal which is not quite near enough to his own taste or conviction for actual hand-participation. Such differences, I suppose, are chiefly differences of emphasis, and result chiefly from temperament, or perhaps circumstances. I

greatly like, *very* greatly, nearly all the statements of his own positive thought or attitude; but all matters of opinion, especially of religious opinion, seem to me *organic*,—subject to laws of organic growth, not to the rules of brick-laying,—which means that the best way to help religious advance (or rather religious deepening and broadening) is to bring out the hints of good in poor things rather than to pull down with hard blows the poor things. *Rather than*, I say; it's a question of emphasis. But that means considerable when one dislikes religious pommelling.

Then, too, the fact that religious difference is very greatly intellectual difference, means that what seems poor to one mind is the best another mind can reach as yet. Most people, I think, would not get from Radicalism the warming of sympathies and the inspiring of conscience and the comfort and hope that they get from their various Christian faiths. That is a reason for doing several things; but among them, of being very glad and grateful that, with men and women as they are, there are other teachers beside Radicalism to help them. Luther did ever so much more good than Erasmus; but isn't such a being possible as Luther, broad and wise, or Erasmus, brave and honest? Cannot the second Reformation be carried forward in a better spirit than the first one?

Abbot will say this does him injustice. I hope it does. But it seems to me to do his public leadership, his printed emphasis, justice. Or he may say, and you, that the lack of just what I dislike is to be disliked in me. I hope then I may come to see better. Meanwhile that makes me doubt whether I should be helpful and pleasant as one of your "Editorial Contributors." Suppose *you* decide. Abbot's explanation of the new arrangement (in the last *INDEX*) is as frank and cordial as can be, and seems to anticipate differences from himself. And if you still invite me, you can print this as my first contribution,—if it will serve.

I must beg you to be as frank in saying No as in saying Yes. In fact for the other reasons *not* "good," I hope it will be No.

Yours truly,

W. C. GANNETT.

AMENITIES OF FAITH.

There is an impression that "Christianity" is relaxing its rigors of sentiment and dogma, and is disposing itself to be more gracious, or at least more tolerant than of old, to honest doubt and sincere unbelief. We hear it continually asserted that the most offensive doctrines of the "orthodox" faith are no longer preached, and are virtually abandoned; that the theological virus is pretty much spent, or is so diluted by the cold water of Unitarianism, that in sermon and pamphlet it is hardly discoverable. That this is true in some measure is quite possible; that it is true among cultivated, rational people, we know. But that it is true of the great mass of those who conduct "evangelical" associations, or who compose the "evangelical" churches, we never believed, and have now the best reasons for disbelieving. In fact "Christianity," so called, stands or falls with its dogmatic system; and the instinct of the multitude which bids them hold fast to it, is deeper than the unthinking suspect.

It was in entire good faith therefore, that a pamphlet, one of many such, a tract, issued by the American Tract Society, was left at

the door of one who has made himself somewhat conspicuous by his emphatic dissent from commonly received opinions in religion. The tract is entitled "*The Wrath to Come*." After describing this wrath in the usual incoherent fashion, it proceeds in the following language, underscored by the benevolent sender of the pamphlet for the good of the benighted individual who was supposed to need the admonition:—

"Oh, how dreadful is the wrath to come! It is *unmitigated wrath*. However distressing our situation in this world, there is always something to soften its horrors. There are anodynes to soothe our pain, medicines to relieve our sickness, friends to sympathize with us in our sorrows, hope to cheer us in our darkness. But the wrath to come has no such alleviations; it is poured out without mixture; it is pain and sorrow and grief without sympathy and without relief. It is *everlasting wrath*. Still, as eternity rolls on its un-wasting ages, the deep wailing of the lost will be heard uttering the bitter agonies of despair," etc., etc.,—with the usual abuse of Scripture and anguish of rhetoric. "*Now* it may be escaped," etc., etc. "*You hope to escape*." "Oh, listen not to the soothing delusion! It is the suggestion of the devil, the father of lies."

Now there is no law against a man's believing such wretched rubbish as this, if he chooses to do so for his private satisfaction. We may pity one who takes comfort in such sulphuric opinions, but we let him alone. This devil worship, privately entertained, concerns himself alone; and if he chooses, in the privacy of his chamber, to vent his spleen against the author of the universe, we would leave him his privilege. He is a deserving candidate for the wrath he delights to contemplate. But the wrath will not probably fall. We will not return cursing for cursing. We venture to say that God will pay no more attention to the stench of his abuse than he does to the perfume of his flattery.

But when he prints his trash, and leaves it on the tables of respectable hotels, or distributes it in street cars to innocent and well-behaved strangers, or drops it at gentlemen's doors, or sends it through the mail to public teachers he never talked with, and religious ministers he never saw, a serious question of ethics is involved.

By what right does a man or a society of men insult citizens, neighbors, fellow-beings in this way? By what right does he rant and scold and threaten and bestow evil names on people who, so far as he knows, are guilty of no graver offense than that of thinking more honorably of God than these fanatics think? It is a question of morality. "By their fruits ye shall know them." These people consider it good manners, nay good virtue, good piety, to heap abuse on men and women promiscuously, without discernment or discrimination; to slander them all in a mass; to consign them in a lump to hell; to write insulting letters, anonymous of course; to enclose to them vile pictures and disgusting caricatures; to fling the dirtiest mud at them from behind an incognito. They do these things as religious people, particularly as "Christians." It is their way of testifying their reverence for God, their devotion to Christ, their heavenly charity, their passionate love of souls. It is their characteristic mode of showing themselves to be disciples of

their "divine Master." Two things are necessary in their regard to the perfect "Christian:" first, a feeling of entire self-complacency in view of his own spiritual condition and eternal prospects; and, second, a feeling of absolute assurance in view of the horrible fate of everybody else in the world who is not sitting in the same boat with him; two assumptions either one of which would be fatal to a man's reputation for moral sanity in the world of business or society.

It was not a handsome thing to say, but it was said sincerely, and with a deep sense of truth, that "evangelical" Christianity had inflicted fatal injury on the moral sentiments, ideas, and practices of men, by its cardinal assumptions, and conduct based thereon like that we have alluded to. It is conduct that would not be tolerated in any sphere of life where veracity, kindness, or the most ordinary rules of justice are regarded. The system that countenances such ethics is condemned in the judgment of honest men. People wonder at Mr. Abbot, and blame him as irrational and extreme for calling "Christianity" a superstition productive of much intellectual and other mischief, and standing in the way of mental and moral progress. But if Christianity through its organized bodies justifies the composition and distribution of such documents as we have quoted, Mr. Abbot is surely right, and will ere long carry with him the sympathies of respectable men. The friends of the "Christian" religion must revise the publications of the American Tract Society and exert themselves to arrest the demoralizing effects of abusive methods; else they will themselves convict their faith of being no better than paganism in disguise. A religion that flings about vituperation at random and uses vulgar insolence as a weapon, cannot live in the esteem of sensible people. Zeal for the faith must keep within the limits of good breeding, and solicitude for the salvation of souls must commend itself by a certain measure of regard for the obligations of civilized society. Publicly to call one's self before God, a miserable sinner is not especially commendable; but, in the name of God to call one's unknown and apparently harmless neighbor a miserable sinner, is an offence against charity so deep that the stupidest conscience would be shocked by it, were it not so habitual, and had not faith quite forgotten what charity is like.

O. B. F.

The following story is told of Rev. Dr. Taylor the noted New Haven theologian:—Profound in metaphysics, but not versed in science, he was an obstinate defender of the literal interpretation of the six days of creation in the Book of Genesis, as against the idea of six long periods of time, which Professor Silliman advocated. One day Professor Silliman took Dr. Taylor into the geological cabinet, and confronted him with several trilobites in rocks of the lower strata, and said:—"Now, Dr. Taylor, how did these once living animals get into this position except as the rock gradually formed about them in one of those long early periods?" "Nonsense, nonsense," answered Dr. Taylor; "do you think that God, when he made the rocks, couldn't have stirred in the things just as easy as a cook stirs raisins in a pudding or cake?" Professor Silliman was so disgusted that, perfection of courtesy though he was, he put on his hat, without reply, walked straight out of the building, and did not say a word to Dr. Taylor for three weeks.

The ministers find it hard to dispose of Dickens. The Windham, Conn. Association of Congregational preachers had him up on trial the other day. They discussed the solemn question "How far is it best to encourage the circulation and reading of Dickens' Works?" They confessed that they had not been readers of his works, did not know exactly how bad they were, and on the whole deemed it unadvisable to encourage their circulation.—*S. Oracle.*

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

THE CLAIMS OF THE HEART IN RELIGION.

NO. II.

Having in a previous article unfolded the idea that only the heart, or the spiritual and emotional nature of man, could fully appreciate and authoritatively pronounce upon the value or character of religious truth, I now proceed to make some practical observations upon the same.

1. Why should the man who is not specially gifted with spiritual insight, the man of cold, unfruitful imagination, the unsusceptible and naturally unconfiding person, assume that, because he does not or can not readily perceive and realize what others do, therefore the beliefs, the experiences, the hopes, the disclosures made to others, are necessarily all a delusion—mere moonshine—nonsense?

Does a blind man assume that, because he cannot see, there is no such thing as color; or the deaf man assume that there is no such thing as sound? The man who has no ear for music is naturally tempted to despise the fondness of certain others for it. The writer himself is quite unprepared to appreciate the gymnastics, the "ground and lofty tumbling," of certain operatic Prima Donnas. But he is very careful not to denounce all this as folly, or vanity, or anything of the kind, because, as often as tempted to do so, he is reminded of the fact that he has not received the culture necessary to enable him to perceive precisely where the music comes in.

Some people there are who are tempted in like manner to despise metaphysics. Here again the writer can sympathize with certain of his fellows. He recollects distinctly heartily responding to Thomas Carlyle's characterizing the disquisitions of Coleridge as "theosophic moonshine." But here, also, experience has taught him moderation and wisdom. For he now perceives that doubtless his lack of appreciation of these abstruse matters—those laws, facts and relations that belong to an intellectual realm beyond the scope of common sense—is to be attributed to the lack of a vigorous speculative or metaphysical faculty. How many there are who ridicule the idea of poetry, sentiment, or of "artistic effects;" and yet who is there, belonging to the more cultivated class that does not know that such simplicity simply betrays a want of mental refinement or unawakened aesthetic, or beauty-loving faculty? And I do not know but there may be people somewhere—if you please, some juiceless, crusty, hopeless, incorrigible old bachelors,—who, because the fountains of their own hearts have never been unsealed, assume (alas that any should be so "left to themselves" or "given over to believe a lie!") that there is no such thing as love—as connubial felicity or parental affection.

Now, then, why does it never occur to the unspiritual rationalist, that to a more open vision, to a loftier and more inspiring faith, possibly his own unbelief may appear just as irrational as the assumptions of the foregoing manifestly undeveloped natures,—that the reason why he doubts as to the truth, reality, or existence of many things which others joyfully accept, may be that his spiritual eye has never been opened, his spiritual ear unstopped, his heart never really touched and thrilled by the life and the love of God; that, in a word, if spiritual truth of any sort be hid from any, it can be hid from those alone whose natures are not attuned in sympathy with it, whose hearts have never been properly opened to receive it?

Father Hyacinthe speaks about depths of the soul in which "illusion is impossible." Paul, in speaking of Moses, speaks of him as one who "endured as seeing Him who is invisible."

With what propriety, then, can that man who has never cultivated anything but the multiplication-table faculty of his soul assume or affirm that these experiences of the higher spiritual life just adverted to, are not valid or genuine? There is indeed a deep and solemn significance in the words of Paul: "If our Gospel be hid, it is hid to those that are lost."

2. It is to be observed that the higher spiritual affections are closely allied to the social. The great majority of people, I think I may safely say, are interested in and led to religion, in the outset, not so much by their heads as by their hearts; that is, by the stress of their natural earthly affections. A mother has seen her baby's eyes open for the first time, and then watched them as they closed for the last time. A son has just torn himself from the lifeless form of the mother who was as an angel to him. With what agony these bereaved ones, at such an hour, feel the need of an assured hope of immortality, and of divine consolation and sympathy! How instinctively then the bleeding hearts of these mourners lead them to trace beyond the grave the dwelling-place of these loved ones, and thence-forward to look steadfastly that way, until somewhat of the immortal quiet of that "better land" shall have passed into their own souls. "O that I now had your hope!" once said an atheist to a Christian friend of the writer, as he turned heart-broken from the open grave of his departed companion. What a sermon that man's heart was preaching him in that hour, as to the nature and need of a spiritual religion—a

warm, generous, soul-illuminating faith. "Those who love," says De Wette, "can never have any doubts concerning immortality." "Most desolate and dreary was my heart," once wrote a bereaved parent, after the death and burial of two interesting little daughters, "to think that they

'No more would run to lip their sire's return,
Or climb his knee the envied kiss to share.'

So chilled, indeed, and discouraged was I, I must have sunk into the gulf of utter skepticism but for the supporting hope of meeting those lost and loved ones again in a bright and better world."

There is no such prophet of Hope and a future Home as Love. In what thoughtful soul, truly, does not the following eloquent utterance of the death-devoted Greek in the beautiful drama of *Ion*—so expressive of this love-inspired instinct of immortality—awaken an earnest and unequivocal response! When about to yield up his young existence to Fate, his betrothed, Clemanthe, asks him,—"Shall we ever meet again?" "I have asked that dreadful question," says he, "of the hills that look immortal; I have asked it of the streams that flow forever; I have asked it of the stars, among whose fields of azure my raised spirit has often walked in glory. All were dumb. But, while I gaze upon thy living face, I feel there's something in the love that mantles through its beauty that cannot wholly perish. Yes, Clemanthe, we shall meet again."

While the stars, set so far above the reach of his limited faculties, could only mock him with their unapproachable glory, his own human heart assured him of a blessed world to come. In the light of this love-inspired hope, he sweetly falls asleep.

But not only do suffering human beings crave divine consolation—not only do they pine for the sympathy of the sweet heavens—the tender care of the "great Shepherd and Bishop of their souls," but for human sympathy withal. And yet what kind of human sympathy do they instinctively seek? To whom, with their whole hearts open, do they turn for consolation? Is it to bigots, or formalists, or to coldly theorizing, speculating, criticising, rationalizing philosophers? On the contrary, is it not rather to some man or woman of mighty faith—some noble-minded, whole-souled man that can bear them up to heaven, as it were, on the wings of his own strong prayers? Not only do we need the thought and hope of immortality, but, especially when depressed, either by the overwhelming cares and labors of life, or by the fear of bereavement and death, we feel the need of some specimen, some human specimen of living faith, to rest upon,—one of those rich and saintly natures whose personal faith is so joyful and abounding and serene as to make itself felt, sweetly and healingly, upon the minds of all around. The very voice and face of such a person as this communicates such strength, that fear vanishes before him, and unbelief shrivels away. In the sick room, especially, the presence of such a one is literally a benediction. By the death-bed his hope is strongest and his faith brightest; for what others call death he recognizes as but a resurrection to a higher and truer life. In his hands a funeral service is the celebration of a solemn yet joyous sacrament. In the light of the promises that, to his vision, glow like stars in the firmament, all the trials and bitter experiences of life are made to appear but as the stepping-stones in the river on which we pass over to immortal vigor, to immortal beauty, and immortal strength. Most worthy prophet, while no sect is wholly without such as thou, yet, guided by such a spirit, art thou greater far than any sect, truer far than any creed. Thou art truly a citizen of the world, and a teacher of all time.

But the idea, it will be recollected, which we had in hand, was that the soul, in its moments of eclipse, hungers for the support that can only be afforded by those who are rich in faith. And how often, accordingly, have we seen poor wretches, for the want of a better and healthier guidance, led willing captives by or running insanely after the first designing sentimentalist that would invent for them some maudlin tenderness from some imaginary angel!

3. Those persons in whose faith there is the most room for heart-work are uniformly found to be the happiest, if not the holiest, the most zealous and enthusiastic and effective. A heart on fire with love is what the locomotive is under a full head of steam. A religion which does not stir and inspire the heart must necessarily prove practically a failure. There must be loyalty, else there can be no perfect obedience, no conquering zeal, no joy in tribulation. It is heart-work that enables one to sing, for example:

"In hope of that immortal crown
I now the Cross sustain,
And gladly wander up and down,
And smile at grief and pain."

Nothing, moreover, but heart-work can give peace, assurance, joy, victory in death. Hear the melancholy plaint of Unfaith:

"My days are in the yellow leaf,
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone."

The fire that on my bosom preys
Is lone as some volcanic isle;
No torch is kindled at its blaze—
A funeral pile!"

Epictetus could only say,—"When death overtakes me, it is enough if I can stretch out my hands to God and say,—The opportunities which Thou hast given me of comprehending and following Thy government, I have not neglected. I thank Thee that Thou hast brought me into being; I am satisfied with the time I have enjoyed the things Thou hast given me.

Receive them again, and assign them whatever place Thou wilt." Contrast this with the jubilant testimony of Charles Wesley:

"O what hath Jesus bought for me!
Before my ravished eyes
Rivers of life divine I see,
And trees of Paradise!"

How remarkable that rationalism should seldom if ever sing!

Listen also to the farewell words of Paul:

"I am ready to be offered. The time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of Righteousness, which the Lord, the Righteous Judge, shall give me at that day; and not unto me only, but unto all them also that love His appearing."

R. H. HOWARD.

[There is much that is beautiful in the above article. But we do not exactly see to what conclusions it is designed to lead. If it is an indirect argument for the truth of the Christian system of belief, the reply is pertinent that the "heart" has no right to claim jurisdiction in matters of thought. Once admit such a claim, and the flood-gates of superstition are thrown wide open. Whether Jesus is the "Savior of the world," whether there is a "heaven" for the righteous and a "hell" for sinners, and so forth, are questions not to be answered by rhapsodies, ecstasies, or emotions of any sort; and whoever trusts to these for answers is blown about by the winds. Reason alone is the truth-determining faculty; and the truth-loving man, as distinguished from the willing self-deceiver, quietly accepts its decisions as irreversible.—Ed.]

THE "WORD OF GOD."

DELAVER, WISCONSIN, Jan. 12, 1871.

F. E. ABBOT:—

Dear Sir,—I lately endeavored to impress on the mind of a Christian neighbor the enormity of war, and the low order of civilization that encourages it. He replied—"What does God say?" and referred me to several instances in the Bible where God commands it. "He is the same yesterday, to-day and forever," said he. The ultimate appeal of all believers in the written "word of God" is: "What does God say?" Catalogue modern crimes, and the most of them are authorized or permitted by God, as the chapters and verses can be named in the Bible where murder, lying, cursing, arson, larceny, retaliation, polygamy, alcoholic drinking, mutilation of the body, free-love, infanticide and divorces, more loose than Indiana's, are all sanctioned by "God's holy word." The same crimes are forbidden by the same holy book in other places. The orthodox people shudder at the late anathemas of the "vicar of God on earth," against his supposed enemy Victor Emanuel, but say Amen to the anathemas of that ancient vicar, David, "after God's own heart," who was wholly free from sin except in the matter of Uriah the Hittite—so says the Bible. I open the Psalms of David, and read at random as follows. "Let death seize upon them, and let them go down quick into hell." "Let there be none to extend mercy unto him, neither let there be any to favor his fatherless children." "Happy shall he be that taketh and dasheth thy little ones against the stones"—which of the two anathemas is the most abominable? It seems to me that no nation can become highly civilized, while so many of its inhabitants take the Bible for God's word. This is seemingly the virus that kills the noblest promptings of humanity in Christendom, a mental epidemic, a species of insanity. That course of treatment that will best remove this night-mare of delusion, is what every Doctor of Civilization should assiduously prescribe. The cure once effected, Free Religion would then be orthodox indeed.

I prize the Bible as highly as any one, when attributed to the human writers of the different books. If attributed to God, it must be in the sense that all things are made by him, including all books good and bad. In closing, I would say that the combative spirit in humanity must not be acquiesced in, always remembering that all facts of human nature are the inevitable results of antecedent conditions; and so the leanings of the human mind and conscience itself can be radically changed, sometimes in a short time by partly changing outward conditions and facts and by presenting new and better inducements. Human nature lets go the old, and clings to the seemingly best. This law is absolute, I think, whether it is readily accepted or unconsciously forced on us through the ages.

TRUMBEL D. THOMAS.

A chaplain of the State Prison, an enthusiastic devotee of the temperance reform, had the idea that most of the convicts were incarcerated because of the use of whiskey.

In his rounds he met a sturdy man of many stripes, and put the usual question to him: "Had whisky anything to do with bringing you here?"

"Everything, sir, everything!" exclaimed the man.

The chaplain was encouraged, and eagerly inquired how it was.

"Well, sir, I'll tell you how it was: the judge was drunk, and the lawyers were all drunk, and so they fetched me in guilty."

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PUBLICATIONS

OF THE

Free Religious Association.

The Report, in pamphlet form, of the ANNUAL MEETING of the FREE RELIGIOUS ASSOCIATION for 1870, can be obtained by applying to the Secretary, W. J. POTTER, NEW BEDFORD, MASS. It contains addresses by O. B. FROTHINGHAM, on "The Idea of the Free Religious Association;" DAVID A. WASSON, on "The Nature of Religion;" MRS. E. D. CHENEY, on "Religion as a Social Force;" F. E. ABBOT, on "The Future of Religious Organization as affected by the Spirit of the Age;" S. JOHNSON, on "The Natural Sympathy of Religions;" RABBI WISE, on "The Universal Elements in Judaism;" COL. T. W. HIGGINSON, on "Mohammedanism;" WM. H. CHANNING, on "The Religions of China;" W. J. POTTER, on "The Religions of India;" and an abstract of a discussion on the "Relation of Religion to the Public School System of the United States." This Report is specially representative of the principles of the Association. Price 50 cents. In packages of five or more 3) cents each. Also CHANNING'S Address on "THE RELIGIONS OF CHINA," (a careful and instructive essay, of particular interest at this time to Americans) in a separate pamphlet for 20 cents. The ANNUAL REPORT for 1868 and 1869 (at 49 and 50 cents respectively), Rev. Samuel Johnson's essay on "THE WISDOM OF JESUS" (50 cents), and an essay on "REASON AND REVELATION," by WM. J. POTTER (10 cents), all published through the Association, can also be obtained by applying to the Secretary. The Report for 1868 contains a letter from the celebrated Hindu Theist, KESUB CHUNDER SEN, on the "Origin and Aims of the Brahma Samaj," also an address by WENDELL PHILLIPS, on "Religion and Social Science;" a letter from M. D. CONWAY, on "Religious Movements in England," and speeches by JAS. FREEMAN CLARKE, ROBERT COLLYER, CHAS. H. MALCOM, JOHN WEISS, and others. The Report for 1869 has addresses by RALPH WALDO EMERSON, D. A. WASSON, JULIA WARD HOWE, C. A. BARTOL, PROF. DENTON, HORACE SEAVER, LUCY STONE, and others.

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THE INDEX was established in November, 1869, and has just closed its first yearly volume.

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The Index.

VOL. 2.—No. 8.

TOLEDO, OHIO, FEBRUARY 25, 1871.

WHOLE No. 61.

The Index,

A WEEKLY PAPER DEVOTED TO

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The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.
OCTAVIUS BROOKS FROTHINGHAM, THOMAS WENTWORTH HIGGINSON, WILLIAM J. POTTER, RICHARD P. HALLOWELL, J. VILA BLAKE, WILLIAM H. SPENCER, Editorial Contributors.

THE ETHICS OF PULPIT INSTRUCTION.

[The following article was originally delivered as an Address before the Unitarian "Ministerial Union" in the vestry of Arlington St. Church, Boston, Oct. 14, 1867, and afterwards published with additions in the *Christian Examiner* for January, 1868. The first part refers to Rev. Samuel J. May's "Brief Account of his Ministry."]

"1. Kung-sun Ch'ow said: 'Lofty are your principles and admirable, but to learn them may well be likened to ascending the heavens, something which cannot be reached. Why not adapt your teaching so as to cause learners to consider them attainable, and so daily exert themselves?'

2. Mencius said: 'A great artificer does not, for the sake of a stupid workman, alter or do away with the marking line. E. did not, for the sake of a stupid archer, change his rule for drawing the bow.'

3. 'The superior man draws the bow, but does not discharge the arrow. The whole thing seems to leap before the learner. Such is his standing exactly in the middle of the right path. Those who are able, follow him.'

Works of Mencius, Book VII, Part I, Chapter XII.

Of the countless sermons that pour yearly from the press, few are so well worthy of being read and pondered, especially by ministers, as this short autobiography of Mr. May. It is the story of a moral hero, told in simplest phrase, and free from the least taint of egotism. Possibly those who infer the egotism of President Johnson from the frequency with which he uses the pronoun of the first person, might object to its frequent occurrence in this pamphlet; but, although Mr. May is by no means afraid to say "I," certainly no one ever said it more modestly than he. In all these fifty pages, devoted as they are to the history of his own life, he never offends, in the least, by a sentence designed rather to entrap admiration than to state with simplicity a fact or a thought. The single-mindedness of the man is mirrored in the directness of the style. Not forgetful of the clamors raised against him in former times by the angry crowd, he is at no pains to hide the approval of his own conscience, as he now calmly scans his seventy years. What generous heart is not touched with sympathy, when, referring to the rescue of a fugitive slave from the United States officials in October, 1851, Mr. May says, not without honest pride,—"Let me only add now that I have not lived long enough yet, to be ashamed of anything I said or did for the 'rescue of Jerry'!" The same spirit of conscious yet unassuming rectitude pervades the whole of this unvarnished record of actual facts. During a ministry of forty-seven years, every reform that promised to help lift mankind out of spiritual or social evils has found in Mr. May a friend equally ready to give and take hard blows in its defence. Peace, temperance, education, anti-slavery, woman's rights, the succor and elevation

of Indians and canal-boys,—whatever humanitarian movement came to his notice, at once enlisted his sympathies and hearty efforts. Indeed, he now expresses some regret that his work as a reformer has at times unduly withdrawn his attention from the more special duties of the ministry; but the fault, if it be one, is quite easy to forgive on the score of its exceeding rarity.

"Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side."

Nothing could be more touching than Mr. May's treatment of an aged parishioner in Brooklyn, Conn., who believed that the baptism by sprinkling, which he had received in infancy, was insufficient, and consequently felt himself debarred from partaking of the "Communion." Against the advice of some aged ministers to whom he had applied for counsel, Mr. May baptized his simple-hearted friend by immersion in Blackwell's Brook; taking care, however, to caution the moved spectators against subordinating the spirit of the ceremony to its mere form. "One drop of water," I said, 'would be sufficient for one who sincerely intended to become a disciple of Jesus; an ocean of water would not be enough to baptize truly a pretender.'" If anything could reconcile the modern consciousness to symbolical acts in religion, it would surely be a baptism such as this.

Equally honorable to Mr. May was his treatment of Theodore Parker. What he regarded as opposite extremes,—honest superstition and honest heresy,—won from him equal tenderness and respect. Would that such a spirit were as common as it is beautiful! In the very height of the young iconoclast's unpopularity, Mr. May wrote to him for an exchange; avowedly to show that his own esteem was quite independent of repute for orthodoxy, or the applauses of a sect. The course adopted by the Boston Association of Ministers "disconcerted" him. "It seemed to me that they had lost confidence in the *fundamental principle of Liberal Christianity*. Mr. Parker's doctrines were then, more than they are now, offensive to me; as much so, probably, as they were to any of the Boston ministers. . . . If, then, we believe it possible for a Calvinist to be a good Christian, I saw not why we should doubt that a rationalist might be." The italics are ours. What a genuine and most rare liberality is this, going out as freely to those who believe less, as to those who believe more! To men such as Mr. May, the unity and prosperity of a denomination can never become a chief object of concern; nor can the "denominational spirit," which is only party spirit in religion, seem ever in any wise helpful to humanity. Love of the truth for its own pure sake, and as superior to all sectarian interests, has been the inspiration of this noble ministry, and shines out from every page of the little pamphlet which records it. A grand life grandly told, full of lion-heartedness, sincerity, moral valor, and self-dedication to all noble ends! The world is better for this man's living in it; and now that the hue-and-cry of prejudice dies away, and in his venerated age he hears a growing murmur of applause which cannot wholly stifle itself even out of deference to his modesty, let him rejoice in the approval, not of his own conscience alone, but of the universal conscience of his times.

It is chiefly as a preacher, of rare fearlessness and faith in the benign power of truth, that we behold in Mr. May the living text of a lesson in practical ethics. He has never held his peace from fear of consequences, whether to himself or to society. In season and out of season, he has spoken out like a man, with words of great power because backed by great character. Few men have so shone in the pulpit with those virtues, seldom blended,—bravery of speech and sweetness of spirit. Measured by the only true standard, healthy moral influence, whose preaching has been more fruitful of good? Others may have adorned their "profession" with more brilliant reputations for eloquence; others may have bequeathed to posterity richer legacies of thought or scholarship; others may have built up larger and wealthier societies; others, with the tuneful witchery of the "Pied Piper of Hamelin," may have fluted more dollars out of the pockets of their congregations. But who has done more to make the pulpit respected by a keen-eyed world? Who has done more to prove to this American people, so quick to spy out shams, that religion is the best and truest friend of suffering humanity? In all ages, a vast deal of shoddy has gone to "the cloth;" and he does yeoman's service to the cause of pure religion who shows in the pulpit character that wears like home-spun. It is men like this—faithful to the high duty of the prophet, speaking the truth of God to unwilling ears, proving that to put on the preacher is not to put off the man—who in this nineteenth century redeem the pulpit from contempt. If, indeed, the world's welfare at all depends upon "Sunday services," it is to men like this that the

world most owes the perpetuity of the institution. Because he has been so radical in his public speech, our generation has produced no more powerful conservator of the pulpit than Samuel J. May.

It is quite true that Mr. May has never been, and is not now, what is commonly considered "radical" in theology. But he has always preached his theology as unreservedly as his religion, and that, too, where it was the *ultima Thule* of radicalism. It seems but fair to infer, that, had his theology been quite different from what it is, he would have preached it no less frankly. Boundless faith in the wholesomeness of the truth, whether practical or doctrinal, is the open secret of his pulpit course. If his life teaches anything, it teaches the equal nobleness and wisdom of bold utterance of all deep convictions. Hence it appears just to point to his preaching as a most apt illustration of that course in the pulpit which we here advocate. If we are wrong in this, we make haste to drop the illustration, but nothing more.

In discussing the "ethics of pulpit instruction," we cannot wholly waive inquiry into the previous question, whether instruction is properly a function of the pulpit at all. We are not sure that all would admit this. "Liberal Christianity" was, at first, mainly an intellectual re-action against Christian superstition. The force of this re-action is now in great measure spent; and there is in some quarters an evident tendency to disparage the intellect, to treat it as an interloper in the Church, and to magnify at its expense the practical and emotional side of human nature. The tremendous power of ideas, their influence both on worship and on work, is forgotten. The views taken of the purpose of the pulpit could not possibly remain unmodified by this tendency. Hence *edification*—the building up of moral character, and the culture of religious sensibility; the practical application of old, familiar truth to heart and life, and not at all the promulgation of new truth—seems to many persons to be the preacher's only legitimate aim. To all such, therefore, the pulpit appears false to its duty, when it undertakes the task of real instruction; instruction, that is, which is more than the simple illustration and enforcement of duties and truths already well known.

With this view of the matter, however, it is hard to see how any liberal minister can agree. It is quite in keeping with the "evangelical" theory of religion: it is quite out of keeping with his. The mere suggestion that the pulpit may have new truth to promulgate, must be to the "evangelical" denominations a direct attack on the sufficiency of the Scriptures, an impious insinuation that the last word of the Holy Ghost is not the *Amen* at the end of the Apocalypse. But that there is today new truth in religion of which men stand in need is implied in the belief, that revelation is a gradual and never-ending process, rather than an ancient and completed fact. The thoughts of God come to man, one by one, in a deeper and deeper reading of existence. They are born in solitary souls before they grow a part of the life of all. Every great idea has its date, and adds itself to human knowledge as a new truth. In religion, as in all else, humanity climbs, step by step, to higher levels of experience and thought; and the landscape widens as it climbs. To doubt, therefore, that the law of development covers religion as well as art and science, politics and trade; that the nineteenth century also has its new truths of weighty import in spiritual life,—is to lose faith utterly in religious liberalism.

Yet, if new truth in religion is indeed dawning upon our age, where shall it find fitter utterance than in the pulpit? What excuse has the liberal preacher for his vocation, but the duty of speaking to the people his private insights? Surely it is robbing the ministry, not only of its independence, but also of its moral dignity and its chief claim upon the respect of mankind, to prohibit instruction from the pulpit in the highest thought and the best wisdom of the age. If the institution of public preaching has its sole *raison d'être* in a desire to eternize the ideas of less cultured times; to prop up old forms of worship, which bear no relation to the living spirit of the present; and thus perpetuate a *cultus* which has become less a help than a hindrance to the most highly developed religious consciousness,—it will soon enlist in its support only men of inferior ability and unimportant character. Commanding power and profound moral earnestness will wear no such fetters. Expect conformity,—and obtain mediocrity. Under such an administration of religious institutions, the rising generation will not be educated in the Church, but out of it. Religious instruction that is abreast of the hour must and will be had; if not from the pulpit, then from general literature. The age is too religious to lend its ears to ordained parrots. It has deep faith in an ever-living and ever-speaking God,—a God that never speaks without saying something,—a God that never deals in stale repetitions, but utters a new word to ev-

ery listening soul; and, by his fine hearing of the "still, small voice," it unerringly distinguishes the prophet from the pulpiteer.

Never was there greater need of pulpit instruction than today; never was there greater craving for spiritual truth, or sincerer hospitality towards it. By his position, the preacher gets the readiest access to human hearts, if only faithful to his opportunity. Men are bewildered and dazzled by the new ideas and magnificent discoveries of the age. In its whirl through space, the world is cutting the orbit of a brilliant army of meteors, that stream across the skies of thought in fiery swarms; and, while its heavens are thus ablaze with distracting lights, it has great need to be instructed by a science worthy of its name, that, of all these flying and flashing hosts, God is the one radiant point. The old problems are dropping into oblivion; new problems demand solution. The intellectual activity of the age is intense; and can any one believe, that, while the intellect is thus stirred to its depths, the heart can remain unstirred? The pulpit may adjourn these questions of the intellect, if it will, and seek to move the heart alone; but a surgeon might as well stop a gushing wound with lint, when a severed artery needs to be tied. If the heart-faith of the age is disturbed, the disturbing cause is quite as much in the intellect as in the will. Many a noble nature is distressed by a secret decay of faith in the reality of religion, caused by the influence of modern thought and science in destroying old beliefs. Appeals to the heart, which are based on these very beliefs, only exasperate the disease, and turn earnest questioning into bitter rejection. In almost every congregation there will be many such. When, out of sluggishness, apathy, policy, or fear, the liberal preacher eschews all discussion of living issues, and confines himself to moral platitudes and soft little sentimentalities, he lets slip his grandest opportunities, and simply runs a machine.

It is of infinitely less moment, both to him and to his hearers, what truth he sees, than what character he shows. It is far easier for a man of moderate ability, but sturdy sincerity, to hold the attention of the most highly cultivated audience, than it is for a man of genius, without moral courage, to hold the attention of a congregation of mechanics or farmers. It is the manner in which the minister approaches or shuns the exciting questions of the day, that in a great measure determines the weight of his word. The people expect outspokenness and candor,—especially those of them who already know the existence of such questions; and they quickly see through the minister who dares not discuss them. The silences of the pulpit are the secret of its lessening power. If frank speech drives away some, timid or politic non-committalism keeps away others. And we venture to believe, that among those thus kept away are many of the ablest and noblest in the community. In the majority of pulpits, the traditional ideas, undermined by advancing knowledge, are still quietly taken for granted, or defended without any appreciation of the real issue, or perpetuated (not honestly) in phraseology signifying one thing to the speaker, and another thing to the hearer. There is too little frank and earnest instruction in the pulpit of any kind. Whatever his opinions on important points, whether in favor of the old or of the new, the preacher owes them an unreserved and unambiguous expression; and his usefulness, especially to the young, will depend much on this absence of reserve and ambiguity.

A young man, for instance, takes up one of our commonest periodicals, and reads Professor Tyndal's essay against "Miracles and Special Providences." If he has been already instructed that religion has nothing to do with miracles, but rests on its own evidence in the spiritual nature of man, no harm ensues; but if he has heard nothing on the subject from the pulpit, and has grown up with the notion that miracles are the great proof of Christianity, it is ten to one that he loses faith in miracles, Christianity, and religion itself, altogether. If, on the other hand, he has heard the question of miracles honestly discussed in its modern aspect, and answered in harmony with the received theologies, he is certainly able to form a more valuable opinion on the subject for himself, than if he had heard nothing of the sort. In any case, instruction does good, and the want of it does harm. The thoughtful and the thoughtless alike are confronted with questions affecting profoundly their deepest faith. A single illustration will suffice. In the paper by Sir John Lubbock, on the "Early Condition of Man," and in the report by Mr. Pengelly, from the Committee on the Exploration of Kent's Cavern, Devonshire,—presented at the annual meeting of the British Association at Dundee, only a few weeks ago,—ideas are advanced and facts established which are utterly subversive of Christianity, as popularly understood; and yet these papers, in full or in abstract, have been published in the newspapers throughout the civilized world. Through countless channels, the same influences are pouring into the minds of the common people. The press teems with books which treat the greatest and gravest questions of religion in wholly new lights; and publishers say that no books sell more rapidly than these. The public mind is fermenting with new ideas, which, entering through the intellect, sink into the heart, and most powerfully move the feelings and the life. Christianity is not today what it was yesterday; nor will it be tomorrow what it is today. The world's innermost faith is shaken by modern thought, and the only hope of peace lies in more thought; the only cure for agitation is more agitation. A spasmodic plunge into sentimentalism, or into the soulless clatter of "work" uninspired by ideas, will in no wise mend matters. The cause of good thinking is, after all, the cause of good living. Religion can no more

dispense with theology, than theology can dispense with religion. Distinct as religion and theology are, and all-important as it is never to lose sight of the distinction, yet it is ruinous to make this distinction a practical separation. They endlessly act and re-act upon each other; a change in one ultimates in a change in the other. The two great and equal human needs of *edification and instruction* are the two pillars upon which the pulpit, as a permanent institution, rests; and, if either of these is shattered, the pulpit falls. In the present state of society, let the liberal pulpit least of all disown its high obligation to instruct the people to come into full sympathy with the grand currents of modern life, and thereby help the world to put a religious interpretation upon the time. If it shall prove recreant to its task, it will yet be supplanted by the lyceum and the free platform. Intelligent men and women have ears for intelligence alone.

Instruction, therefore,—imparted, of course, in no jejune, didactic, perfunctory manner, but rather with the glow of deep and intense conviction,—must be conceded, we think, to be a main function of the pulpit. Quite free from the oracular tone and temper of the dogmatist, the prophet of today will quote no authority for his teachings but his own inward vision, and ask no acceptance of them that rests not ultimately on the inward vision of his listeners. So far forth as instructor, he must be content with setting other minds to work, and giving the best material he has for them to work upon. True instruction is not so much to impart results, as it is to educate the faculties, and train them in right directions. To instill into the minds of his people a profound love and reverence for the truth, to deepen their thirst for it, and to substitute the freedom of candor and courage for the slavery of timid prejudice, is a better fruit of preaching than the most successful propagandism; for, while this may enlighten the mind, that also ennobles the character, and makes possible the sweet grace of charity. It is idle, however, to expect this fruit from any but the boldest and freest preaching. There is no avenue to the heart of this age, except through the gateway of the intellect. The chief reason, we believe, why the preaching of Frederick W. Robertson has made so deep an impression on the world, lies in the fact that, with manly earnestness and courage, he grappled publicly with the problems of his day; not with his heart and conscience alone, but with his brain as well. It is true that he died before working out any real solution of those problems; but because he threw his whole soul into the work of instruction, and poured forth the finest gold of his thought, fused in the best fire of his heart, he has enriched the age with nobler and higher aims. Not a dry and passionless rehearsal of speculative theories, however true in the abstract, but rather the clothing of strong, hard bones of thought in the warm flesh of feeling and imagination and moral earnestness,—such was the instruction that has immortalized the pulpit of Robertson, and such only is the instruction for which we plead.

The great work of religious instruction is not lightly to be assumed. No man is fit for the duties of pulpit instruction whose soul is not aflame with fresh and original inspiration,—who is not convinced in his own heart that he has some deeply needed message for the people. The very idea of instruction implies that the instructor sees truth not seen by the instructed,—else how instruct? Simply to cater for people's anticipations, and week after week to ring the changes on perfectly familiar doctrines, is to be a priestly expounder of the past, not a living prophet of the present. Quite true it is, and shameful as true, that the pulpit, by ceasing to instruct, has too often made the pews cease to expect instruction; and the consequence is, that, when a preacher faithfully and undauntedly proclaims his message, loud is the outcry at his presumption. How incendiary to kindle the fires of thought beneath the roof of the Church! And thus the uninstructed refuse instruction; and punish the pulpit for its long unfaithfulness, by turning it into a tread-mill. Most sure it is, that he who has no living, original word to utter, enters the pulpit only to destroy its usefulness; that he who cannot truly *instruct* his hearers, cannot in any high sense *edify* them. Well-meaning and devout though he be, he is not ahead of his people, and will seek to lead them in vain. The day is fast going by when pious stupidity could be a power in the pulpit. With every year, the demand of the people grows louder for preaching that is intelligent, and bears intelligibly on real issues. It is becoming clearer every day, that the only preacher who can deeply move them is he who has fought the battle of the age in his own soul, and is qualified, by that stern experience, to reveal to others the secret of victory. To him thoughtful and earnest men will listen, whether he cites antique parchments as his authority or not. They crave instruction, new light, on the vital questions of today; and, even though he holds up in the darkness nothing better than the penny-candle of his own honest thought, he is soon the centre of a crowd. Whoever thinks deeply, feels strongly, lives manfully, and speaks boldly, is a preacher anointed of God, whether in or out of the pulpit, and because he gives needed instruction, there will be always many to hear him gladly.

Will an enlightened conscience suffer the preacher to maintain, in his instruction, the ancient Pythagorean distinction of *esoteric* and *exoteric*? Will it suffer him to discriminate between truths as safe and unsafe, proclaiming the one class publicly in the pulpit, and reserving the other as the private luxury of his study? Or does it not imperatively demand a greater faith in the people and in truth, and give him

as his great law of duty the word of the old prophet, "Cry aloud and spare not"?

That is the most important question of practical duty that can meet the preacher; and the way in which he answers it shows unmistakably of what stuff he is made. In it lurks the "temptation in the wilderness," which awaits every minister at the outset of his career. To guide him to a wise and noble answer, there is great need of an "ethics of pulpit instruction,"—of some general moral principle which shall sweep away the cobweb sophistries of the tempter, and free the entangled conscience of the tempted one. Between the preacher and his congregation there exist recognized moral relations; but between the preacher and his own thought there exist moral relations as real, whether recognized or not. It is too commonly taken for granted, that the preacher has no "higher law" than the immediate prosperity of his congregation, the harmony and growth in numbers of his society. But special duty to a society may sometimes conflict with higher and more general duty to truth itself: they cannot always be reconciled. What then? Shall truth be sacrificed to the welfare of an organization, or the organization sacrificed to the cause of truth? How shall we answer the question here raised? Is the preacher morally bound to proclaim his deepest and best thought, or may he innocently suppress it because he fears its effect on the well-being of his parish?

To this, as to all other questions of practical duty, two answers are rendered,—that of Policy and that of Principle. Two preachers, conversing on this matter, summed up the two answers in brief. Said one,—"I am not half so conservative as people think me; but I take mighty good care to tell no lies in the pulpit." "But," replied the other, "are you not also bound to tell the truth in it?" Policy teaches that the obligations of sincerity are fully met, provided the preacher "tells no lies;" its rule is negative. Principle teaches that these obligations are unfulfilled unless he "tells the truth;" its rule is affirmative. Policy holds its peace; Principle bears its witness. Policy buries its talent in the earth; Principle puts out its talent at interest, and makes it two. Policy is non-committal; Principle commits itself. Policy gives every new truth and modern reform the go-by, and dodges all vexed questions, because they stir up strife, disturb quiet slumbers, excite men's minds, interfere with business, derange the clock-work of Church and State, embroil parishes, imperil salaries; Principle fronts vexed questions fairly and squarely, not because it loves contention, but because it knows that every vexed question has got to be settled, and remembers that wise saying,—*"Unfinished issues have no pity for the repose of mankind."* Policy thinks itself acquitted in the court of conscience, if it gets through the Sunday services without actually telling lies; Principle thinks itself under mountains of condemnation, if it forbears to disburden itself of its weightiest truth.

Let us glance for a moment at the practical results of the two kinds of preaching here indicated.

When policy guides the preacher's utterance, at first great outward prosperity often accompanies his ministrations. The church is crowded, perhaps, with contented listeners. There will always be people enough who like to hear their own opinions given back to them in elegant phrase from the lips of their minister. But policy *kills*, first the preacher's enthusiasm, and then the people's interest. The more thoughtful begin to weary of empty rhetoric into which they soon perceive no soul has entered, and turn elsewhere for instruction on questions that move the age. The floods of ignorance are subsiding, the Church is aground on Ararat, and the *exodus* begins. The people will not stop learning because the pulpit stops instructing. Alas for the church deserted by its fresh, young life! It soon ceases to be a power, and becomes a clog. The people today instruct the clergy, not the clergy the people: seldom, until the pews demand it, does the pulpit teach the new lessons of the age. The anti-slavery reform is a striking proof of this. Few preachers indeed threw their influence against the giant sin of slavery, before the people, under God's stern tuition, had first repented of it themselves. It is this backwardness to utter the truth without fear or favor, this politic weighing of the consequences of every word, that so often robs the finest minds of nine-tenths of their power, and robs the community at large of greatly needed intellectual and moral influences.

The preacher's first duty is to humanity, not to his "society,"—to truth itself, not to the creed of his "denomination." If he proves faithless to the higher duty, the worst penalty is wrought in his own soul. The subtle fiend of policy first gags the mouth, and then puts out the eye; first whispers that truth is not safe to be spoken, and then makes it impossible to be seen. Moral relations are ill discerned by an apathetic or perverted conscience. Let the preacher avoid proclaiming a truth because he dreads the ferment it must create, or shrinks from the sacrifices it must involve, and it becomes to him a haunting voice, to which he shuts the ear. He hardens his heart against the unwelcome angel, and tries to persuade himself it is a lying spirit. Perhaps he succeeds,—perhaps he fails: we know not whether success or failure is the greater curse. But, in either case, self-respect rots slowly away, and is replaced by love of ease or the world's applause. Morn after morn, the alarm of opportunity strikes the summons to brave service and fearless speech; but because he turns in his bed, refusing to arise, the warning sound grows daily fainter and fainter, until it fails in any wise to disturb his unfaithful slumbers. A sleeping shepherd and a starving flock, not the less starving because full-

fed with self-complacency,—that is the end of policy in the pulpit.

Not without conflict, however, can the preacher follow principle in his calling. Let him surrender dreams of ease, of popularity, of outward comfort. The mass of men do not live by principle, and little understand those who do. The instructions of a fearless spirit are no food for the world's vanity. To be called higher, implies that we are not high; and who accepts the implication without offence? Only the wisest and the best—whom it least concerns. Truth boldly spoken seldom pleases at the first; yet, in the end, for nothing are men more grateful. He that is before his age, rarely lives to be overtaken by it; but his word will nevertheless find its echo in myriad souls. However bitterly opposed, the true preacher utters his thought "with malice towards none, with charity for all." New ideas, doubtless, ride roughshod over the world's idolatries; new truths plough up the very roots of old associations and old attachments; new inspirations supersede old dispensations, and Dagon falls headlong before the ark of God. Every prophet, like Socrates, must confess himself a gad-fly, stinging an idle age out of its lethargy. Not a sublime comparison, we admit; but the reformer and the prophet wear no aureole, except when seen through the long vista of time. The ship's ropes are soiled with tar, and its sturdy hulk marred with many a bruise; gilding is reserved for the figure-head. If "respectability" looks askance at the toilers who do the great work of humanity, let them toil on with cheerful unconcern; for service is a nobler fate than the conspicuous uselessness of ornament. Little prosperity or popularity awaits him who raises his race to higher levels; and that little is meagre and tardy. He must bear the brunt of opposition, and not be dismayed by seeming failure. Though stigmatized as an innovator, disorganizer, schismatic, he must quietly speak and work for ideas. Disruption of parishes, after all, is not the extinction of religion; neither is dismemberment of denominations the death of the true Church. By fresh solution only can crystals be purified or perfected. Through all contentions, despite all slanders, the preacher true to principle will serenely and lovingly speak his piercing word; and Time, the only vindicator of the ways of God to man, will bear him out. Poverty and neglect, even in these days of "religious liberty," may be his reward from his own generation; but, by the fruits of his unthanked service, mankind will learn at last that faithfulness to high truth is the only practical prudence, discipleship to ideas the only expediency, principle the only policy. To have taught that lesson, is to have lived not in vain.

But the appeal to consequences, in a question of duty, is really evasion of the question. The moral relation of the preacher to the truth he holds, must be otherwise determined. Unless we can find some broad and far-reaching principle from which to derive it, it is idle to talk of the "ethics of pulpit instruction," and we must concede that pulpit instruction has only its "politics."

When the mechanic has discovered the secret of a new machine which will benefit his race, he cannot rest till he has perfected his idea in outward shape, and given his invention to mankind. When the scientist has discovered some hitherto unknown truth in science, he is moved irresistibly to publish it. When the philosopher has conceived a system which he thinks will reduce the tangled elements of human knowledge to unity and order, he is impelled to make it known. When the artist has dreamed a dream of beauty in form or color, he burns to immortalize it in marble or on the canvas, that it may give delight to the eyes of all. When the poet has been thrilled with a heavenly vision, his heart preys upon itself, until he has set his idea to music, and sung it to the charmed world. When the prophet is fired with a great thought, or kindled by a great moral truth, which he knows will make mankind wiser, happier, or better, he can find no peace until he has put his idea into burning words, and poured them into the hearts of his fellow-men.

Shall we call this inward impulse the mere calculation of "self-interest well understood," and account for it by the desire of fame, or profit, or other selfish gain? Away with such suspicious and shallow utilitarianism! In all, let us recognize a deeper, a nobler motive. A lofty, uncalculating conviction of duty, however conjoined with other impulses, lies at the bottom of this instinct to impart; and every great soul feels profoundly its solemn obligation. The mechanic, the scientist, the philosopher, the artist, the poet, the prophet, are all bound by the *universal law of expression*. Whoever, of great gifts or of little gifts, violates this law, and forbears to give what has been given,—whoever keeps to himself what may in any way help or better the world,—falls justly under the general condemnation of mankind. Here is the burden of the parable of the talents. Milton means this, when he speaks of his genius as "that one talent which is death to hide." Jesus also meant this, when he dropped that saying, every whit worthy of him,—*"To this end was I born, and for this cause came I into the world, that I should bear witness to the truth."* Such is always the feeling of the deep seer and faithful sayer, to whom this stands as a divine law—*The God-given power to see truth is God's command to utter it*. Hence the brave old "Thus saith the Lord." He who suffers a great thought to die with him, though tomorrow he be born again in some other soul, robs the world of that which is the world's as much as his. We have no proprietorship in truth; we are but trustees for humanity, custodians for an hour of that which is humanity's for all time. Not to recognize this; not to feel, down to the soul's depths, that the *power of vision contains the duty of*

speech,—is the mark of a base, a miserly, a sordid spirit.

Truth rots on our hands, if hoarded. Like the fabled manna from heaven, it will not keep over night; but must be gathered fresh every morning, and unstintedly used every day. To see and not to tell! To know that the world is stumbling in night, and yet thrust our candle into a dark lantern, that its beams may fall only on our own path! Shall we quench the torch, in dread lest a falling spark set on fire the course of nature? Is the universe, then, so combustible? If the conflagration spreads, if the flame and the smoke fill the skies, let us believe that the world had need to be well burned over—that the stubble and rubbish and rotten brushwood of the autumn needed to be consumed, to make room betimes for the tender herbage of the spring. The hammer of the image-breaker can reach but to idols: there is no ground for fear lest God be put to death. Providence will survive the boldest word. Terror is the worst atheism. Sunk, then, be "policy" and "prudence," in the speaking of conviction! There is no wisdom, but only bleary-eyed folly and weak-kneed cowardice and black-hearted treason, in suppression of testimony. Neither fear nor expediency, neither selfish tenderness for our own ease nor unwise concern for other people's ease, should stifle one word of manly and modest avowal. The world has no bribe big enough to pay for one hour of bought silence.

By entering the witness-stand of the pulpit, the preacher takes oath before the universe to speak "the truth, the whole truth, and nothing but the truth," and must stand most searching cross-examination in the court of the universal conscience. Let his whole testimony of thought and feeling, word and bearing, be a brave and simple witness to the truth; and if his honest witness trips on a stammering tongue, or falters itself out in broken words, let him remember that he testifies before the perfect Linguist that masters all forms of speech, respects the dumb eloquence of faithful purpose, and, quite as well as the smooth periods of the orator, comprehends the inarticulate lisps of the tongue-tied and the voiceless pantomime of the deaf-mute. We are not bound to achieve an absolutely faultless or adequate utterance of our truth; who can achieve that? But we are bound, without fear or favor, to give our best expression of our best thought. Less than that is recreancy to a high trust, treason to truth, disloyalty to God. Policy may count cost and weigh consequences: principle, never.

Is there, then, no middle course between deliberate and complete suppression of testimony, and immediate, full, and frank proclamation of it? Is there no sagacious union of silence and speech, policy and principle? Is there no golden mean, no judicious compromise between them, which shall throw a sop to growling conscience, yet not alarm fear, or rouse opposition?

It is precisely here that the preacher meets temptation in its most insidious form; his spiritual integrity is assailed most dangerously at this very point. Conscience itself is easily beguiled into appearing as "devil's advocate" in this case. It looks so suicidal to draw the fire of prejudice before reason has had time to deploy her forces, it seems so impolitic to make enemies when one wishes to make friends, that it needs a sublime faith in the power of truth to carry one safely over this moral pit-hole. If conscience is hoodwinked by her wily foe, and made to tumble into the snare, it is a reason, not for denunciation, but for pity and deep sadness. Give policy an inch, and it takes an ell; begin to calculate, and the habit grows apace. There is to the preacher no safety from moral deterioration, but unconditional surrender to truth. Moral courage cannot breathe the crass atmosphere of calculation. What is more mournful than to see generous enthusiasm cooling down to the average temperature? The men who have electrified the world are those who have sacredly obeyed their inspirations, and dared to be impolitic. The least compromise of principle with policy always involves, even as a matter of policy itself, a grave miscalculation of results. Grant that immediate evil as well as good follows the blast of every trumpet that gives no uncertain sound; grant that cowards and bounty-jumpers take it as the signal for deserting the ranks; grant that it works partial disorganization in the army, by starting a stampede among bums and camp-followers,—is it not true that the army's morale is enhanced by purification from all but veterans and reliable recruits? A handful of heroes is worth a host of faint-hearts. Whatever ills befall the preacher or his flock, in consequence of bold adhesion to the cause of human progress, be very sure that in the long run, in the final issue of things, the great moral spectacle of incorruptible fidelity to truth infinitely outweighs, in true service to this cause, the petty advantage of apparent and brief prosperity at truth's expense. If such men fail, they make their failure a Thermopylae.

It cannot be overlooked, however, that, even among those preachers who mean on the whole to be faithful to their best insight, two theories of pulpit instruction exist.

One theory is to treat the society like a child, study its average condition, and administer to it only so much truth in one dose as is judged to be safe, reserving more advanced truth for the future: in other words, to break the truth to the people by degrees, and thus gradually "educate them up to it." But the society is *not* a child. It consists of many minds, in many stages of development; and it is impossible to average its intelligence so as to adapt preaching to it. The most striking feature of this theory is the amazing self-complacency it implies. Let the ablest mind in America concentrate all its powers,

and it cannot overshoot the wants, the real wants, of even a village congregation. By all means let the preacher beware of lowering himself to find his audience. His highest thought is none too high for it, if simply put; his deepest thought is none too deep. He shows little policy and less principle, if he hangs his flag at half-mast. What society, furthermore, would ever settle a minister who should plainly tell them that he should only preach so much truth as he thought they could bear? Assuredly not one. If, then, a minister settles over a society with a theory of preaching which he could not venture to state in public, is there no insincerity in his conduct? Yet, on the other hand, what liberal society would refuse to settle a minister who should only demand perfect liberty of utterance for his profoundest convictions? If, after the candidate had boldly showed his colors, he had nevertheless received a hearty "call," such a stipulation would only increase their respect for him. The moment we look at the matter from the congregation's point of view, we see plainly enough that the theory of preaching under consideration is an oil-and-water admixture of principle and policy, in which policy largely predominates. It is a theory which cannot be squared with high-toned sincerity.

The other theory is to treat the society as an assemblage of men and women, who desire the best instruction their minister can give; to study only the *best expression of the best truth in the best spirit*, and preach this unreservedly from the pulpit, leaving all care for consequences to the God of truth. This alone is the theory of unadulterated principle. The preacher has no business to discriminate between "safe" and "unsafe" truth; his business is to preach unflinchingly the truth as he sees it, without asking any questions about its safety. All truth is safe; it is error and sin that are dangerous. The parish is not an infant-school, to be coaxed into learning its A B C. Has it not been the trick of priestcraft, in all ages, to treat the people like children, and spoon out pap into their mouths from the church-porringer? "Liberal Christianity," if truly such, must go and do otherwise. The clergy are not so affluent of truth themselves, that they can feed this American people with crumbs from their own tables. There are more vigorous thinkers today in the pews than in the pulpits, and more outside the church doors than in pulpits and pews together.

We have little patience with the current complaints of the short "supply of ministers." What does more to keep our young graduates of the finest abilities out of the ministry, than the knowledge that in it their abilities are under bonds to keep the peace? The ruinous theory of policy in the pulpit, practised and advocated by the pulpit itself, has made parishes intolerant of instruction; and the last thing they really want is a preacher of genuine independence and first-class powers. But all this indicates an approaching crisis. The fear that religion is going to suffer by the very frankest and boldest speech in the pulpit, grows out of appalling want of faith in religion itself. There is a very deep, wide-spread, and growing discontent with every form of instituted Christianity. The "evangelical" denominations feel the coming storm, and are huddling together like cattle for mutual shelter from the blast. If the Church is indeed a house of cards to be toppled over by the first wind that blows, let that wind blow at once, stiff and strong! The deeply religious soul wants no shelter from such architecture. It demands an open bivouac, out on the broad prairies of unchurched humanity, with the damp turf for bed, and the starry heavens for roof, and its own deep faith for meat, rather than any ecclesiastical couch and bowl of charity soup. This plan of doling out truth from the pulpit in quantities proportioned to imagined wants, leaves hungry and dissatisfied the very best minds in the congregation. What can a minister know of the real wants of his listeners? Their first and last want is the want of a preacher with manhood enough to fling policy to the winds. They have urgent want of all the truth he has to give, and more; and though, perhaps, in ignorance of their own want, they may break out in dissensions among themselves, or turn the preacher adrift for his faithfulness, none the less has he rendered them the highest service in his power. When was a true prophet otherwise received? He may yet live to be welcomed back with contrition and open arms. Such things have been. But he has at least "delivered his own soul."

It is the high privilege of the preacher, above all others, to be a *student* of truth. His coffers, above all others, should be wealthy with golden accumulations. His mind, indeed, should be a mint, converting bullion into specie, and making great ideas the current coin of humanity. Nor should he half perform his work, out of deference to popular nervousness concerning "negations." That distinction of *affirmative* and *negative* has been put to evil use. Affirmation and negation are but the obverse and reverse of the same coin; and either implies the other. Impress upon a thought the stamp of the affirmative alone, and it is worthless as currency,—a nugget but half fit for service. Until it bears the double stamp of affirmative and negative, it is undefined, and useless in the spiritual commerce of society. As the preacher climbs the pulpit stair, his audience silently accost him with somewhat of the rough manners of the highwayman,—*"Your money or your life!"* That stern alternative he cannot escape. To pour out without stint or stinginess the golden treasure he has won, or to yield up his own spiritual life,—between these must he choose. He must confess his sincerest and innermost thought; he must avow with earnestness and simplicity of soul his dearest and mightiest faith, or his spiritual eye shall grow pur-

blind, and the divine fires of enthusiasm expire in the suffocating fumes of expediency. He must pour new life into his audience, or they will unknowingly rob him of his own. Alas for him whose epitaph is written,—“Killed by his congregation!” And well for him who—reviewing his life-long services in the cause of all truth, as Mr. May reviews his life and services in the cause of anti-slavery—can write his own epitaph in these noble words:—“It may be that I recurred to this subject oftener than was necessary; but that were better than not to have been spoken.”

Poetry.

[FOR THE INDEX.]

THANKSGIVING.

For many days we two had met
‘Round hearth and board, yet never knew
How, underneath each laughing face,
There lived a passion sweet and true.

Last night, yet seems it years ago,
So have I lived, my love and I
Sat chatting by the pleasant fire,
While slipped the hours, uncounted, by.

In lightsome jest and ready laugh,
In murmured talk of books and art,
How should we see the fire burn low,
And all the company depart?

Nor did we hear the parlor door
Swing softly, on the last “Good Night,”
But, startled, we looked up and saw
The ominous clock, the dying light.

A sudden tremor filled our hearts,
Our ready voices died away;
In all of earth and life there seemed
Not one befitting word to say.

Beside my own my love’s hand lay,
And I, who ne’er that hand had pressed,
Did watch it silently, with eyes
That kissed and tenderly caressed.

So gazing, I looked up and saw
My love’s eyes reading all my thought,
And felt how madly weak was I
To love—in vain—and hide it not.

We rose as if to say good night—
One instant, faltering, we stood:
“Say not Good Night, unless, dear love,
You’ll make all life’s To-morrows good!”

I know not what low word was breathed;
I saw but two eyes filled with light,
A mouth a-smile with joy—and so
We kissed each other sweet Good Night.

And so, today, November reigns
A summer land from pole to pole;
And, summer-hearted, I can feel
THANKSGIVING singing in my soul.

MILWAUKEE, NOV. 1870.

MIGNONETTE.

The Index.

FEBRUARY 25, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

“TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX”—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the “Fifty Affirmations” and “Modern Principles,” together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them. Here is an excellent means of helping the cause of Free Religion and THE INDEX as an organ of it. Friends of Freedom, send for as many copies as you can use, and do your part in awakening an interest in ideas worthy of American institutions and the higher civilization of the future.

F. E. ABBOT.

INDUCEMENTS.

We would invite the special attention of our friends who cannot afford to give their services gratuitously in getting subscribers for THE INDEX, to the very liberal Cash Premiums offered in our Prospectus for 1871.

Whoever collects \$150.00 for 75 subscriptions, is authorized to retain \$50.00, forwarding \$100.00.

Whoever collects \$100.00 for 50 subscriptions, is authorized to retain \$25.00, forwarding \$75.00; and so on.

Now it cannot be very difficult, in a town of any considerable size, to get twelve subscriptions a day for one week, if the agent uses ordinary business energy. Yet he would be paid about \$8.00 a day—as much as his representative in Congress receives for work not always, we fear, so useful!

“A word to the wise.” Who will canvass for THE INDEX, and at the same time earn as much as the Hon. Mr.—? Send for “Truths for the Times,” and begin at once.

Mrs. H. L. Green, of Syracuse, N. Y., has proved herself not only a warm friend of THE INDEX, but also a lady of great energy and tact, by sending us a club of over fifty names from that city and vicinity. One of Prince & Co.’s four-octave melodeons has been ordered to be sent to her as a premium, according to announcement; and we consider it abundantly earned. Dr. Jasper H. York, of Dover, N. H., (formerly of Boston), has also sent us a club of thirty-five names; Mr. Benjamin Greene, of Adel, Iowa, has sent a club of twenty names; Mr. Seth Hunt, of Northampton, Mass., has sent a club of fourteen names; and many other friends have recently sent clubs of a less number of names. To each and all we would tender our most cordial acknowledgements for their friendly offices, hoping that they will enjoy the paper all the more for having so generously aided it.

It is with pleasure that we call attention to the editorial article of Mr. Hallowell in today’s issue, entitled “Theology.” We shall candidly consider his criticisms; and we thank him for making them. Our readers can hardly judge of their entire justice until they see our lecture in full, which will probably be soon. We believe Mr. Hallowell himself has only seen an imperfect report of it; and his impressions of our meaning are naturally not quite correct.

Mr. Theodore Tilton, as will be seen by his advertisement on our eighth page, announces a new paper, *The Golden Age*. He needs no introduction of ours to the American public. Whoever has read the *Independent*, knows the ability which the editor will bring to his task. Brilliancy, boldness, dash—literary finish, imagination, the utmost catholicity of spirit—it would be strange if these rare qualifications for editorial writing inhered in his former position, and not in the man. Hosts of friends will greet him once more with pleasure, and wish him, as we do, success.

“A brother sends us two new subscribers, of one of whom he says: ‘He has embraced religion within a few weeks, or since the new year came in, spoke in our Sabbath evening prayer-meeting the first time last night, and now subscribes for the *Herald*.’ A first-rate way. Let every new convert begin his new life with this holy help.”

Zion’s Herald understands how to “serve God and Mammon” at the same time. But we hope it is not selfish. Let us go shares,

neighbor. We suggest that half of the new converts begin their new life with the holy help of THE INDEX.

OUR EASTERN TRIP.

Our recent visit to New England was exceedingly pleasant. After lecturing twice in Boston on Feb. 5, in the tasteful hall of the Parker Fraternity and in Horticultural Hall, we went to Dover, N. H., to meet the staunch friends with whom we spent five of the best and happiest years of our life. Wednesday evening, Feb. 8, a little company of about thirty assembled, notwithstanding the severe snow-storm, in the hospitable parlors of Mrs. J. B. Folsom, to unite in a simple, improvised service; after which the first steps were spontaneously taken towards the formation of a Radical Club. Over twenty names were recorded on the spot. There are brave, true hearts in Dover, and we expect to hear good news from them. Sunday morning, Feb. 12, we repeated our Horticultural Hall lecture in Florence, Mass., before what is in some respects the most wisely organized liberal society in the country; and on Tuesday evening, Feb. 14, we again repeated it in Syracuse, N. Y., in the cosy little hall of the Syracuse Radical Club, which has prospered wonderfully thus far. In all these places we met men and women of the finest minds, earnest, hopeful, and bold, thoroughly inspired with the great ideas which are dawning with such infinite promise of the golden age in the consciousness of our times. A new spirit is sweeping through the land, wakening Æolian music in myriad hearts, and breathing the harmonies which are yet to float around the world, making all men one. We have come back to our work refreshed and ten-fold more in earnest than ever before. Courage and hope, friends—the divine in man is surely and steadily outgrowing the brute, and the light of the morning is already gilding the horizon. Let us each stand true to his trust, and count it a glorious privilege to feel the early beams of the truth that shall at last burst forth in full and perfect splendor.

During our late absence, the supply of paper on which THE INDEX is printed was cut off by the burning of the paper-mills which were under contract to furnish it. As a consequence of this disaster, THE INDEX for Feb. 11 was delayed nearly a week. We are very sorry for this, and trust it will never happen again. One pleasant feature of the mischance, however, was the avalanche of letters we received, sending for the missing number, and proving that our subscribers not only take, but read, THE INDEX. We have sent no second copies, since the first ought to have been received long before this. In case any one has not yet received the copy due him, it will be sent on application.

Mr. A. J. Boyer, formerly co-editor of the *Woman’s Advocate* with Mrs. Cole, has issued the first number of a four-page monthly paper at Dayton, Ohio, with the name of *The Nineteenth Century*. It is devoted to “radical reform and the promotion of civil and religious freedom.” If well supported, it promises to become a semi-monthly, and ultimately a weekly. We believe Mr. Boyer to be an earnest and conscientious reformer, who puts his whole soul into his work, writes with raciness, and expresses his thought without fear. Terms, \$1.00 a year.

"CREDO" AND "CREDE."

Mr. Thomas Hughes told me that he had faithfully read the reports of the Radical Club in the New York *National Standard*. "You seem to me to be all a set of popes," he added.

I answered, or should have answered,—“Is not that the thing to be desired? One pope is fatal to free thought, but a million popes guarantee it. As our political institutions abolish monarchy by making every man a monarch, so the Radical Club abolishes popery by making every man his own pope. The ideal of free discussion is that each should issue a bull announcing his own thought, and leaving out the excommunications.”

It is the difference between *credo* and *crede*. Every man should have a *credo* and announce it as frankly as possible. It is simply the present indicative, first person singular, “I believe;” that is all. But when you change the mood to the imperative, and write *crede*, you become a bigot and a despot. This is the original form of our modern word “creed.” Not “I believe,” which is innocent, but “believe thou,” which is intolerable.

It is just this distinction which people find it so hard to see. Mr. Abbot's evangelical critics on the one side, and some of his radical critics on the other, think him inconsistent in objecting to the creed of the Brahmo Somaj, while announcing “Fifty Affirmations” of his own. But the truth is that Mr. Abbot is in this, as he usually is, more clear-headed than his critics. For an individual to announce his opinions is a *credo*; for an organization to be based on opinions is to set up a *crede*, or *creed*. The one is right, the other is dangerous; at any rate they are two wholly different things. *Credo* is the every-man-his-own-pope of the Radical Club and the Free Religious Association; but *crede* culminates in a papacy whose head is Rome, or Princeton, or Andover, or Cambridge.

Of course at every step you take away from *crede*, you introduce variations. An Andover theological student writes to the *Springfield Republican* in dismay, that at the last Free Religious Convention he heard six different definitions of religion! I am encouraged. I did not think there were so many. Those Conventions must be even more interesting and valuable than I had supposed. But he did not mean it as a compliment; only as a censure. What is remarkable is this,—that my Presbyterian friends point out the same fatal divergence and want of solid unity among Congregationalists; and my Episcopalian friends among Presbyterians; while every Roman Catholic friend you have will guarantee your speedy conversion, if you will but read Bossuet's “Variations of Protestantism,” and see whereunto these things tend. The more you hold a man to *crede*, the less he has the trouble of thinking for himself; once teach a man to be satisfied with *credo*, and he will go on thinking for himself while he lives.

Von Humboldt remarks that, in a troop of wild dogs, all look nearly alike, and he contrasts this with the infinite variety of look among civilized and educated dogs. It is the same with men, he says; among savages there is a face of the tribe; among civilized men there is a face for every individual. Fancy a New Zealander's dismay when he first looks round among such a crowd, in Boston perhaps, where every man has his own face. “It is frightful,” he says; “I went into yonder

hall to see the American face, and behold, I saw as many as six different faces! Let me return to New Zealand immediately!”

There is no such thing as combining the advance of knowledge with the monotony of ignorance. In the conquering German army there is at least an opinion *per* man; nay, it used to be said that, wherever there were two Germans, there were at least three different opinions. But, on the other hand, in the whole rural population of France, there seems to be but one opinion, that of the priest. It is the victory of variety over monotony, of *credo* over *crede*.

T. W. H.

THEOLOGY.

The Free Religious Association was organized “to promote the interests of pure religion, to encourage the scientific study of theology, and to increase fellowship in the spirit.” At the outset some members objected to the second of these three propositions. My objections were based, first, upon the belief that a truly scientific study of theology is impossible; and, secondly, that theology is at best but indirectly connected with religion; the study of it as an essential element of religion promotes the interests of sectarianism, and encourages bitterness of spirit rather than fellowship in the spirit.

The Society has been in existence for several years, and some of us now ask,—What advance have our would-be scientists made in the prosecution of their work? We have heard most of the speeches made upon our platform, and have read such as we have not heard. We have listened at the Radical Club and have read *The Radical*. We have studied the pamphlets published by our Association, and sat at the feet of our wise men and women in Horticultural Hall. THE INDEX, of course, has been one of our Penates, and we have noted, with profound admiration, Mr. Towne's efforts in his *Examiner* to promote brotherly love and spiritual fellowship. During four long years, we skeptics, keeping our minds open to conviction, have watched the scientists, hoping to catch a glimpse of that Deity yet to be constructed by scientific methods. For one, I am obliged to say our friends have failed. We have been treated to plenty of theology, and philosophical statements have not been wanting, but no approach to a scientific statement has been made.

In saying this I do not forget Mr. Abbot's recent discourse in Boston. On the contrary, and in view of his eminent position in the ranks of our scientific theologians, I have read this lecture with considerable care and with some expectation, but find in it only fresh evidence that it is necessary to divorce religion from theology in order to promote the interests of a free and pure religion.

Let us notice briefly a few leading points of this case.

It is in part an attempt to indicate the relation science bears to theology, and we are justified (are we not?) in expecting to find the announcement that a development of “fellowship in the spirit” is to be one result of an application of science to our study of theology. In place of this, however, we are startled by a declaration of war, and are summoned to enlist on one side or the other in the “Civil War in Free Religion.” The essayist defined the issue and proceeds, as theological controversialists usually do, to abuse his opponents. They have “not unlearned the

orthodox habit . . . of looking down superciliously on those who think differently from them.” They deal in “empty affirmations” and in listening to them “the world's heart grows sick with hope deferred.”

Now what is the *casus belli*?

Mr. Abbot says that some of us dogmatize about the existence of God; we take it for granted; we belong to the intuitional school, and plant ourselves upon the theory that the revelation of God in the soul is a part of the universal spiritual outfit of every human being. He declares war against this gross superstition, and calls upon us to hold the question of the existence of God an open one until science shall have answered it. Her present attitude towards God is one of “pure indifference;” she is busy (as she should be, I think) with mundane problems, but when she gets ready she will give a final answer to our anxious, earnest questions about God. In the meantime we must wait. It is a hard thing, he thinks, to be “thrown back upon ourselves”; but we must make the best of it. Poor consolation, is it not, for the “world's heart?” It must grow sick again with hope deferred.

How will it do, Mr. Abbot; if we hold on to the idea of God, since we possess it, or rather it possesses us, until science teaches us a higher thought? Need we go to war because we differ about the process by which we have come to believe in God, and must we forego our belief because we cannot agree as to the process?

Curiously enough, Mr. Abbot rejects for himself the advice offered to others. He believes in God already, and what is still more strange, he forecloses the question by assuring us that, after all, science will confirm the “empty affirmations” he is now so ready to despise. He expresses the opinion, indeed he is “convinced, that the final answer of science will but deepen, fortify and exalt our human faith in God as intelligent, self-conscious Being.” What convinced him, and what does he mean by faith? Has he arrived at this conclusion by any scientific procedure? Do we find a scientific statement demonstrating the existence of God, in the “Affirmations” or the “Modern Principles?” It is somewhat singular that, relying solely upon science to answer the grave question, he should tell us that science has not answered it, has thus far been indifferent to it, and in the same essay assure us that *he* is already convinced. Until he furnishes us with the reason for the faith which is in him, we shall surmise that he came by it in pretty much the same manner as the rest of us; and we have good grounds for this surmise. Notwithstanding his war upon what he sometimes calls intuitionalism and at other times revelation, he has already given in his adherence to it. In his fine essay on the “Essence of Religion,” he informs us that “the strong, secret, purifying impulse to seek ideal excellence is, in my own thought, the natural revelation of God within the soul.” He attempts to qualify this by saying, “but the *fact* is one thing and my intellectual *theory* of it is quite another.” This qualification is of no importance. He may have an intellectual theory concerning the impulse, but when he ascribes it to revelation he admits the whole question. The revelation, he says, is natural, and it is therefore antecedent to the intellectual theory. Suppose the “impulse to seek ideal excellence” is denied altogether. He believes it is a nat-

ural revelation. What, then, must his answer be? Will he not maintain that every one making the denial has the "higher reason in an undeveloped state?"

For one, I am not willing to accept Mr. Abbot's declaration of war. I do not believe any of us have been "supercilious in manner;" and, if we except *The Examiner*, the essays and speeches of our members have been generally characterized by a catholicity of spirit very creditable to them and to the Society. The cause of the war is insufficient, unless we wish to fall back into the ruts of sectarianism. The Christian church employs itself busily in quarrelling about God, and is no nearer a settlement of the question today than it was when Athanasius and Arius discussed it. They promoted a warfare no more fruitless and profitless than the one to which we are now invited.

Let us have scientific investigations of all questions appertaining to science, and, if some of us think theology is one of them, if we still cling to the hope that through science finite man will ultimately be able to comprehend the Infinite, let us proceed with our work in the spirit of truth and fellowship, allowing the sects to monopolize the spirit of controversy and war.

R. P. H.

"GOETHE'S CONVERSATIONS WITH MUELLER," edited by C. A. H. Burkhardt, have only recently been published in Germany, although Mueller has been dead twenty years. It has been impossible to give his literary remains to the world before on account of the decease of one after another of his literary executors before completing the work. The book has been looked for expectantly by all who knew of Mueller's relations with Goethe, and his character for ability and integrity. Chapters are now being published in *The Radical*, translated for that magazine by C. C. Shackford, whose translations of Auerbach's works have been received with great favor and commendation. The complete work will be published in book form early in the spring.

MODERN SKEPTICISM.—We believe that a great change is preparing in religious opinion, of which these and many of our best men know almost nothing. To those who are thrown into the currents of life, it is evident that men's minds are in unusual working, and that the very foundations of religious belief are rotten and shaking. Among all the earnest-minded young men who are at this moment leading in thought and action in America, we venture to say that four-fifths are skeptical even of the great historical facts of Christianity.

What is held as Christian doctrine by the churches, is not even considered by them. And furthermore, there is among them a general ill-concealed distrust of the clerical body as a class, and an utter disgust with the aspect of modern Christianity and of church worship. This skepticism is not flippant; little is said about it. It is not a peculiarity alone of the radicals and fanatics; many of them are calm and of even balance of mind, and belong to no class of ultraists. It is not worldly and selfish. The doubters lead in the bravest and most self-denying enterprises of the day. It is not an unbelief to be laughed at, or hunted down. It is calm, abiding, earnest, sorrowful.

Not much is known of it above; but it underlies now all the strongest external movements. There are, however, glimpses of it. You see it in the daily diminishing influence of the pulpit, and the increasing influence of the press; in the lessening number of strong and original minds who take hold of theology, and the tone of the men who are leading American thought. It speaks in those strange longings for new revelations, and in the occasional denunciation of the old.—*Independent*.

A Glasgow merchant, on his death-bed, sent for a Free Church clergyman. Having some fears regarding his future prospect, he asked the reverend gentleman: "Do you think if I were to leave £10,000 to the Free Kirk that my soul would be saved?" "Well," answered the cautious minister, "I couldn't just promise you that, but I think it's an experiment well worth trying."

A little boy once said to his aunt: "Aunt, I should think that Satan must be an awful trouble to God." "He must be trouble enough; indeed, I should think so," she answered. "I don't see how he came to turn out so, when there was no devil to put him up to it," said the boy.

"Lovers of Fruits and flowers and home adornments should read advertisement headed 'FRUIT RECORDER AND COTTAGE GARDENER,' in this number."

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

PROGRESS ETERNAL.

We learn of Heaven as of a land
Where care and sorrow cease,
A land of perfect, holy rest,
Where souls may be at peace.

A land from toil and labor free,
Where grief may never come,
Where aching hearts are comforted,
And sorrow finds a home.

A home we can not reach until
We leave this earthly sphere:
A happiness we may not find
Around, about us here.

Is this the highest, grandest hope
A noble soul can feel,
While striving for the perfect right
With steadfast love and zeal?

Or is there yet a higher aim
We may aspire unto,
A ceaseless, endless work for us
When this short life is through?

For is it not a truer bliss
To feel we're moving on,—
That we shall never cease to grow,—
The victory ne'er quite won?

For what were rest without that toil
Which makes our rest so dear?
And what were joy, if all were joy,
If sorrow ne'er came near?

Then let us not despise this life,
And only wish it done;
But think of it as truly part
Of our eternal one.

Then may we find our heaven here,
Nor need to wait one hour;
'Tis ready for our times of joy,
And when the storm-clouds lower.

Nor can this thought one moment dim
The joy that it will prove,
To meet those loving ones again
Whom God has called above.

LIBERALISM AND FANATICISM.

CROMWELL, IND., Dec. 22, 1870.

FRIEND ABBOT,—With anxious longing I wait for each weekly mail that brings to me *THE INDEX*, for it is the greatest consolation to me to know that there are so many hearts in this broad land that beat in unison with my own. For eighteen years I have been a Liberalist, and fate has always cast my lot in Christian society exclusively, by which I have not been canonized for my faith, I can assure you, but am treated by them as a dog or an outcast. And having been an invalid for the last two years, I have received a very small amount of sympathy in my suffering at their hands.

But God preserve *THE INDEX*! It is joy and gladness for me to know that men dare think, and dare to write their thoughts regardless of Christianity.

When a man's mind is open enough or developed enough to see and to feel that mankind are one universal, common brotherhood; that the destiny of one man is the destiny of the race; that each is destined to live; and to live but to learn; and that in knowledge alone are we happy; then, like the opening bud, as it were, swelling and bursting with thought, shelling off the husks of bigotry and superstition, does the human mind open out into bloom and fragrance, the immortal flower of reason.

He cries not then to his brother—"thou fool!" nor, as he passes, does he seem to say—"I am holier than thou."

Yet there are darkened minds whose only bliss lies in the thought that 'tis not they who are to suffer. There are those in this world who profess the Christian religion and by their construction of it would heartlessly and hopelessly doom father, mother, and even their own offspring, to eternal woe; while their "theological hatred" of all those who disbelieve such infernal doctrines, knows no bounds.

Should one come among them endeavoring to teach higher and holier thoughts of God, and more ennobling views of man, or hinting that heaven is a condition open to all men alike, all orthodox Christendom is alive in a moment, and a madness equal to frenzy seizes hold upon them.

The itinerant minister denounces him from the pulpit. The school director is beset to know if it is proper to allow him to talk to the people in the school-house. Yes, even the postmaster thinks that such "fandangoes" should not be tolerated there, for "his teachings would lead the children astray;" while one poor pious soul meekly suggests that "these infidel preachers are a disgrace to any good, moral community, and should be egged out of town."

Will this people ever learn a lesson of charity and forgiveness? Let them go to the heathen, whom they seek to "convert," or hearken to the voice of Confucius, saying,—“The superior man is one who

entertains an equal feeling of benevolence toward all men, and has no egotism or partiality. The vulgar man is he who has none but sentiments of egotism, without any benevolent disposition toward all men in general.” Again,—“He who is conscientious, and who feels toward others the same sentiments he has for himself, is not far from the truth.”

How well the "darkness of paganism" compares with the "light of Christianity!" Yet these babes in Christ betray their need of some nursery tale to frighten them, as it were, into obedience to law and order; for they boldly avow that, if they believed there were no hell in the other world, they should consider themselves under no restriction against criminality in this. Thus you perceive they could do as well without a Savior as without a devil. And notice with what fear and trembling they approach the altar of brotherly love! If they hear the voice of the world's Savior—"Behold I stand at the door and knock,"—instead of throwing the door open wide to admit him at once, they peep out of some chink to assure themselves that the Devil is not there, too. Are they not really afraid to trust themselves to be alone with principle and alone with God?

I feel thankful to have lived long enough to see this doctrine of endless misery fading away like an old garment that has been worn threadbare and will soon be cast aside with other relics of the past.

A prominent writer says upon this subject:—

"If there existed the least possibility that any one of the human family should be miserable hereafter—that children should in any possible event go into everlasting punishment,—then I should recommend the Shaker system to all. Abolish all marriages; love no more; bring no more children into existence; smile no more; hang the heavens in mourning; blot out the twinkling stars, and be ye miserable, even as your fathers and your mothers, your sons and daughters, may be miserable in the world to come. You who feel this doctrine as truth should be consistent forever with it.

And when nature shows her circling gems, her mountains, rivers and landscapes of wild and wondrous beauty; when she lets you hear her vocal valleys and the music of the curling wave which breaks against the shore; then, if you believe in future misery, close your eyes and deafen your ears, because these joyous truths, these evangels of existence, these beautiful sights and sounds, must only agitate your soul, excite useless hopes, and enhance the misery of life. Before all, death would show his hideous front, eternal misery clank his chains, while the deafening discord of his sighs would make the angels weep, and drive all music, all joy, all heaven, from this beautiful universe."

Please accept my heartfelt wishes for your success in the cause of humanity.

Yours fraternally,

N. E. DOANE.

CREDO.

1. THERE IS ONE GOD.

There can be but one supreme being; for, if we imagine two or more Gods, then are they not supreme, but must necessarily limit each other. If they do not agree in their opinions, then must one decide against the other, and the second is not supreme.

If, however, it be said that to infinite wisdom no mistake could happen, and there could be no possible difference of opinion, then a second person in the Godhead would be unnecessary and contrary to the economy of Nature, as well as the dictates of reason.

Moreover, God being pure spirit, two or more persons of the same knowledge and other general attributes cannot preserve their separate identity and must be merged into one.

2. THERE MAY BE INFERIOR SPIRITS.

All men are imbued with the Divine spirit to a greater or less degree. This is implied in the general belief of the origin, characteristics, and ultimate destiny of the soul. The disengaged spirits must either have a separate existence, or be merged into one, as the Brahmins believe. But here there is room for individuality, and it is quite uniformly held that they have a separate existence.

3. SPIRITS MAY DIFFER IN DEGREES OF EXCELLENCE AND GLORY.

Admitting the immortality of the soul, are all or a part of its faculties to be perpetuated? Evidently only a part, since, as the body is useless, such faculties of the mind as pertain to the gratification of animal appetites are also useless. We shall probably retain perception, imagination, reason, memory, etc. These must be immortal, if the mind is immortal; for take them away from it, and what is there left? Now these faculties are constantly changing. The mind preserves its conscious identity, but at no two periods is exactly the same. In a year such changes may take place in a person's mind, that it will be vastly different from its former state. Their faculties and their peculiar development form character. Take them away, and no character or individuality is left. These souls must enter the future state in an endless variety of culture and power. This idea gives an incentive to exertion, since we shall retain our hard-earned knowledge, forming as it does an inseparable part of the mind. Is it possible that a mind like Newton's, which has been engaged for a lifetime in eager searchings for a few truths which (he says) are only as a few pebbles compared to the great ocean in whose depths lie treasures unknown—is it possible that he would not revel in the midst of evidences of infinite wisdom, love, and power, more than he of the sluggish brain could ever imagine, even if illuminated according to the popular but groundless belief? We may reasonably suppose that in Heaven there are different degrees of felicity, and that the reward of devotion to intellectual culture and fidelity to moral principles will be found in an increased degree of innate happiness.

4. ALL MEN MAY BE SAVED.

Objection has been urged against universal salvation, that the righteous and wicked would receive

the same reward, *etc.* But this idea springs from the erroneous theory of equality in the future state. The first proof that there is an infinite diversity of happiness in Heaven is from analogy. The dull boor plods to and from his daily toil with little or no admiration of beautiful scenes of nature surrounding him; the educated lover of nature sees much to admire; the artistic eye observes beauty of grouping, light and shade, detecting those innumerable little things which go to make a landscape. To the combined artistic and poetic mind, which

"Sees forms appear and disappear,"

a new charm is added, and his enjoyment is more full and complete than the other's. Of one it has been said—

"A primrose at the water's brim
A yellow primrose was to him,
And it was nothing more."

Is it nothing more to one who understands the harmony and delicacy of its structure and colors, and the beautiful associations clinging about the modest flower? It may be said that persons capable of the greatest pleasure are more sensitive to pain, and thus nature equalizes her burdens on us all. If this were true here, yet it would have no force as applying to the future state, for then most causes of sorrow are removed. Now can we not conceive that such differences may exist in the future state?

If such differences do not exist, there can be no recognition of friends.

We recognize our friends by means of their features, voice, manner, *etc.* We esteem them for certain peculiar qualities of mind and heart. Now few will contend that our present bodies will be raised. It must be a perfect body, an ideal body, *perhaps* similar to our own in general outline, but without weakness, deformity, or liability to decay. A little consideration will suffice to convince any candid mind that the transformation must be so great as to prevent identification by means of the body.

Now, unless the *spirits* differ, and in the same characteristic features which originally pertained to them, what room is there for identification or even identity?

"What idea, then, have you of Heaven?" you will ask. I object to the cold, cheerless, joyless "Heaven" of dogmatic theology, and perhaps Hades would be the more appropriate term for my conception.

To the enlightened it is a place of almost supreme happiness; and if it be said that the wicked enjoy the same happiness, then the answer will be, that they are incapable of it. A belief in physical torture, as punishment, in the future state, is now happily superseded by the more rational belief that the torment will consist in remorse and endless longing for the happiness beyond their capacity. According to the most liberal construction of orthodoxy, at least nine-tenths of the human race will be condemned to eternal punishment. The devil has defeated God's purpose, and "to the victor belong the spoils."

I, for one, dare not accuse God of such malignant cruelty, such wholesale slaughter and diabolical vengeance upon the creatures he has called into being.

Purgatory, probation, or any name applied to that state of purification and development necessary to the full enjoyment of Heaven, does not necessitate a separate place with distinct bounds. A "prison-house" is by no means indispensable.

Here, then, is a vast multitude, many of whom have hitherto lived almost altogether in the exercise of the lower faculties, gratifying pride, appetite and lust. Now, then, animal nature is removed, and with it their occupation is gone; for their moral natures are sunken, their mental faculties weak. Now what would be the effect upon such a person under the restraining and educating influences of good society in which he might be obliged to move?

1. He would feel a sense of inferiority on account of his ignorance.

2. He would be spurred to undertake improvement.

3. He would keenly regret his misspent time, his unthankfulness to God for numberless blessings, his lost opportunities for doing good, his evil influence upon others, remembrances which would be neither transient nor agreeable.

Finally, he would go on improving, never losing a sense of regret for lost opportunities; but increasing wisdom would yield unto him increasing happiness. Thus he would receive his punishment and his reward.

ANN ARBOR, Jan. 23, 1871.

"LAW."

THE IRRESPONSIBILITY OF MAN.

MALINE, N. Y., Dec. 26, 1870.

EDITOR OF THE INDEX:—

Dear Sir,—The question discussed lately by yourself and Mr. Crane, is about the only question I have given much thought to for the last thirty years. I was taught when a boy that Adam's fall brought a curse upon the whole animal creation, as well upon those who were not accountable as upon those who were. But I could not be reconciled to such a doctrine; for before I was out of my boyhood, I saw a perfect, unchangeable, unalterable, and infinite law, governing the entire universe without any deviations or exceptions. Therefore I could not help departing from the road in which I was trained to go.

All the different and multitudinous creeds and rituals looked so inconsistent that I gave them little heed; for they have been so perforated by philosophy, reason, and common sense, they can be seen through as plainly as through a sieve. But to the

question, for all others sink comparatively into nothing; and you will allow me to state it in my own way. Why is the way of the transgressor hard, when we cannot help transgressing? Now we all admit that "the way of transgressors is hard;" but it is harder *not* to transgress, for we can live and transgress, and we cannot live and not transgress, unless we can be perfect, which is a state no one claims for himself, much less for his neighbor. We are punished only for our own individual good and benefit, and it makes little or no difference whether we are accountable, blamable, guilty or not, for the *All-Wise One*, who is the only one that moves on this great chess-board of creation, always moves right. He always hews to the mark, not caring which way the chips may fly. All things to us are relative. We stand on the mean between extremes, at all times and under all circumstances. No cost, no worth; one talent as good as ten. If not, the Maker is accountable, and not that which is made. What we want, and what we do not want, are equal. Or, in other words, we want just as much as we do not want. We should be as thankful for woes as for blessings; as thankful for thirst as for water; as thankful for hunger as for food; as thankful for storms as for sunshine. One is the legitimate consequence of the other. Each by the other is begotten. One is dead without the other. Perhaps no person on this "footstool" has a freer religion than myself. I want it as free as God is free. My party or creed does not exclude angels or reptiles.

If we can read God direct, why should we waste time trying to read that which is second-hand and void of reason and common sense? There is nothing right but truth. There is nothing wrong but ignorance. When we cast up our accounts, the debt or credit is carried forward; but the books of the Infinite balance. If we are free to strike the chords which are interwoven through all creation by the God of Nature, we shall produce a sound that will vibrate in one harmonious melody to all eternity. Let him write who writes one perfect and unbroken law, and let these mortal hands keep still.

Yours, freely,

GEO. H. STEVENS.

THE DUTY OF FREE UTTERANCE.

[From Spencer's "First Principles," p. 123.]

"Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him duly realize the fact that opinion is the agency through which character adapts external arrangements to itself—that his opinion rightly forms part of this agency—is a unit of force, constituting with other such units the general power which works out social changes; and he will perceive that he may properly give full utterance to his innermost conviction, leaving it to produce what effect it may. It is not for nothing that he has in him those sympathies with some principles and repugnance to others. He with all his capacities and aspirations and beliefs is not an accident, but a product of the time. He must remember that while he is a descendant of the past, he is a parent of the future; and that his thoughts are as children born to him, which he may not carelessly let die. He, like every other man, may properly consider himself as one of the myriad agencies through whom works the Unknown Cause; and when the Unknown Cause produces in him a certain belief, he is thereby authorized to profess and act out that belief. The highest truth he sees he will fearlessly utter, knowing that, let what may come of it, he is thus playing his right part in the world."

ANTEDILUVIAN CONSCIENCE.

[The following note, printed in the Northampton (Mass.) *Free Press*, is sent by a friend. A more temperate criticism of a more foolish scruple it would be hard to find.]

MR. EDITOR:—It was stated a few weeks since in the *Free Press* that a man living in a neighboring village refused, on account of conscientious scruples, to sell brooms to the Free Congregational Society of Florence. Now this man's fidelity to his conscience is to be commended, and no persons would treat it with more respect than the members of the Florence Society. The only thing in the matter that they regret is that this honest man has been misinformed, either through ignorance or design, as to the character of the Free Congregational Society. The aim of the organization is to "Prove all things, and hold fast that which is good." It does not condemn a man before it hears him. It does not believe that Truth is so weak as to be unable to grapple with Error. It believes in fair play in religion as well as in other matters. Believing that there is something yet to be learned, it is unwilling to admit that all knowledge can be stated in a creed, or that we have exhausted the Infinite. What is there in these positions to which any good man ought to object? To me, it seems the course of the Florence Society is the only wise and consistent one for all who wish to know and follow the truth.

S. H.

A WARNING.—"It is true that if philosophers have suffered, their cause has been amply avenged. Extinguished theologians lie about the cradle of every science, as the strangled snakes beside that of Hercules."—*Prof. Huxley.*

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OF THE

Free Religious Association.

The Report, in pamphlet form, of the ANNUAL MEETING of the FREE RELIGIOUS ASSOCIATION for 1870, can be obtained by applying to the Secretary, W. J. POTTER, NEW BEDFORD, MASS. It contains addresses by O. B. FROTHINGHAM, on "The Idea of the Free Religious Association;" DAVID A. WASSON, on "The Nature of Religion;" MRS. E. D. CHENEY, on "Religion as a Social Force;" F. E. ABBOT, on "The Future of Religious Organization as affected by the Spirit of the Age;" S. JOHNSON, on "The Natural Sympathy of Religions;" RABBI WISE, on "The Universal Elements in Judaism;" COL. T. W. HIGGINSON, on "Mohammedanism;" WM. H. CHANING, on "The Religions of China;" W. J. POTTER, on "The Religions of India;" and an abstract of a discussion on the "Relation of Religion to the Public School System of the United States." This Report is specially representative of the principles of the Association. Price 50 cents. In packages of five or more 31 cents each. Also CRANKING'S Address on "THE RELIGIONS OF CHINA," (a careful and instructive essay, of particular interest at this time to Americans) in a separate pamphlet for 20 cents. The ANNUAL REPORT for 1868 and 1869 (at 40 and 50 cents respectively), Rev. Samuel Johnson's essay on "THE WORSHIP OF JESUS" (50 cents), and an essay on "REASON AND REVELATION," by W. J. POTTER (10 cents), all published through the Association, can also be obtained by applying to the Secretary. The Report for 1868 contains a letter from the celebrated Hindu Theist, KESUB CHUNDER SEN, on the "Origin and Aims of the Brahmo Samaj," also an address by WENDELL PHILLIPS, on "Religion and Social Science;" a letter from M. D. CONWAY, on "Religious Movements in England," and speeches by JAS. FREEMAN CLARKE, ROBERT COLLYER, CHAS. H. MALCOM, JOHN WEISS, and others. The Report for 1869 has addresses by RALPH WALDO EMERSON, D. A. WASSON, JULIA WARD HOWE, C. A. BARTOL, PROF. DENTON, HORACE SEEVER, LUCY STONE, and others.

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THE INDEX PROSPECTUS FOR 1871.

THE INDEX was established in November, 1869, and has just closed its first yearly volume.

We deem it proper, therefore, to submit the following PROSPECTUS of Volume II for 1871, and ask the friends of the cause it represents to make active efforts to increase its circulation and usefulness. There is quite a large number of persons in almost every community, both in the church and out of it, who would subscribe for such a paper, if the matter was properly presented to them, and especially if they were urged a little to do so by a neighbor. We cannot afford to send out travelling agents, nor would they succeed so well in getting names as persons of local influence. We therefore have determined to use the funds it would cost to get our paper before the people, in another way, namely, in the purchase of articles of value to be given as premiums to those who make up lists of subscribers; thus presenting to the friends of free thought and pure religion the double motive of doing good and getting paid for it.

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The Index.

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The Index,

A WEEKLY PAPER DEVOTED TO

FREE RELIGION,

PUBLISHED BY

THE INDEX ASSOCIATION, at TOLEDO, OHIO.

TWO DOLLARS A YEAR.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.
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CHRISTIANITY VERSUS FREE RELIGION.

[A Sermon by Rev. Dr. Powers, of St. John's Church, Chicago, preached February 13, 1870, and reprinted from the *Chicago Tribune* of next day.]

The subject of "Christianity vs. Free Religion" was discussed on last evening by Rev. Dr. Powers. His church (St. John's, Union Park) was densely packed on the occasion, many persons going over from the other divisions of the city to hear him. Taking for his text the words found in 1st Corinthians, 1, 24,—*"Christ the power of God and the wisdom of God,"*—he said:—

One characteristic of the religious aspect of the age is an increasing interest in the study of the historic Christ, and a more general and, I think, better appreciation of his gospel in its practical bearings on the everyday life of man. While the influence of science has caused some fluctuations in the drift of religious thought, and excited a lively spirit of inquiry, Christianity as a divine gift, an element of renewing and conserving power suited to accomplish for humanity the highest good, has received no permanent shock, but has multiplied its beneficent agencies, and disclosed a wider horizon of blessed promise for the race.

As in every age it has had its opponents, whose assaults vary with the intellectual phenomena of the times, so now there are those who, professedly with pure motives, deny its claims. What is a little singular, some of the most accomplished advocates of the free religion which they propose to substitute for the gospel were once, in a certain sense, believers in Jesus. The doctrines enunciated by this class of thinkers through the press and from the platform are doubtless influential over many minds and insidiously affect, to some extent, the religious views of many who are not prepared to repudiate the Christian faith.

Mere controversialism within the church is to me simply repulsive. Still I cannot let such bold and arrogant assertions respecting Christianity as are made by some of the free religionists go unchallenged. Within the limits of a single discourse I can hope only to present a mere outline of some of the questions that I deem worthy of your consideration. Mr. Francis E. Abbot, formerly a Unitarian minister in New England, and now preaching to a society of Theists in Toledo, Ohio, where he also edits a weekly paper to advance his views, sums up the system of free religion in contrast with Christianity very succinctly, in three paragraphs, which, as presenting the subject as now held by the most advanced apostles of his school, afford a convenient text for study and examination.

The first point is as follows,—*"The essential spirit of Christianity is that of self-humiliation at the feet of Jesus and passionate devotion to his person. The essential spirit of free religion is that of self-respect and self-devotion to great ideas. Christianity is pro-*

trate on its face. Free Religion is erect on its feet." Here are two affirmations. Let us extract from them the truth.

Man, as his history abundantly shows, is assimilated in character to the being whom he worships. The hateful attributes of the heathen deities were copied in the persons of their devotees. Where the gods were believed to be lustful, blood-thirsty, fickle, arbitrary, and revengeful, the people took their spirit and imitated their example. On the same principle Christianity will be shaped and inspired by him who is its source. The gospel teaches that Christ is the representative of spiritual perfection; the revealer of God; the soul of all that is morally lovely, true, and glorious in the universe. He typifies the highest virtues. He illustrates the crown of manhood. He shows the very flower of the sublimest sacrifice. He attests for man a supreme and ineffable love. In him is the fulness of the Godhead. Now I agree that the "essential spirit of Christianity is self-humiliation at his feet—a passionate devotion to his person." But what is the fruit of this? Is it spiritual bondage? Is it the abrogation of self-respect, moral responsibility, a wholesome self-reliance? Is it enervating to the highest manliness? Is it narrowing to the largest sympathies, or in any way degrading to the nature which, in its ruins, shows such wonderful possibilities of spiritual growth and power? On the contrary, so mighty, so supreme in inspiration is this person of Jesus, that "self-humiliation at his feet" is the very means to the truest and most joyous exaltation. Out of this passionate devotion to him grow the most heroic will, the most dauntless intrepidity, the largest expansion of the affectional nature, the highest and most harmonious activities of the liberated and purified soul. This is one of the enigmas of Christianity; obscure to the uninitiated, but experimentally known to the true believer. Indeed all human experience corroborates such a result. He who in the presence of one whose nature is rich and pure and noble feels his own meanness and unworthiness is on the road to a better life. There is moral strength in contact with what is great and good. He that humbleth himself shall be exalted, is one of the most practical principles of the gospel. It is when struck with reverence at illustrious virtues above us, when awed and humbled by the splendor that flashes out of wonderful purity, and sacrifice, and love, that we are brought to a state of preparation to receive the influences of a higher life, to grasp truth lovingly, to rise up to manly work, to do, and dare, and suffer in the assurance of securing a lasting good. It is a fact of ordinary observation that the holy charm of a true and noble woman before whom a man bows himself, begets in him that self-respect, that high tone of feeling, that largeness of purpose and sympathy that were unknown before his passionate devotion brought a sense of reverence and humiliation. So, on a proportionally higher plane and scale, is humanity affected by self-humiliation at the feet of Jesus. Devotion to his person in this spirit incites to the practice of his virtues, inspires a consciousness of the exalted uses, intentions, and possibilities of being, furnishes the highest motives to conduct, reaches the springs of sincerest feeling, and begets a glorious liberty foreign to the spirit of self-confidence and pride.

But this will appear more clearly as we note the assertion that "the essential spirit of free religion is that of self-respect and free devotion to great ideas." The great moral and spiritual ideas which are crystallized in human lives, and which are the inspiration and strength of all righteous effort and noble character, were disclosed by whom, and when? A few, fragmentary and mixed with error, are scattered through the Vedas and the works of Confucius, Buddha, Zoroaster, and the Greek and Roman sages; many more, valuable and divine, but preliminary to a fuller dispensation, are revealed in the Hebrew Scriptures; but all of practical utility are set forth, clear, sharp-cut, coherent, and majestic in their fullness and scope and relations by Jesus Christ. Look elsewhere for the great ideas of brotherhood, an exact and infinite justice united with supreme mercy, the divine fatherhood whose perfect sympathy embraces the degraded, and ignorant, and wretched,—the ideas that lie at the basis of our family life, our social order, our humane institutions and liberal government, ideas that make men true, valiant, generous, pure, magnanimous, self-contained, and you will find their fountain in the gospel. They are embodied, illustrated, and made vital and commanding in Christ. Practically, ideas of righteousness, justice, love, sacrifice, have no existence in mere abstractions. They must be embodied in a person or they fail to excite our admiration or establish our faith. When we sift the matter in question down to bare facts, we find that the very notions of self-respect and self-devotion to great ideas were derived from the

truth as it is in Jesus; that the highest truths by which men live have their disclosure in his ministry and life. If Christianity did not exist, the very best ideas of the free religionists would not be. Devotion to the person of Jesus is practically devotion to the grand ideas of progress, liberty, spiritual disenthralment, illumination of soul, of knowledge, and virtue, and the best uses of being. There can be no higher self-respect than for a man to regard himself as a vessel of the divine glory, a brother of Christ, an heir to the celestial thrones and beatitudes. The cleanliness, the candor, the generosity, the self-control and integrity and love inspired and fostered by close and affectionate contact with Christ must inevitably beget such a sense of self-reverence as to be gloriously invigorating to its possessor. Devotion to him increases it. The very humiliation that is most self-forgetful feeds it. From the vale of his lowliness the man is lifted to the mountain-top of blessed and exalted attainment. If one thing is clear in the phenomena of the spiritual life, it is that all great moral victories are through this spirit of self-renunciation and abasement before what is infinitely glorious. "Christianity is flat on its face," but this man ascends to the heavenly places in the sweet liberty of love. "Free Religion is erect on its feet," but this holds man down to the low level and narrow limit of his creative poverty.

In the second paragraph which I am to consider, Mr. Abbot says,—*"The noblest fruit of Christianity is a self-sacrificing love of man for Jesus's sake. The noblest fruit of Free Religion is a self-sacrificing love of man for man's own sake."* Allowing this, and striking at the root of the matter, what do we discover? Is not self-sacrificing love of man for Jesus's sake the highest possible motive in human conduct? As Christianity teaches, Jesus represents the highest humanity—all that is possible in the amplest endowments, the most glorious meanings of man. He discloses the real worth of man, the preciousness of human affections, the obligations of brotherhood, the use and end of life. Not only so, but his sufferings and teachings, his life and death, show how dear man is to the heart of God, and how dear men should be to each other. It is the love of Jesus that incites love to our fellow-men. We cannot rise to a right conception of this love, or an experience of its power, until we apprehend Jesus and love him. "Whatsoever ye do to the least of these my brethren, ye do it unto me." He takes their place, assumes their burdens, demonstrates their preciousness. So, in the highest sense, to sacrifice for man's sake, we must do it for Jesus's sake. The greater includes the less. In Christ is the whole humanity, and the fair sight and realization of his love inspires a man to do what is most befitting his manhood and most useful to his fellow-men. Man, viewed as he generally is, without reference to Christ, is as much an object of repulsion as attraction. His vices, his greedy selfishness, his crimes and corruptions are discouraging and appalling. It is Jesus who shows the reverence due to the soul by reason of its origin and possibilities, who lifts man up where, in the divine radiance, the better features come out, and who invests him with a solemn dignity and interest. That man did little for man "for man's own sake" before the disclosure that Christ made of the meaning of our humanity, is plain to all acquainted with his history. The hospitals, the asylums, the reformatories, the homes of mercy—all the humane institutions of the world are the outgrowths of the gospel. Show me what is really and permanently helpful, liberating, improving to the race, that does not get its vitality in Christianity. It has revolutionized the old estimates of human value. The heathen notion attributed merely to the gifted, the learned, the masters of men, importance, worth, glory,—these were the favorites of the gods. But what word of cheer, what blessed hope had it for the poor, the ignorant, the enslaved, the great multitude wallowing in their vices and wretchedness? Where was gained the idea that the miserable, degraded common herd, "for the sake of man," ought to be helped, taught, comforted, elevated to the light and glory of a princely estate as the children of God? It was because Jesus threw such meaning upon manhood, because he revealed its true features, because he ennobled it by wearing its likeness and suffering its penalties, because he vindicated its dignity in his supreme life, and gave himself for its blessed restoration, that we are now enabled to see that man is worthy of self-sacrificing love. The whole doctrine of man's value, our duty to him, the estimate of his place and relations in the moral universe, was first enunciated by Jesus in his teachings and examples. So, again I say, that, as the greater includes the less, he who shows a self-sacrificing love of man for Jesus's sake shows it in the best and most effectual sense for man's own sake. He gets his ability to appreciate his privilege and to do his duty by having

the spirit of the master. The correct idea of humanity is found in Jesus—its perfection. Loving him supremely, spurred at heart by the spirit of his philanthropy, assuming his cross of sacrifice, a man is prepared to illustrate the valor, the generosity, the sympathy, the justice, and the mercy that accomplish most for the amelioration, the enlightenment, and real welfare of the race. He that loves God will love his brother also. If we were to look for the most glorious examples of suffering for man, the most heroic daring and endurance, the grandest exhibitions of constancy, faith, charity, sacrifice for others, we shall find them in the Christian heroes who, in the love and fellowship of Jesus, have followed his blessed steps.

In the third paragraph to be noticed, Mr. Abbot says,—“Christianity is the faith of the soul's childhood; Free Religion the faith of the soul's manhood. In the gradual growth of mankind out of Christianity into Free Religion lies the only hope of the spiritual perfection of the individual and the spiritual unity of the race.” Of course, then, such souls as Paul, Jerome, Chrysostom, Augustine, Luther, Milton, and Newton were infants as compared with the disciples of free religion. It is no doubt true that Christianity, as taught by babes and received by babes, is “the faith of the soul's childhood,” but as it is revealed in Jesus, it is unmeasured in its capacity of development, applicability, and spiritual resource. Its principles are eternal, and lie at the base of all that can be premised of the moral welfare of the race. Whatever growth may be predicated of the soul, there can be no stage of its progress imagined where the factors of its excellence and elevation are not found in Christ. I can conceive a downward growth out of Christianity, but I cannot see how a growth out of it to anything higher is possible. For is not its ideal of good perfect? Can there be a more glorious triumph for the soul than over evil? Is it capable of anything higher than the complete fulfillment of its functions? Getting beyond Christianity, what would be the standard of manhood? What the sources of spiritual joy? What the elements of spiritual excellence, unity, power? I can see how Christianity, as the soul develops under its influence, can contribute more and more to satisfy and enrich it; to give it glorious scope, insight, elevation, blessedness; but I cannot discover a good beyond it. I cannot imagine an “individual perfection” whose constituents are not of the Christ-like mind. I cannot conceive a “spiritual unity of the race” outside the unity of that divine, renewing, harmonizing love whose fulness was revealed in Jesus. There can be common knowledge, common interests, common consent to great principles of general applicability and advantage, constituting a certain kind of unity: but the unity that binds the race together; that begets the living consciousness of mutual regard, brotherhood, unanimity of moral aim and aspiration; the unity illustrated by kind offices, forbearance, charity, toleration, a sense of kindred obligation, joys, and destiny, must exist in the realization of a blessed sonship of God the Father, and a life in him. There must be a union at an infinite source, the inspiration of the same spirit, or there will inevitably be moral antagonism and chaos. Christianity offers the only reasonable hope for the race, and it has abundantly demonstrated its utility by bearing through the ages the most practical tests. A religion that can furnish such examples of illustrious character and thoroughly trained, exalted understanding in its disciples; which can show so many sublime trophies over superstition, vice, ignorance, tyranny, and hoary wrong; that has met the spiritual wants of so many noble natures, is fitted for something higher than “the soul's childhood.” It is adequate to its highest manhood—in fact, it is constantly contributing to it. It may seem a sign of great profundity to some to discourse flippantly of Christianity as something worn out, *effete*, fit only for a low stage of intellectual culture and progress, and to boast of the blessings that are to be enjoyed by the individual and the race in that golden age when it shall quite expire. Human vanity may be flattered in this way, but human good will not be thus advanced. If, without God, the ancient world rotted down, through its hideous spiritual ignorance and depravity, there can be no better hope for the future by thrusting away the Christ who “brought life and immortality to light in the gospel.”

There are two considerations especially, I think, which the free religionists fail to appreciate, and which serve, at least in some measure, to explain their position. One is their misconception of Christianity in its capacity and opulence as a spiritual system suited to the whole race in every stage of its advancement, and possessing divine elements that preclude exhaustion. The other is the fact that what they picture as liberating and elevating to mankind; the great ideas of whose power they boast, so far as they are vital, wholesome, and inspiring, are derived from Christianity. Whatever ideas of vital spiritual efficacy prevailed before the Advent are due to the beneficent source from which sprang Christianity. The world now needs no new revelation. It has the gift which, if used, can regenerate it, and enable it to realize the divine kingdom with unprecedented power. It is vain, before the sublime monuments of Christianity, to deny the efficacy of the revelation made by the historic Christ, and his place in the further triumphs of the cross. Christianity itself is a standing miracle, and if there is a spiritual good that is not embraced in it, I have failed to find it. It will be time enough to talk of the advantage of “growing out” of it when something more satisfying, inspiring, benevolent, divinely renewing and consoling to the human heart, is offered to supply its place. We cannot exhaust its fulness. While it is passionate devotion to the per-

son of Jesus, it has all the great moral ideas that can benefit mankind, or are in the world. While it does glorious work for man for the sake of Jesus, it views man through the medium of his charity and brotherhood, and hence can never ignore the image of God in him. While it condescends to the young, the lowly, the ignorant, it meets the spiritual want of the most cultivated intelligence and the most advanced civilization. As its source is infinite, its blessings must be inexhaustible. “Jesus Christ is the same yesterday, today, and forever,” and “his kingdom is without end.” Nothing better and higher than his gospel can be given for “the spiritual perfection of the individual,” and “the spiritual unity of the race,” for “he is the power of God and the wisdom of God.”

Miscellaneous.

THEOLOGICAL DIFFICULTIES.

[From the Chicago Republican of Feb. 17, 1871.]

After an intermission of one month, the third number of Mr. Towne's *Examiner* makes its appearance with the date of February. The articles of the February number have, we believe, with one exception, the impress of the hand and the mind of the editor; and their uniform purpose is, directly or indirectly, to exemplify and recommend the peculiar views of their author upon points religious and theological. Mr. Towne, although he denies the specially divine inspiration of the Bible, and the specially divine character of Jesus of Nazareth—whom, indeed, he represents as inferior to Ossawatimie Brown in heroism and true manhood—considers himself a Christian, and calls the *Examiner* “an organ of Radical Christianity.”

It is interesting to observe that Mr. Towne—not differing in this respect from theologians of a more orthodox description—finds his chief antagonist in the Rev. Francis E. Abbot, of Toledo; the Reverend, of all others in the United States, whose religious, or theological, views—to our wholly secular understanding—approach the most nearly to his own. Indeed, the main difference between the two appears to be that, with the divinity of Christ, Mr. Abbot repudiates altogether the name of Christianity, and describes the journal which is his organ as “devoted to Free Religion,” while Mr. Towne adheres to the name, although denying the divinity. In this respect, from a strictly profane and logical point of view, the Toledo divine seems to have the best of it.

It is not the part of a worldly journal to deal very extensively in matters theological; though we trust that we never touch upon them without that becoming solemnity of aspect which is due to their importance. Nevertheless we are aware that this is hardly sufficient. There is a sort of divine dialect or holy *patos*, unattainable except through formidable experiences, to which we hardly pretend, and without which the unction is wanting that is so essential to a perfect separation of the sacred from the profane, and to the treatment of the first in a manner commensurate to its awfulness. The truth is, that in divine things, human standards, logical as well as rhetorical, fail altogether; in consequence of which, offences are sometimes detected where none were intended.

When, for example, our Reverend Rector Cheney omits the rubrical word “regenerate,” in the baptismal service, we find it impossible to comprehend whether it is the Right Reverend Bishop, the Church, the cause of Christ, or the patient, that is thereby endangered; consequently we are in the dark in whose behalf the Reverend defendant is prosecuted. So when Mr. Proctor Judd, who closes for the prosecution, asserts that the offence of public drunkenness in the Rev. Cheney would be more pardonable than the omission above described, our notions of spiritual and moral values become altogether confused and unsettled.

So when the Reverend Sabine, of the Protestant Episcopal faith, declines to open the door of his church to, or to assist at, the ceremonies of a funeral, because the deceased happened to belong to a particular, although perfectly lawful, profession; but, at the same time, sees no unfitness in having the required service performed at, and by the Rector of, “the little church around the corner,” of the same profession of faith with his own, we are ready with Paul—we believe it was that canonized person—to exclaim: “Great is the mystery of godliness!”—and to give up altogether the hope of ever rising to the height essential to its comprehension. There are, it is true, certain old passages of Scripture which, rather peremptorily, inquire of a certain kind of righteously stuck-up people: “Who made thee to differ?”—but the probability is that these are among the interpolations which that volume has, from time to time, received—the work, in this case, of some old fogey with a democratic theory in his brain, perhaps—and that they have, therefore, been permitted to become practically obsolete. But all this is only for illustration.

To return to our brethren of the Church independent—and militant also—we remark: It would seem rather pleasant for a professional divine to have some one with whom, without much sacrifice of his personal identity, he could commune and fellowship; and, as we have a very sincere regard for both these gentlemen, we rather wish that, as they can neither of them fraternize with anybody else, they would contrive to fraternize a little with each other. The articles of their faith, respectively, are not so numerous that to drop or to take on one would be either a

serious privation or an intolerable burden. If there is anything in the matter of producing impressions upon the world by united effort, it is obvious that there must be some little sacrifice in things not very essential, for the sake of unity. A little ambiguity in belief, where there is so vast a practical latitude, might, without scandal, be permitted.

[Mr. Towne would probably unite with us in assuring our good-humored and friendly critic that the editors of the *Examiner* and INDEX “fraternize” with each other in a very real fellowship, without coming under any necessity of resorting to “a little ambiguity of belief.” We differ, but as friends; and the difference is much, very much less than the agreement. So far as we are personally concerned, we have not been in the least annoyed by Mr. Towne's keen but generous criticism. He cuts off a good many heads; but, being as yet unconscious of decapitation, we hope to realize complete unity of conviction by making our belief not more, but less, ambiguous.—Ed.]

A DETERMINED DARWINIAN.

[From the Washington Iconoclast.]

I have a friend, a doctor in good practice, and living in the same house, and both being bachelors, we occupy communicating rooms. The doctor is a determined Darwinian, and can talk intelligibly for hours upon the development theory, and believes religiously that man has been developed from the monkey, the gorilla being the connecting link. The doctor, like myself, is very sceptical in religion, and yet, strange to say, he was a believer, not long since, at least, in the phenomena of Spiritualism; took stock in the Davenport, Gurnell, and Read, the dark seance, and the ring performance, and contended that, perhaps by some law unknown to mortals, spirits could dissolve or disintegrate the substance of steel rings and place them on and off the arm at pleasure. But another doctor, by the name of Wright, fortunately righted his credulity on this point by showing before a large audience that all of these performances were the merest jugglery, since which the doctor has abandoned the spiritual phenomena. He also, at the height of the furor, took considerable stock in the Cardiff Giant, maintaining that he was a petrified giant of a race long since extinct. This, of course, he has now abandoned; but upon the Darwinian system, in the classic language of the learned Sumner, he continues to “stick.”

As an illustration, and also reminder, of his illustrious ancestors, he has the walls of his room plastered with illustrations of monkey and gorilla anatomy as compared with man, as also imbeciles, dwarfs, giants, and other monstrosities of the genus *homo* and kindred tribes. The doctor is learned in geology, reads Lyell, and especially Darwin, more than most people read the Scriptures, and the travels of Du Chaillu he has at his fingers' ends. These are his text-books. Of course he has heard Du Chaillu lecture, and his daily conversation is about Africa, Borneo, Australia, and other quarters of the world where the ape species and inferior races of men do most abound. With all of this, he is earnestly searching after living specimens of his noble progenitors, and not a show comes to the city having anything in the doctor's line that they do not find him a zealous patron. But the doctor had never seen a live gorilla.

During one of the hottest of the last dog-nights I returned about 10 o'clock and found the doctor in bed. Just at that moment we heard a band of music, and the doctor inquired what it was. I answered,—“At the circus.” He inquired,—“Have they got any side show?” Instantly comprehending where he was drifting to I answered,—“yes, got a side show and a whopping big gorilla!” “A gorilla! a gorilla!” said the doctor, and at one bound he landed in the middle of the floor. “A gorilla in Washington and I not see it—I'll go if it is late.” Not expecting that he would bite so ravenously, and not wishing to put him to unnecessary trouble, I tried to choke him off by saying that “I had not seen it, that these painted bills on side shows were generally frauds, as he had often found to his cost,” and reminding him that it was late; in short, tried to persuade him not to go. All would not do. “It's a gorilla—a gorilla, no doubt of it,” he said, and in less than two minutes I could hear his heels, tap, tap, on the pavement, in the direction of the side show. In about half an hour he returned, sweating and blowing, and *sold* again. “A gorilla be d—d,” said he, (the doctor swears at times,) “it's nothing but a monkey, and a little old cuss at that.”

A good thing happened in Newark, N. J., on Tuesday night, during the reception of the election returns by the rejoicing republicans. A colored orator—who, by the way, made one of the best speeches of the evening—remarked, with enthusiasm,—“The Republican party is our mother.” “Who's your father?” sung out a Democratic loafer. “Father Abraham,” came the snapping retort, swift as a rifle-shot. It is needless to say that the reply brought down the house.

ATTENDING CHURCH BY PROXY.—They tell a story of a farmer who, in reply to the question of a clergyman,—“Shall we see you at church next Sabbath?” answered slowly,—“Y-es, I'll go—or send a hand!” But a fashionable lady beat that; being unable to attend church one Sunday, she sent her card!

EXTRACT

FROM THE LONDON SPECTATOR OF THIRTY YEARS AGO,
"ON THE STATE OF RELIGION IN ENGLAND."

Two rival churches (*Catholic and Protestant*) and many hostile sects, each professing to have the true religion, will consent to the teaching of no faith but their own. It is absurd to be afraid of studying the works of God, lest they should be found to be at variance with the will of God.

The vice of theology is that it treats Nature as an unholy thing, and sets up doctrine in its stead. "The fear of the Lord is the beginning of wisdom." But the Lord here intended is the Creator of the world and of all things therein, and his creation must be the most authentic record of himself. Natural religion is therefore the basis of all truth, and ought to be the test of all divinity; and the more the matter is considered, the more it will appear that the zeal of both churchmen and dissenters is an obstacle not only to secular but to religious education.

The true basis of education is not *doctrine* but *fact*—the universal and indisputable facts which Nature presents to us all, and upon which only sound doctrine and theory can be built. Fact is not material and mechanical only. Morals and religion come within a *natural* course of education, as strictly as a school course. Our knowledge of religion is as immature and progressive as all other knowledge. The study of Nature is the study of everything from the sand to the stars—from the organs of motion to the organs of thought; only in everything it is investigation and not assumption, whereas in church schools everything is assumption and not investigation. All churches have dishonored natural religion and corrupted revealed.

Religion is not an open question in England; and those questions the most interesting to the highest minds are determined for the people by sacerdotal and sectarian authority merely, and thus a great gulf is fixed between faith and reason.

It is only the dead body of doctrine that is sought to be cast out, the imposition of cold, scholastic systems in the name of religion upon the plastic minds of the young. Let the young mind be *free*, if only that it may be *honest* towards God; and that it may be so, let us not be brought up under the dominion of despotic opinion, any more than despotic power. Let conscience be as free of creeds as creeds are free of law.

EXTRACT FROM A. HUNKER'S EPISTLES.

HUNKERVILLE AS THE POPE'S REFUGE.

[From the Troy Daily Whig.]

I have written to Pope Pius the Ninth, offering him an eligible site in Hunkerville, which he may build on and hold undisturbed, as the Head of the Church. England has offered him Malta, Prussia wants him, and James Gordon Bennett used to try periodically to tempt him with Washington Heights. But Rome has got tired of him, and when he receives my generous proposition, I hope to secure him for my village. Let nobody, now, dare to impugn my motives. They are purely religious. If my real estate should be worth more after Hunkerville becomes a holy place, I say that is a secondary consideration, which would be a special providence, but not my fault.

But whether this filial offer of mine should be accepted by the Pope or not, I trust that all of his gentle flock will remember it, if I should ever be nominated again for President of the village, or should run for Congress in this District. Every American politician will do almost anything in complaisance to the holy Roman Catholic vote, which is cast by so many of our fellow-citizens. But no one is willing to do more for it than I am.

'Tis true I declined to speak at the late popular demonstration here in favor of the Pope's temporal sovereignty. But I also declined to speak at the opposite demonstration in favor of Italian freedom and unity. A man who may ever desire to hold office in an American community has to be exceedingly prudent in his public conduct.

Mrs. Hunker unfeelingly accuses me of tendering my *private* congratulations to all the prominent leaders of both the Pope's friends and Victor Emmanuel's. She tells that I attended one of these demonstrations, so that I could be seen conspicuously without participating, and then sent my eldest son, John Hunker, to the other assemblage, to do the same thing. As the strong-minded Samantha is almost as much of a public character as I am, her story has naturally got abroad and injured me. I denounce it as a base fabrication. She may have stated the facts correctly, but her inferences branded me with duplicity, and tended to decrease my political strength on both sides. This was too much to be borne in silence, and I hereby deny all improper inferences that suspicious persons may have drawn from appearances to the detriment of my public prospects.

The work of the hour for women is not going about preaching that women ought to be lawyers, but learning law; not preaching that women ought to be doctors, but studying medicine; and not declaiming in halls on the intellectual equality of the sexes, but buckling down in lonesome, dull studies and chambers, where nobody is looking on, and proving it by thinking a few things out the way men think them. This would not be half as agreeable as attending a convention, but it would be vastly more effective—and is vastly more effective wherever tried.—*N. Y. Nation.*

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I have been indebted to your kindness for THE INDEX for the past year. For this I wish to express my thanks, and to assure you, heartily, that I highly value your journal, and believe that it is doing a noble and only too much needed work. The great word for our day is *Emancipation*. Thank heaven, we as a nation have learned something of its meaning, though at a fearful cost of precious life and substance. But there are a thousand subtle forms of slavery still binding the hearts, minds, consciences, souls of men, and thus perpetuating forms of social evil that stand only second to chattel slavery in their baneful and blighting effects. Emancipation from all the fetters that are still imposed on free thought, till it shall be no longer a crime or a social disgrace for one to see clearly some new truth, or even to see more clearly than his fellows. I live in a small community wherein to see or accept any truth outside of or beyond the old, authorized, 'evangelical' tenets, is to be subjected to complete social ostracism. Episcopacy, with its frigid 'decenties' and cramping forms, is the religion of 'the aristocracy' in our little village. I know of no person here, outside my own family, who is prepared to give THE INDEX a cordial welcome. I think of the people who of old 'sat in darkness' and in the 'valley of the shadow of Death,' and wonder in what form of outward or inward 'manifestations' light can ever be revealed from the heaven of pure Truth and all-embracing Love to those whose spiritual idols are still the Dogma, the Form, the Creed. I can only now send you a brief New Year's greeting and a hearty *God-speed* in your sturdy and wholesome work of the Liberator. Being poor in this world's goods, and for many years a feeble invalid (with a dependent family), I am sorry I cannot enclose a portion of what is still, in our competitive civilization, the 'one thing needful.' But if, through the generous spirit of some who are not lacking *financially*, you can still thus favor a true friend and brother, I will in return do all that is in my power." [Our friend has no kindness of ours to thank, but that of others who have generously given us money to pay for free copies to those who cannot afford to pay for themselves.—ED.]

"I take this opportunity to renew my subscription for THE INDEX, and at the same time say a word in appreciation of its value. For seventeen years I have been a member of the Congregational Church; and during this time there has been a constant struggle in my mind to reconcile the doctrines of Christianity with common sense. I felt obliged to accept the doctrines for the sake of the moral principles which Christianity inculcated, never doubting that the world owed to Christianity all its virtue, and to the Bible all its progress. When (through your teachings mainly) I discovered that the principles of virtue and morality were not alone inherent in the *Christian* religion, but to some extent in all religions—that the moral sense of mankind has been a growth, and not a gift—that the maxims of virtue and righteousness which prevail among men are the embodied wisdom of ages, and not the product of any particular period or being—I felt free to discard the irrational doctrines, and cease the warfare with reason. And it is a relief. One breathes freer to know that 'the incarnation,' 'atonement,' 'total depravity,' and 'eternal retribution,' are not essential to human happiness and virtue. This is the teaching of THE INDEX, and my own soul says *amen*."

"Enclosed find fifty cents for another three months' subscription to THE INDEX. If I was not so intolerably poor, I would remit for a year's subscription; but as that is beyond my 'pile,' you must be content with these little dribs. I do not mean to let you take my name off your mailing files, for your blessed little paper has become indispensable to me. In belief I am an Atheist, and humanity is my God. The *Boston Investigator* is my Old Testament and THE INDEX my New."

"I do most heartily endorse your paper. No publication that I have ever met with has afforded me so much satisfaction as THE INDEX, on matters pertaining to religion. I was first waked up by Theodore Parker, whose teachings I have admired more than any other; but I think he erred, as you justly remark, in pronouncing Christianity the absolute religion."

"I like your paper quite well, but think there is an opportunity for you to speak independently of party or reformation, politically. Doubtless you see that legislation at present is not for the greatest good of the greatest number of people."

"You will find enclosed two dollars to renew my subscription for THE INDEX another year. Your paper is doing a noble work. Already it has become a power in the land, and thousands are wishing you good-speed, and a happy New Year."

"The present number of THE INDEX is very fine. I particularly enjoy and admire 'Modern Principles.'"

"We cannot do without THE INDEX, so for dollars enclosed please continue it for another term."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the winter on Sunday forenoon, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

Next Sunday, March 5, PARKER PILLSBURY will address the Society in the morning and in the evening. Mr. PILLSBURY's life-long services in the cause of Anti-Slavery can never be forgotten by those who honor true heroism; and no liberal of Toledo should miss this opportunity of hearing him.

DONATIONS.—The INDEX Association gratefully acknowledge the receipt of the following donations:—

J. L. WHITING, Boston, Mass. \$3.00
Jas. W. BARTLETT, Dover, N. H. 10.00
WILLIAM WEBSTER, Dover, N. H. 1.00

FREE EVENING SCHOOLS.—The school for men and boys is held Monday, Wednesday, and Friday Evenings, from 7 to 9, in the hall over the U. S. Express Office, Daniels' Block. The schools for women and girls are held at the same time in Scott's Block, Cherry Street, and in Campbell's Block, St. Clair Street.

RECEIVED.

PLUTARCH'S MORALS. Translated from the Greek by several hands. Corrected and Revised by WILLIAM W. GOODWIN, Ph. D., Professor of Greek Literature in Harvard University. With an Introduction by RALPH WALDO EMMERSON. Boston: LITTLE, BROWN, AND COMPANY. 1870. 5 vols. Svo. Price \$15.00.

THE HIEROPHANT: OR GLEANINGS FROM THE PAST. Being an Exposition of Biblical Astronomy, and the Symbolism and Mysteries on which were founded all Ancient Religions and Secret Societies. Also an Explanation of the Dark Sayings and Allegories which abound in the Pagan, Jewish, and Christian Bibles. Also the Real Sense of the Doctrines and Observances of the Modern Christian Churches. By G. C. STEWART, Newark, N. J. ROSS & TOUCEY, 121 Nassau Street, New York, Agents for the Publisher. WM. H. WINANS, Printer, Newark, N. J. 16mo. pp. 234.

FIRST LESSONS IN COMPOSITION. By JOHN S. HART, LL. D., Principal of the New Jersey State Normal School, Author of "Composition and Rhetoric," "In the School Room," "English Grammar," etc. Philadelphia: ELDERIDGE & BROTHER. Boston: J. L. HAMMETT, New York: J. W. SCHERMERHORN & Co. Cincinnati: GEO. E. STEVENS & Co. Chicago: W. B. KEEN & COOKE. 1871. 12mo. pp. 144.

THE ATLANTIC MONTHLY. Devoted to Literature, Science, Art, and Politics. [Complete File for 1870.]

THE RADICAL, Published Monthly. March, 1871. Boston: Office of Publication 25 Broomfield St. 1871. Price \$3.00 a Year. Single Numbers 30 cents.

THE EXAMINER, A Monthly Review of Religious and Human Questions, and of Literature. February, 1871. Rev. EDWARD C. TOWNE, Editor. Chicago: THE WESTERN NEWS COMPANY, 121 & 123 State St. Price \$4.00 a Year. Single Numbers 50 cents.

RELIGIOUS MAGAZINE AND MONTHLY REVIEW. February, 1871. Rev. JOHN H. MORRISON, Editor. Boston: LEONARD C. BOWLES, Proprietor. No. 3 Beacon St.

THE LADIES' OWN MAGAZINE. February, 1871. Edited by Mrs. M. CORA BLAND. Indianapolis.

THE TRUTH-SEEKER. February, 1871. Edited by the Rev. JOHN PAGE HOPPS. London: TRUEBNER & Co., Paternoster Row.

THE DUEL BETWEEN FRANCE AND GERMANY, with its Lessons to Civilization. Lecture by CHARLES SCHMNER. Boston: LEE & SHEPARD. 1871. pp. 74.

THE SYMPATHY OF RELIGIONS. An Address delivered at Horticultural Hall, Boston, February 6, 1870. By THOMAS WENTWORTH HIGGINSON. Boston: Reprinted from *The Radical*. Office 25 Broomfield St. 1871. pp. 23.

BIOLOGY VERSUS THEOLOGY; or Christ and the Christian Idea, viewed from a Biological Standpoint. By JULIAN. LEWES: GEORGE P. BACON, Steam Printing Offices. 1870. Nos. 4, 7, 8, 9.

THE GOSPEL OF CHARACTER. A Sermon by Rev. O. B. FROTHINGHAM, preached in Lyric Hall. New York: D. G. FRANCIS, 17 Astor Place. 1871. pp. 31.

GEORGE FOX AND QUAKERISM. A Lecture by JOHN W. CHADWICK. Second Unitarian Church, Brooklyn, N. Y. New York: S. W. GREEN, Printer, 16 & 18 Jacob Street. 1871. pp. 43.

THE ATONEMENT. A Sermon preached by EZEKIEL W. MUNDY, Syracuse, N. Y. Syracuse: TRUAX, SMITH & Co. 1871. pp. 18.

Address before the International Business College Association, at Boston, June 12, 1870. By E. G. FOLSOM. Subject:—"The Two Values." Cleveland, Ohio: W. S. ROBISON & Co., Book and Job Printers, 65 & 67 Frankfort St. 1870. pp. 14.

POPULAR EDUCATION, Document No. 2. The Theory of American Education. By WM. T. HARRIS, Superintendent of Public Schools, St. Louis. WESTERN PUBLISHING AND SCHOOL FURNISHING COMPANY, 708 & 710 Chestnut St., St. Louis. pp. 19.

ESSAY ON THE SYSTEM OF CLASSIFICATION. By WM. T. HARRIS. pp. 3.

THE OVERSHADOWING QUESTION. Speech of Hon. GEORGE W. JULIAN, of Indiana, delivered in the House of Representatives, January 11, 1871. Washington: F. & J. RIVES & GEO. A. BAILEY, Reporters and Printers of the Debates of Congress. 1871. pp. 16.

THE RIGHTS OF WOMEN to Exercise the Elective Franchise under the Fourteenth Article of the Constitution. Speech of A. G. RIDDLE, in the Suffrage Convention at Washington, January 11, 1871. Washington: JUDD & DETWEILER, Printers. 1871. pp. 16.

Poetry.

[FOR THE INDEX.]

ASPIRATION.

I love to stand at my window,
And see the lights flash out,
One by one, from the windows
Of the houses all about.

The stars through the clouds are peeping;
But dearer is the light
From warm home-firesides leaping,
To hearts in weary plight.

The stars in the sky are shining
Afar; but heaven is near,
In happy homes enshrining
All that the heart holds dear.

Still of Prometheus dreaming,
We reach out toward the stars;
Still Zeus, the cruel-seeming,
Makes strong our prison-bars.

We must carve our fair ideal,
With heart-ache and slow toil,
Out of the granite real,
Environed by earth's soil.

And we may not bring from heaven
The fire that blesses men,
Till we have toiled and striven
Among them; we find it then.

In ourselves and in our neighbor
Burns the celestial fire,
And they who love and labor
Victoriously aspire.

The stars in the sky are shining
Afar; but heaven is near,
In happy homes enshrining
All that the heart holds dear.

M. R. W.

The Index.

MARCH 4, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

INDUCEMENTS.—We would invite the special attention of our friends who cannot afford to give their services gratuitously in getting subscribers for THE INDEX, to the very liberal Cash Premiums offered in our Prospectus for 1871.

Whoever collects \$150.00 for 75 subscriptions, is authorized to retain \$50.00, forwarding \$100.00.

Whoever collects \$100.00 for 50 subscriptions, is authorized to retain \$25.00, forwarding \$75.00; and so on.

Now it cannot be very difficult, in a town of any considerable size, to get twelve subscriptions a day for one week, if the agent uses ordinary business energy. Yet he would be paid about \$8.00 a day—as much as his representative in Congress receives for work not always, we fear, so useful!

"A word to the wise." Who will canvass for THE INDEX, and at the same time earn as much as the Hon. Mr. ———? Send for "Truths for the Times," and begin at once.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them. Here is an excellent means of helping the cause of Free Religion and THE INDEX as an organ of it. Friends of Freedom, send for as many copies as you can use, and do your part in awakening an interest in ideas worthy of American institutions and the higher civilization of the future.

All the bound volumes of THE INDEX which have been paid for have been sent to their destination. Whenever the express charges would have exceeded the rate of postage, we sent by mail; and our thanks are due to the kindness of many friends who refunded the amount of the postage paid. Quite a number of the volumes ordered have not yet

been paid for; and in accordance with public notice in THE INDEX, such volumes are subject to new orders. Any one who has forwarded the price without having yet received the volume, should at once inform us of the fact.

THE PYRAMID ON ITS APEX.

Our opening essay today is a sermon by Rev. Dr. Powers, of St. John's Church, Chicago, which we recently rediscovered among some old papers, and think will interest our readers. As an attempt to overthrow Free Religion by ingenuous argument instead of misrepresentation, invective, or sophistical evasion, it merits the respectful attention of all who would do justice to both sides in the great controversies of modern thought. A sincere and in the main courteous plea for Christianity, it is an exception to the common run of such discourses, in that it appeals to reason rather than to texts. How far the attempt succeeds, our readers will judge for themselves. Without undertaking a reply in detail, we propose to say something on a few leading points. Dr. Powers recognizes the essential fairness of our comparison of Christianity with Free Religion in the "Fifty Affirmations," from which he quotes, but strikes the balance in favor of the former.

1. "Self-humiliation at the feet of Jesus" he finds to be the true secret of the highest human development. The influence of a superior character in stimulating to virtue he regards as supremely exemplified in the power exerted over mankind by such a type of spiritual perfection as he beholds in Jesus. Devotion to the person of Jesus, he thinks, develops the soul in the largest and freest way.

History, in our opinion, negatives this view. The freest and finest characters have been those which have most deeply felt the inspiration of *principles*, as opposed to that of *persons*. The saints of Christendom have been all modelled on the same pattern; their individuality has been suppressed to a greater or less degree. Native force asserts itself as independent of tutelage, and strikes out a path of its own. High development in a very narrow range, we admit, results from the hero-worship of Christianity. But no hero-worshiper becomes a hero. The large soul relies on humanity itself, not on single men; and while all noble examples inspire and vitalize, no one must acquire exclusive sway. It is impossible that a follower should be original in life; yet originality of life is the proof and test of a great moral development. Such is the instinctive judgment of mankind, as shown in the bestowal of historic honors. Even great crimes are pardoned to the powerful and independent minds that have disdained to follow. Commonplace men are content to follow; but even they follow no followers.

2. Dr. Powers sees no reality in ideas as such. They are nothing to humanity until embodied in persons. He derives the very notions of self-respect and devotion to ideas from the historic Jesus.

Singular inversion! Whence did Jesus derive them? From antecedent persons? No. He drank at the universal fountain. So should we. It is treason to his real greatness to worship him as the world's wet-nurse. No individual suckles the race. Jesus originate the idea of self-respect! Who, then, was Socrates—perhaps the most profoundly self-respecting

man that ever trod the globe? Here was one refusing alike to follow or to lead, and in this point showing a self-respect which has no parallel in Jesus, his junior by centuries. To the nurslings of the church, ideas may be airy nothings; but to the adult spirits of all ages they are more than meat and drink, which can but minister to the carcase and not the mind. They are the eternal powers, on which in proportion as men feed, they too become powerful. But for his ideas (his only as he perfected and uttered the ideas of his time) Jesus would have been the merest nobody—would never have been heard of in Chicago, or elsewhere. Men never make ideas; but ideas make men. They made Jesus, and will make greater men than he.

3. Dr. Powers, of course, finds love of the personal Jesus the supreme motive for loving our fellow-men. "We cannot rise to a right conception of this love, or an experience of its power, until we apprehend Jesus and love him." "In the highest sense, to sacrifice for man's sake, we must do it for Jesus' sake. The greater includes the less."

That is, Jesus is more to us than man; an individual more than the race. This is doubtless the developed Christian doctrine. To throw away your life for your fellow-men, like the heroic Edward Howard Simpson at New Hamburg, is a poor sacrifice unless done for Jesus' sake; or to spend your life, like Garrison, in battering down a great wrong because your soul bleeds for the wronged, is a cheap devotion unless sanctified by personal affection for a man dead two thousand years ago. But the question recurs—what have these heroisms to do with Jesus, or he with them? No connection between them exists that is not artificial. To live and die for man because humanity is infinitely precious, is to obey a motive as much higher than love to Jesus as can be conceived. But the power of such a motive is incomprehensible to the sects. Entanglement with persons and insensibility to sufficing ideas is the fatal defect of Christianity.

4. This defect prevents Christianity from being "suited to the whole race in every stage of its advancement." It is a religion suited only to the immature or childish period of human development. If there is one mark of manhood more sure than any other, it is the power to govern self by principles, power to apprehend the obligations of ideas in their universality. And if the Christian is bewildered at such a conception, and fails to grasp it, there is no cause for wonder. The man understands the child, but not the child the man.

In fine, to attribute with Dr. Powers the ideas that vitalize modern civilization to Christianity, a merely local and historical religion, is to be utterly insensible to their true origin, which is the universal humanity of man. From this sprang Christianity itself, and every other religion. A wider reading and deeper study would correct this narrowness, and show the provincial character of the religion of Jesus. The extravagant assumptions made by Christians rest on non-acquaintance with facts. Every year adds to the proofs that Christianity has its limits, and must content itself with being one of many faiths derived all from a common source. The day is surely coming when humanity will be more important than any man.

UTILITY OF DOUBT.

If God had seen fit to have implanted all knowledge within the cranium of our great Adamic progenitor, and had moreover provided that posterity should infallibly inherit such knowledge, what a happy world this would be!—for no one would be troubled by doubt in his search after truth. We could consult the cortical layers of the various “bumps” and by an easy inspection read therein the laws of the Universe. No hunting after truth, but a perpetual rumination of our blessed inheritance; no weary sowing and reaping, but a holding open of the lap to catch the falling manna.

But for some reason best known to himself God saw fit to make man after another plan.

He comes into this world a lump of perdition, according to St. Augustine; according to physiology, an organic machine. He is a kind of vacuum; an “aching void” waiting to be filled. The world comes into him through the channel of the senses. But it so happens that the false comes in with the true. Man opens his eyes and declares that the earth is flat, and the sun is no bigger than a cart-wheel, and of course goes round the earth,—for doesn't he see it come up and go down? All his other senses cheat him too, sometimes. Reason is weak, imagination is active and does double duty. Facts and fancies come tumbling into his mind together, lawless as a squad of raw recruits, bunking anywhere.

Man naturally thinks that his ideas of nature and life are correct, without a doubt, but the truth probably is that they are not correct without a doubt; and what is more important to know is that they cannot be corrected *without a doubt*; I mean, that doubt is a necessary state of mind in their correction. So far as philosophy is concerned, this principle has been generally admitted. Sir Wm. Hamilton says,—“a preliminary doubt is the fundamental condition of philosophy.” “Philosophy is the art of doubting well,” says Aristotle; and Descartes' method was to start with a *clean slate*, rejecting provisionally everything which education had furnished. Why has this principle been admitted in philosophy? Simply because men saw the possibility of error in systems of philosophy, and that doubt only could detect the error; hence in philosophy they have admitted the utility of doubt. Why not in religion? Because they have assumed that religion stands upon fundamental, axiomatic truths, where there is no error to be detected and eliminated and hence no need of doubt. The Catholic Church and Protestant Bible are to thousands such truths, not to be questioned nor doubted.

I do not mean to say that doubt, strictly speaking, detects error; it is rather the external sign or symptom that reason is doing it. We begin by inquiring into the accuracy of our opinions. Even this we should not do, probably, unless we had some doubts about their accuracy. If we were in error, then inquiry leads to further doubt, which ends in disbelief and rejection of the doctrines altogether. The history of human progress is a record of destroying rather than fulfilling the old; in other words, progress is generally *through error* to truth. Old structures had to be removed in almost every department of inquiry before men could erect the new. Old contradictory ideas had to be

uprooted and cast out before the new and true could be implanted in the mind. This process of uprooting is necessarily accompanied by doubt. At every step of the transition from the old doctrine to the new, you will feel, you must endure, the pain of doubt. It is a simple phenomenon; it is the process of mental growth.

If you would escape all doubting, you must stop thinking and dead-lock the wheels of progress. Mother Rome attempts to do this with her children by feeding them on water gruel and soothing syrup. She suppresses doubt by suppressing thought. It is the common short-cut remedy.

I know that it is painful to doubt, but it is the tribute which Truth has always exacted, and we must pay the price or forego the prize. Take your choice. It is an inexorable law which God has made, that *the labor-pains of doubt must precede the birth of every new truth*. The fruit is born of pain. It is vain and foolish to whine over the fact; it is cowardly to blink it; it is dishonest to disown it.

The brave man will not fear to think because doubt, and perhaps painful doubt, may accompany his thought. The man who loves truth, though naked and homely, better than “harmless error” and pleasing delusion, will scrutinize at times his own most cherished opinions, and besiege them behind and before; he will verify and re-verify them; and if he should once suspect that there might be a hole somewhere in the bottom of his theories, he will dig down to find out, and not try to blind himself to it or to putty it over. Such a man will take out Religion, sacred Religion herself, occasionally, and put her on the witness-stand and make her confess her rights and titles,—he will even be willing to put her on the rack and wring out the secrets of her origin and authority. The only way for man to get out of the wilderness of error is to march right through the wilderness of doubt. There is no under-ground or upper-air passage. It is a long road to travel, depend upon it. Many good people, weak and weary, will fall by the way. They stop at the many half-way houses between Rome and Reason, where the logical thinker can find no rest for the sole of his foot. Does it seem to you that the “logical thinker” must tire of his eternally tramping after the truth, never quite sure that he has reached it or ever will,—never entirely out of the wilderness of doubt? Do you, dear reader, get impatient for Reason to lead you to some little Rome by the way where you may rest? No doubt you do! Every one gets weary of tramping, and ever and anon pitches his tent for the night and gets refreshing slumber; but by another sun he may, perchance, find the ground treacherous under his feet and move on, and thus nightly pitch his moving tent, a day's march nearer the—all truth.

By doubt, we mean, of course, what Goethe has called—“the active scepticism whose sole aim is to conquer itself,” and not that other sort which Huxley says—“is born of flippancy and ignorance, and whose aim is only to perpetuate itself as an excuse for idleness and indifference.”

Doubt, then, can only serve us when our aim is to conquer it. It is not an end in itself, but the means to an end—truth—which every one must struggle to reach for himself. Free Religion has no doctrinal finalities to offer. It lays open even the “great verities”

for your inspection and dissection. It has convictions, but it regards of far more importance the attitude of your mind than any present conviction. It erects no pillars of Hercules as barriers to thought. It says to every adventurer who longs to sail the unknown seas,—go! You may prove yourself an intellectual Columbus, and discover and bequeath to humanity some great unknown continent of truth; and you *may* get blocked in by North-pole icebergs—your ship may be crushed to pieces and your poor frozen body may go to feed Arctic foxes and Polar bears.

Does the doubt chill you?

Remember, “nothing risked nothing won,” and that “the brave alone deserve the fair.” If you would win the Truth, you must brave the doubt. If you love truth as you ought to, you will seek it; if you would seek it, you must think; if you do think, you must at least not fear to doubt. “The just thinker,” says Emerson, “will give full swing to his skepticism.” And, after all, can we not, too, say with Tennyson,—

“There lives more faith in honest doubt,
Believe me, than in half the creeds.”

W. H. S.

A TRUE HERO.

A man has recently died in Delaware whose name surely ought to stand somewhere in the columns of THE INDEX. Thomas Garrett was one of the truest of believers in the application of reason and freedom to religion. And his character and career served to test the ecclesiastical type of religion in America and to prove its hollowness. He was a man of the staunchest integrity and purity, whose life of eighty years was devoted to philanthropic interests. No one ever had the audacity to point out any spot upon his personal reputation. His word in any of the banks of his city was as good as a bond. His quality of heroism was especially shown in his anti-slavery work. Living in a slave State, on the very border of freedom, his house became widely known among the slaves as one of the safest depots of the “underground railroad.” During those eventful years of agitation before the war, nearly three thousand fugitives, by his aid, passed from Southern bondage over Mason and Dixon's line to freedom. He did not have to go out to seek them. They knew his fidelity and came to put themselves in his hands. He was confronted by armed slaveholders and their kidnapping agents; he was threatened with exile from the State; he was brought before the courts, and every dollar of his property taken from him in fines; but still he stood unflinchingly at his post, keeping open door to the fugitives, and still they came, and were helped on as before. There was such a moral presence in the man, that, though unarmed himself, kidnappers shrank away from before him, their weapons dropped nervelessly, and they could not execute their threats.

Here, surely, was a man, one would say, reasoning *a priori*, of such heroic mould that any church in Christendom would have been proud to count him as a member,—a man whose fellowship would have been courted by all the sects. Ah, no! That is not the kind of stuff of which American church-members have been generally made. Not a denomination in Christendom cordially fellowshiped him. He was born and educated in the more liberal branch of the Society of Friends; he was a Hicksite Quaker. Yet for this fidelity

to the slave he only escaped excommunication from that sect because of the smallness of the particular congregation where he lived and his own personal influence in it. His helpers in the work of aiding bondmen to liberty, only a few miles further north, as pure and blameless in character as he, were all disowned by the Friends' Society for their anti-slavery zeal. And when these men and women organized the society of "Progressive Friends" at Longwood, Pa., Thomas Garrett joined them, and has always acted with them, though retaining also his membership in the old society at Wilmington.

He was, therefore, one of the heroes and saints of that religion which believes in freedom both of body and mind; which knows no limits to inquiry, and sets no sectarian bounds to human fellowship.

W. J. P.

A gentleman who has shown himself a kind and energetic friend of THE INDEX writes to us as follows from Fredonia, N. Y.:-

"I send you by mail today a paper containing a report of the remarks made by members of the bar on the occasion of the death of William A. Barden, of this place. Mr. B. was one of the first who gave me their names for THE INDEX; and, believe me, it is no small praise for the paper to say that it met with his cordial approval. He deeply sympathized with the objects and aims of THE INDEX, and more than once has he told me that he 'liked Abbot's style of putting things.' We who knew him best most deeply regret his loss."

The *Fredonia Censor* for Feb. 15, which accompanied the above letter, contained very warm encomiums of the deceased at a special meeting of members of the bar, and a copy of appropriate resolutions adopted by them. We are aware that in meetings of this sort much is often said that is formal, trite, and not wholly sincere; but there is something in the tone of the remarks on this occasion that has impressed us as unusually earnest. Such a tribute as that of Hon. F. S. Edwards, from which we extract the following paragraph, must have had a deeper origin than mere regard for custom or professional etiquette:-

"To be recognized as an upright, honest lawyer, a generous friend, was a noble ambition; to this he aspired, we all know with what complete success. The high and the low, the rich and the poor, in his sight, as in the sight of the great Judge, were all equal; and while he sought to forget, in the duel of words and legal strife, human sympathy, as delaying or interfering with the stern mandates of the law as applied to facts, he was not always successful. His deep sympathies for misfortune and innocence often led him to forget for a moment that he was but the oracle of the law and not the generous friend."

We have received an interesting circular, signed by E. M. Woodworth and twenty others (among whom we recognize the names of several subscribers to THE INDEX), protesting against the sectarian action of the majority of the First Universalist Society of Dubuque, Iowa. The spirit of the document is so temperate, yet so resolute and vigorous, that we cannot repress a wish that these friends of religious liberty might be able to make their society free not only from the limitations of Universalism, but also from the sectarianism inherent in Christianity itself. Experience has but deepened our conviction that complete freedom of thought and utterance cannot be enjoyed anywhere within Christian limits. But Rome was not built in a day, and we sympathize with all who are moving towards liberty. The only danger is lest they pause to "fortify."

"Well, Mrs. Smith," said Mrs. Jones, "if I'm anything, I'm a Unitarian; what religion are you?" "I ain't quite certain what they call it, but my old man says he's a vegetarian."

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

RALPH WALDO EMERSON.

DETROIT, Jan. 20, 1871.

DEAR MR. ABBOT:—The good people of Detroit have had a rare, never-to-be-forgotten treat in a two days visit from Ralph Waldo Emerson. He has come and gone, and, besides many delightful memories, has left a "hunger and thirst"—after righteousness, I hope. What he says and is, and the whole manner of the man, are stimulants to all true living. I never meet him without being reminded of his advice to the Divinity student—"Be the divine man, and where you are, men shall think they walk in hallowed cathedrals."

(I quote from memory, and I presume not correctly, but give the idea.)

He gave us an evening of reading and conversation in a parlor which certainly seemed hallowed by that radiant, wise face of his, though he a little disappointed many in that he would hide behind the words and thoughts of other writers, which, though rendered with a new meaning and beauty, were not quite what they wanted. But to have done other than evade us in this way would not have been Emerson, I suppose. This modesty seems temperamental with him, pervading even the estimate in which he holds his own face, where he declares there are no Greek lines, nor anything to justify its repetition upon canvass or by photographic art—as if Greek culture and more than Greek philosophy could for forty years dwell behind any face without moulding it to beauty.

In this, I think, we may fairly charge him with lacking faith in the formative laws of the spirit. Flesh would be stubborn indeed that did not yield to the gentle persistence of such persuasive ministers as have him in charge. Yet, while others divine in his face much of the beauty of his thought, he seems half to suspect that the Great Artist, if he has not placed him in the wrong body altogether, has at least given his soul a sadly deficient likeness.

We have hope that he will come to us again next winter. His friends multiplied most encouragingly during the few days of his visit. He certainly cannot come too often, or stay too long.

Yours,

L. T. I.

PERISHING THEOLOGIES.

EVANSVILLE, IND., Feb. 16, 1871.

F. E. ABBOT, ESQ.:

Dear Sir,—Last summer a lady friend sent me a few numbers of THE INDEX, with the perusal of which I was no less pleased than surprised. Not that there was anything very new to me in its statements or arguments, for I have been a free thinker since I was ten years of age (surely better than a slavish thinker), and am now on the verge of three-score and ten. It was the scholarly and gentlemanly manner in which it was written, the boldness of its avowals, and altogether its respectable appearance, that struck me; and I hailed it as a streak of light that is ushering in the dawn of a new day—a day of light and truth that will at no distant period dispel the various superstitions that have held the minds of men so long in darkness and bondage.

The paid priesthood of every sect, all over the globe, have an interest in shrouding in darkness and mystery their various doctrines, dogmas, and creeds, and preventing their investigation. Creeds being fixtures, their living depends on their keeping them fixed. They do not admit the light of science, for science is progressive. Your Free Religion takes all the light it can get, and depends upon investigation to arrive at the truth. Its converts never can go back to an old superstition, any more than one who has learned the truths of astronomy can go back and believe in the visions of astrology. He moves still onward, while the votaries of the common beliefs may and do veer around from one sect to another until they make the whole circle of the churches, never examining with their own eyes what it is they believe. They believe simply on the authority of parents and priests, and these are called true believers.

"Learn three-mile prayers and half-mile graces,
With well-spread hands and long wry faces,
Grunt up a solemn, lengthened groan,
And damn all parties but your own;
I'll warrant then ye're not deceived;
But aye a sturdy, staunch believer."

Such a man is not true to himself, and cannot be honest to God. It is he who is the real infidel. But the man who examines whatever seems doubtful with his best abilities, and admits only what he finds to be true, is surely the true believer, because he is honest and true to himself and to God, although the sectaries call him infidel. If names must be called, it is high time the terms were reversed.

Can we not put the events, as they occurred, on which the doctrines and dogmas of the Christian churches are built, into a very few words, divested of all mysterious matter, miracles, and sacraments, and the immaculate conception by the influence of the Holy Ghost, etc.? The first event in the Christian

theology is the rebellion of Satan, or the Devil, in Heaven—an angel created by the All-wise Being, who must have known beforehand what mischief he was inclined to do, and, if so pleased, might have left him unmolested. He was cast out of Heaven and bound in chains forever in—the pit (wherever that may be). But he got loose again some how, and found his way to Eden in shape of a serpent, and by his persuasive tongue induced our first parents (the crowning work of God's creation) to transgress the divine command, by which the race was doomed to eternal misery. Although it is said man was made perfect, yet he fell, and the Creator must have known it beforehand. Satan turns up next in the book of Job, tormenting that honest, grumbling soul, several thousands of years after the first eating and the flood, by which the whole race, except the family of Noah, was drowned. The Almighty sent the Holy Ghost to Mary, the wife of the carpenter Joseph, that she might have a son, who, when he had grown up and had done all the good he could, and was guilty of no crime, was purposely to be killed by the Jews, in order that his Father might be reconciled to the race whose parents had eaten forbidden fruit so many thousands of years before. As if a moral crime was like a money debt, and could be paid by another who was innocent!

I would not exaggerate anything in this strange history, to make it more absurd than it is. The sole aim is, not to offend the feelings of any, but to let the sincere and honest see what it is they really believe.

I am, very respectfully,

JAMES FORBES.

A QUESTION TO THE CLERGY.

PARKERSBURG, IND., Jan. 21, 1871.

FRIEND ABBOT:—I have a logical problem that I have presented to various orthodox divines, that they might solve it. As yet no one has made the attempt. Perhaps, if it had an insertion in your excellent little INDEX, some one would make the effort. It is as follows:—

The same laws will uniformly produce the same result, other things being equal.

The body of Jesus was composed of the same material and subjected to the same laws with ours.

Our bodies do not rise the third day. Therefore, the body of Jesus was not raised the third day.

Will some one be kind enough to disprove the conclusion?

And oblige

J. N. OSBURN.

THE HUMAN AND DIVINE.

It was once almost universally believed that there was an infinite abyss between Man and God, Earth and Heaven, an impassable gulf between the Human and Divine, the real and ideal, between the soul and its highest conceivable good.

It was hoped that this abyss would be spanned, that the Divine would bridge it over by becoming human, that heaven would come to earth, that the Human and Divine would be at one.

This has been the world's hope, ever old and ever new. This confident hope becomes a no less confident belief.

The Divine, the Perfect, the Ideal has become human and real. The Messiah, the Christ, the Savior, has come into this world. God and man are at one. This is the world's faith. It finds its most perfect expression in Catholic and Orthodox Christianity. Out of the fears of the just came hope; hope soon becomes a faith. The deepest hopes of the human soul have ever been its truest prophets, for the reason that they become motives and give direction to the aspirations and efforts of the soul.

Admit that man and God, the human and Divine, were at one in the soul and consciousness of Jesus—that the abyss between God and man was bridged over—how was it done? There are only two ways:

First, by the Divine becoming Human.

Second, by the Human becoming Divine.

How was it done? By the descent of the Divine, or the ascent of the human? Did God come down to earth or did an earth-born soul raise itself to heaven? Did God from without come into a human soul and incarnate himself in a human being, and reveal himself through a human life? Or did the Divine in the human, God within, he whose temple Jesus declares man to be, manifest itself through a human life? Or in other words was the abyss between the human and Divine bridged over from above or below? This is the old problem of which every system of religion is a professed solution.

My confident answer to the question is—the human became Divine. A human will become at one with the Divine will. A human soul prompted by love of truth, of God and man, aspire, toiled, resisted temptations, consecrated its powers to the cause of Truth, of Justice, and the service of man, and by his aspirations, by struggle and conflict, by consecration and obedience to his conscience, by a life of purity and self-forgetfulness, attained unto the consciousness of the Divine.

The chasm between earth and heaven, between the human and Divine has been spanned from below, from the human side. And wherever a human soul aspires and struggles, resists and rises above temptation, forgets self and consecrates its powers to truth and human welfare, lives in obedience to the will of God, making its life the expression of God's law, attuning its life in unison with the purpose of God, wherever and whenever a human soul does

this, the abyss is bridged over. The human becomes Divine, earth and heaven meet. The soul can say "my purposes, my motives, my affections are at one with the purpose and law of God." "I" (considered as will, purpose, motive, law,) and "My Father" (considered as the Infinite will, purpose, law,) are one. This was the religious consciousness of Jesus, this will one day be the consciousness of humanity. In the life of Jesus earth and heaven meet. In the soul of Jesus man became Divine and was at one with God.

Great, profound and beautiful as is this truth (not yet apprehended by Christendom), it is but a gleam of the whole truth (not yet dreamed of.) It will one day be felt and known (not accepted upon authority but learned from experience as all religious truths are learned) that not to one man alone is it given to become divine, that not alone in one life can heaven and earth meet. Not alone in one human being can the soul be formed in the image of its Creator, in the likeness of its Father.

It will be seen that every life may be divine, that all true life is divine. Humanity by its knowledge of, and obedience to the truth, may become at one in will, in purpose with the Divine will and purpose. Then will the consciousness of Jesus become universal; then will his prayer be answered. Then will the will of God be done on earth as in heaven. Every temptation we resist, every truth we speak, every wrong we right, every evil we remove, every reform we effect, every upward reaching of the soul, does somewhat towards making the human Divine. O, how great is the joy of living, loving, toiling, aspiring, and from the

—stepping stones of our dead selves
Rising to higher things.

EDWIN S. ELDER.

INCOMPREHENSIBILITIES.

The grounds upon which our venerable friend McClintock finds fault with Mr. Abbot's "Modern Principles" are the grounds upon which I do most approve of that statement. "What kind of a God?" says our friend. As if he had asked, what kind of an incomprehensibility? And up to this age, the human race has never been able to agree in any one idea as to what no one of the human family has the power of comprehending. Hence this, of all others, is "an open question," and one which neither needs nor admits of argument.

So also of man's condition after death. The faculties of human knowledge are adapted only to this universe in which we find ourselves placed. Hence the folly of attempting to dogmatize respecting a world of which nothing can be known. You may believe what you please; but your mere belief is for yourself, not for me. Your experience is for you, not for me. And hence we find that all forms of fanaticism and mental epidemics, as in ancient and modern mediumism, grow out of faith in respect to an invisibility of which no man can really know anything at all. Bacon said, two hundred years ago, that it is just as natural to die as it is to be born. And if it was not necessary that I should know anything of this life before my birth into this world, I can see no necessity of my knowing anything of any other world before I find myself born into it, with a capacity of adapting myself to that other state of existence, as I have had to do in this. But, as there are no faculties in the human mind for obtaining a knowledge of incomprehensibilities, it is not difficult to understand how it has come to pass that we have had Christianly and modern mediumism. Credulity and hope, carried beyond sound reason and the authority of science, makes gods, devils, ghosts, and such fanatisms as we have in witchcraft, the crusades, and mediumism, all of them based on faith in ideas by which this world shows no evidence of having been benefited. And surely we have had "creeds," "statements," "revelations," and "visions" respecting these "open questions," already enough to last the human race for all future ages; and I like THE INDEX the more, because its scope and design do not include dogmatizing upon incomprehensibilities.

LAROY SUNDERLAND.

QUINCY, MASS., Feb. 12, 1871.

EXTRACT FROM PRESIDENT GRANT'S MESSAGE, Dec. 5, 1870.—"In conclusion, I would sum up the policy of the Administration to be a thorough enforcement of every law; a faithful collection of the taxes provided for; economy in the disbursement of the same; a prompt payment of every debt of the nation; a reduction of taxes as rapidly as the requirements of the country will permit; reductions of taxation and tariff to be so arranged as to afford the greatest relief to the greatest number; honest and fair dealings with all other peoples, to the end that war, with all its blighting consequences, may be avoided, but without surrendering any right or obligation due to us; a reform in the treatment of Indians, and in the whole civil service of the country; and finally, in securing a pure, untrammelled ballot, where every man entitled to cast a vote may do so just once at each election, without fear of molestation or proscription on account of his political faith, nativity, or color."

U. S. GRANT.

Executive Mansion, Dec. 5, 1870.

"Seize opportunity by the forelock" is advice frequently given. "Opportunity has long hair in front and short hair behind." Many a man thinks he wears a queue, but finds out his mistake when he tries to catch it.

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PUBLICATIONS

OF THE

Free Religious Association.

The Report, in pamphlet form, of the ANNUAL MEETING of the FREE RELIGIOUS ASSOCIATION for 1870, can be obtained by applying to the Secretary, W. J. POTTER, NEW BEDFORD, MASS. It contains addresses by O. B. FROTHINGHAM, on "The Idea of the Free Religious Association;" DAVID A. WASSON, on "The Nature of Religion;" MRS. E. D. CHENEY, on "Religion as a Social Force;" F. E. ABBOT, on "The Future of Religious Organization as affected by the Spirit of the Age;" S. JOHNSON, on "The Natural Sympathy of Religions;" RABBI WISE, on "The Universal Elements in Judaism;" COL. T. W. HIGGINSON, on "Mohammedanism;" WM. H. CHANNING, on "The Religions of China;" W. J. POTTER, on "The Religions of India;" and an abstract of a discussion on "The Relation of Religion to the Public School System of the United States." This Report is specially representative of the principles of the Association. Price 50 cents. In packages of five or more 33 cents each. Also CHANNING'S Address on "THE RELIGIONS OF CHINA," (a careful and instructive essay, of particular interest at this time to Americans) in a separate pamphlet for 20 cents. The ANNUAL REPORT for 1868 and 1869 (at 40 and 50 cents respectively), Rev. Samuel Johnson's essay on "THE WORSHIP OF JESUS" (50 cents), and an essay on "REASON AND REVELATION," by Wm. J. Potter (10 cents), all published through the Association, can also be obtained by applying to the Secretary. The Report for 1868 contains a letter from the celebrated Hindu Theist, KESHUB CHUNDER SEN, on the "Origin and Aims of the Brahmo Somaj," also an address by WENDELL PHILLIPS, on "Religion and Social Science;" a letter from M. D. CONWAY, on "Religious Movements in England," and speeches by JAS. FREEMAN CLARKE, ROBERT COLLYER, CHAS. H. MALCOM, JOHN WEISS, and others. The Report for 1869 has addresses by RALPH WALDO EMERSON, D. A. WASSON, JULIA WARD HOWE, C. A. BARTOL, PROF. DENTON, HORACE SEAYER, LUCY STONE, and others.

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Nature's Gifts, SCIENTIFICALLY DEVELOPED.

As mankind, from indiscretion or other causes, have been doomed to suffer from disease, so also has remedy for disease been provided. Our hills and valleys abound with roots and herbs, which if scientifically prepared and compounded, will restore health and vigor to the invalid. To find such a remedy we should seek one that has stood the test of age.

HOOFLAND'S GERMAN BITTERS!

A
Sure Cure for Liver Complaint, Sure Cure for Dyspepsia,
Sure Cure for Debility, Sure Cure for Jaundice,
Sure Cure for Marasmus,
And all affections arising from weakness or want of action in the Liver or Digestive Organs. The great remedy for

IMPURE BLOOD, FEVER AND AGUE!

It is an impossibility for any one to have fever and ague, if they will use a few bottles of this remedy each spring and fall.

\$100 \$100 \$100

Will be given for any case of this disease that occurs to any one that uses the Bitters or Tonic as a preventive.

Those who have the Fever and Ague will find, after the chills have stopped, that by using a few bottles of the Bitters or Tonic, the disease will not return.

These remedies will rebuild their Constitution faster than any other known remedy.

The remedies were placed before the public thirty years ago, with all the prejudices of so-called "patent medicine" operating against them, but gradually their virtues became known, and now, to day, they stand at the head of all preparations of their class, with the indorsement of eminent judges, lawyers, clergymen and physicians.

Read the following symptoms and if you find that your system is affected by any of them, you may rest assured that disease has commenced its attack on the most important organs of your body, and unless soon checked by the use of powerful remedies, a miserable life, soon terminating in death, will be the result.

H

Constipation, Flatulence, Inward Piles, Fulness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried or Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning of the Flesh, Constant imagining of Evil and Great Depression of Spirits

All indicate disease of the Liver or Digestive Organs, combined with impure blood.

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is entirely vegetable and contains no liquor. It is a compound of Fluid Extracts. The Roots, Herbs and Barks from which these extracts are made, are gathered in Germany, all the medicinal virtues are extracted from them by a scientific chemist. These extracts are then forwarded to this country to be used expressly for the manufacture of this Bitters. There is no alcoholic substance of any kind used in compounding the Bitters; hence it is free from all the objections incident to the use of a liquor preparation.

Hooftland's German Tonic

Is a combination of all the Ingredients of the Bitters with the purest quality of Santa Cruz Rum, Oranges, &c. It is used for the same disease as the Bitters, in cases where some pure alcoholic stimulus is required.

TESTIMONY

Like the following was never before offered in behalf of any medical preparation:

HON. G. W. WOODWARD,
Chief Justice of the Supreme Court of Pennsylvania, writes Philadelphia, March 16th, 1867.

I find "Hooftland's German Bitters" is a good Tonic, useful in diseases of the digestive organs, and of great benefit in cases of debility and want

of nervous action in the system.
Yours, truly,
GEORGE W. WOODWARD.

HON. JAMES THOMPSON,
Justice of the Supreme Court of Pennsylvania,
Philadelphia, April 23d, 1866.

I consider "Hooftland's German Bitters" a valuable medicine in case of attacks of Indigestion or Dyspepsia. I can certify this from my experience of it.

Yours, with respect,
JAMES THOMPSON.

HON. GEO. SHARSWOOD,
Justice of the Supreme Court of Pennsylvania,
Philadelphia, June 1st, 1868.

I have found by experience that "Hooftland's German Bitters" is a very good tonic, relieving dyspeptic symptoms almost directly.

HON. WM. F. ROGERS,
Mayor of the City of Buffalo, N. Y.
Mayor's Office, Buffalo, June 23d, 1869.

I have used "Hooftland's German Bitters and Tonic" in my family during the past year, and can recommend them as an excellent tonic, imparting tone and vigor to the system. Their use has been productive of decidedly beneficial effects.

HON. JAMES M. WOOD,
Ex-Mayor of Williamsport, Pennsylvania.

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the dyspepsia so badly that it was impossible to keep any food on my stomach, and I became so weak as not to be able to walk half a mile. Two bottles of Tonic effected a perfect cure.

JAMES M. WOOD,
Law Partner of Judge Maynard, Williamsport, Pennsylvania.

This is to certify that I have used "Hooftland's German Bitters" for dyspepsia, and found it an invaluable remedy.

CAUTION.—Hooftland's German Bitters are counterfeited. See the signature of C. M. JACKSON is on the wrapper of each bottle. All others are counterfeit.

Principal Office and Manufactory at the German Medicine Store, No. 631 ARCH STREET, Philadelphia, Pa.

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Prices.—Hooftland's German Bitters, per bottle, \$1; Hooftland's German Tonic, half doz., \$5; Hooftland's German Tonic, put up in qt. bottles, \$1 50 per bottle, or half doz. for \$7 50. Do not forget to examine well the article you buy in order to get the genuine. For sale by all druggists and dealers in Medicines everywhere.

24—cowly

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THE INDEX
PROSPECTUS FOR 1871.

THE INDEX was established in November, 1869, and has just closed its first yearly volume.

We deem it proper, therefore, to submit the following PROSPECTUS of Volume II for 1871, and ask the friends of the cause it represents to make active efforts to increase its circulation and usefulness. There is quite a large number of persons in almost every community, both in the church and out of it, who would subscribe for such a paper, if the matter was properly presented to them, and especially if they were urged a little to do so by a neighbor. We cannot afford to send out travelling agents, nor would they succeed so well in getting names as persons of local influence. We therefore have determined to use the funds it would cost to get our paper before the people, in another way, namely, in the purchase of articles of value to be given as premiums to those who make up lists of subscribers; thus presenting to the friends of free thought and pure religion the double motive of doing good and getting paid for it.

N. B. The subscription price of THE INDEX is Two Dollars a year in each and every case, invariably in advance.

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The Index.

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The Index.

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GROWING OLD.

[Read to the Unitarian Society of Dover, N. H., Mar. 10, 1867.]

"How old art thou?"

GENESIS, XLVII, 8.

It is exceedingly immoral to *grow old*. Perhaps old age may be justly set down as the unpardonable sin. It should be the prerogative of an immortal being to be always young; eternal life without eternal youth would be the heaviest of curses, as is beautifully taught in the old Greek fable of Tithonus. I never wish to see an "aged" person; old age, like an iceberg, radiates cold, as it were, in all directions, and sinks the temperature of every soul that approaches it. Shakespeare was wise when he said,—“Youth and crabbed Age cannot live together,” like darkness and light, the one always expires on the advent of the other. The presence of an old man or an old woman makes the soul frost-bitten, unless its youthful fire is hot enough to thaw out the snow and ice of time.

In Gulliver's Travels, Dean Swift makes his hero visit the kingdom of Luggnagg, in which was found a number of people that never died. They were called *struldbrugs* or immortals, and were distinguished by a red circular spot over the left eye. They commonly acted like mortals, until they came to be about thirty years old, after which they became melancholy, and lived in this state until fourscore, when they entered on a peevish, covetous, talkative second childhood that never knew any end. Without memory, they passed through centuries on centuries of wretched dotage, envying equally the young, who could enjoy, and the old, who could die and thereby cease to suffer. Equally hated and despised, they differed from mummies chiefly by the power of motion, and grew more and more repulsive, with the lapse of years. By this quaint fancy Swift exemplifies the intrinsic misery of old age, the unspeakable disaster of arrested development. Every old person, from the nature of the case, is a *struldbrug*, and appears among the youthful like an exile from the kingdom of Luggnagg. I know not which to call the greater—the calamity or the crime of growing old.

But let me not be misconstrued. Grey hairs do not make one old, nor a wrinkled forehead, nor

crow's-feet about the eyes, nor the deep furrows of Time's plough about the mouth, nor a bent back, nor a palsied arm, nor the feeble steps that totter towards the grave. Neither can you reckon the age of a man, as you do that of a horse, by looking at his teeth. Scan the body as closely as you may, and if you cannot look through the body into the soul, your estimate of age is the wildest of all guess-work. Many a soul seamed and corrugated by the lapse of time looks out at you wearily in the face of a mere boy, as the calendar would rank him; and many a soul fresh as the May-flower in earliest Spring shines through the weather-beaten features of the patriarch. Our bodies are the masks of character. The census-taker in the “kingdom of heaven” will never inquire for the date of your birth, have no transactions with the town-clerk, consult no parish register, care nothing for the record in your old family Bible; he will measure your youthfulness by yourself alone, and take no more account of your carcase, in calculating your age, than of the coat you wear on your back. A thread-bare garment makes no one aged,—neither does a worn-out body. The body *must* grow old, and fall to pieces; its fabric is frail, and its texture loose. But it is against nature for the soul to grow old. Your body is not you, except as your glove is part of your hand, or your boot of your foot. There should be no more loss of youth involved in the casting-off of an old body, than there is in the discarding of a ragged waistcoat. When decrepitude strikes deeper than your flesh and bones, it is because you have suffered the fountain of youth, which God unseals in every heart, to be choked up with rubbish and dirt. The youngest man I ever knew was by the almanac more than eighty years old. How beautifully serene and placid was that furrowed brow! How fresh and hearty used to be his laugh, how genial his conversation, how pure and unpolluted his daily life! Little children instinctively nestled in his lap, and smiled trustingly in the kindly old face that revealed a soul childlike as their own. Sympathy with all that is sweet, noble and true illumined every feature, and cast the glory of a summer sunset about a well-spent life. Though the frosts of winter had whitened his head, his heart was warm and lovely with perennial spring. One could not meet him without being cheered as if by the song of birds and the fragrance of fresh violets. He often spoke cheerfully of death as not far off; but who could see or hear him, and not feel that he was too young to die? And, indeed, he *was* too young to die,—I think, when I remember the vitality of his spirit, that he never died, and will never die. The last time I saw him he lay on his bed, never to rise in his old health again; his long white locks streamed over his shoulders, and, as I knelt at his bedside, he laid his trembling hand upon my head, blessed me, and with a feeble voice prayed a few simple words to the Father in Heaven. Never did a prayer ascend from a more youthful, a more childlike spirit. When the useless and worn-out body was laid away forever, there never was set free a soul more fair and fresh with the bloom of eternal youth.

“How old art thou?” It is well to pause now and then, and put this question home to ourselves. Youth is growth; old age is simply cessation of growth. To advance, to improve, to enlarge the sphere of our being day by day, is to be young; to stand still, to retrograde, to contract into a smaller volume,—this is to grow old. Youth is spiritual progress or development; age is spiritual retrogression or decay. This is what I meant at the outset by saying that it is immoral to grow old. We have no business to surrender the grand privilege of perpetual advancement. The body grows old because it is created to grow a while, to be mature a while, to decay a while, and then to perish; but the soul flies in the face of its own nature ever to pause in the as-

cent towards perfection. Aspiration is the secret of youth, and the proof of it; the soul that persists, under all defeats and disappointments, in aiming at higher good and vaster truth, shows the elastic vigor and fresh bloom which are the index of increasing vitality. But to halt, to accept defeat as final, to turn away from the hope and the toilsome task of spiritual amelioration, is to begin the soul's decrepitude. Youth is aspiration,—age is desperation. Look in upon your own heart, estimate the fervor of your longings for greater goodness and the strength of your efforts to realize it, remember that these longings and efforts are the index of your age,—and then answer silently your own, self-put question,—“How old art thou?” Old age has nothing to do with the body,—it attaches to the soul alone, if it truly belongs to you; and if *that* is getting infirm and grey, wrinkled, palsied, and decrepit, it is time to fill its veins once more with fresh tides of life.

I once had a piece of gum-copal, yellow and transparent and clear, in the centre of which was a spider, embalmed in a sepulchre of surpassing beauty. I care not how prosperous or magnificent may be one's external condition,—if his soul is superannuated, he is not one whit better than the spider in the gum-copal. If you are empty of earnest aspiration and effort as earnest, then depend upon it that the more dazzling the splendor of your outward prosperity, the more conspicuously you are entombed in your own success.

Men's souls grow old in many ways. Some, eager to enjoy and reckless how they enjoy, barter purity for pleasure, and even in youth become superannuated in soul,—lose all faith in goodness and all desire to achieve it,—and live a life of seemingly contented debasement. To such, Life, like premature fruit, ripens fast because worm-eaten. He who yields to passion piles century after century on his soul, and even in early manhood stands whitened by the multitude of his years. Of all octogenarians, the old young man is the dreariest and saddest to see. Enthusiasm replaced by cynical contempt for virtue, hope supplanted by *ennui*, every high purpose sapped and destroyed by self-indulgence, the young profligate is a greybeard even before his prime; the delicacy and beauty of youth are lost, and, cheating himself into the belief that he is a thorough man of the world, he has only made himself a precocious dotard.

Many men grow old in *mind*, by simply standing still. In early life they form opinions which, though honestly adopted, they fail to revise in the added light of experience and fresh thought. Prejudice steps in; and, becoming committed to the defence of these opinions, they make it a point of honor never to strike their flag. It is only the growing mind that will consent to call in question its own preconceived notions, and give to new thought a candid and hospitable hearing. Perhaps timidity and policy cast their chains about the mind, and rob it of its youth. To let expediency or fashion slip into our thought, and give the casting vote between the old and the new, makes the soul rapidly grow aged, and afflicts the spiritual eyes with a loss of sight which no lenses can repair. Youth is courageous, and pays no heed to the seductions of self-interest or conformity; it is charmed with the grand perspective of truth, and gazes with throbbing heart upon its vast plains and lofty mountains. It listens to no temptations that appeal from without; it hears only the impulses of the Divine Spirit within, which urge it to reverence supremely the true, the beautiful, and the good. But Age is little concerned except for ease, enjoyment, respectability; and, stealing prematurely into the young man's heart, it strikes with paralysis every enthusiastic aspiration for truth alone. Conservatism, in the bad sense of the word, is not the holding of this or that particular opinion; it is the holding

of any opinion we have once formed, simply because we have formed it, and because we do not choose to change. Any soul which surrenders to pride or timidity speedily becomes conservative in this bad sense of the word, and grows grey with years, forfeiting perpetual youth.

Old ministers often complain that they lose their hold on their audiences, and are ungratefully used; but commonly the fault is their own. No man has any business to be an old minister; if he keeps his heart warm and fresh with noble sympathies, and keeps his mind candid and active by the steady pursuit of truth, he will be a boy still at the end of ninety years, and find himself heard with ever increasing respect and affection. The ministers who are dry and tedious, and complain so much of want of appreciation, are commonly men who grow early old, who are afraid to speak out their best and boldest word, and so cease to speak from their own enthusiasm and deepest faith. They are fossils. Let a minister utter always his best thought, and, poor as may be his eloquence, he will find willing hearers. The young, growing spirit is forever in sympathy with growth; an electric current runs from every live speaker to every live hearer, and from the hearer back to the speaker again. The pews little know how much they may make or mar the inspiration of the pulpit. The thought of one eager, hungry, receptive listener, one soul that thirsts and waits for a living word, will inspire the preacher in his solitude, and call out his best truth, his deepest feeling. But alas for him who must address himself to an old audience, an audience whose souls are not fresh with the life of youth and growth! The thoughts that rise are congealed again at their source; and the finer experiences of his soul refuse to voice themselves to careless ears. Let me openly thank you, friends, for the help you render me when you know nothing of it, by the kindly sympathy and indulgence with which you greet my words, always imperfect and disappointing to myself. Though I have but a young man's message to utter, I feel that I utter it to young hearts; and this thought is the fountain of unspeakable encouragement. That is a meagre intercourse in which all that passes shoots over the telegraphic wires of open speech; more and better must pass noiselessly through the air, or else there is a weary waste of breath. So I trust that you receive, not only the spoken words I bring to your ears, but also those unspoken words I would fain bring to your hearts. I thank you because your hearing supplements my speaking, and because thus you bear away something better than your ears have heard.

Men grow old in conscience also. They obey a lower law, and suffer the voice of God, ever sounding, to be drowned in their own inattention. How easy it is to grow complacent over our own goodness! We accept the customs of men for the laws of God, and find that yoke so easy that we fall in love with our own very respectable virtue. We suffer our souls to get into a moral dotage, and then applaud ourselves for our own excellence. Conscience grows fearfully old, if we suffer its warnings to be overborne by the invitations of profit or fashion or inclination; it mumbles over its unheeded monitions and seems sometimes in the last gasp of consumption. But though suffered to become old and disregarded, conscience cannot die. It is the numbness of old age that befalls her, not the coldness of death, and new tides of immortal vigor may yet course again through her tepid veins. When we adopt the world's ethics, and lower the high commands of conscience to harmonize with the easy code of Mammon, we grow gray in worldliness, and heap the years of the Pyramids on our own heads. Folly of follies! Conscience is not extinguished after all, and will yet revive to show us that the wisdom of selfishness, with all its ill-got gains, is moral lunacy and dotage. Keep your conscience young, whatever grows old within you; let that at least wear the amaranthine wreath of perpetual youth.

Men grow old in their affections also. Many a generous boy with chivalrous and noble instincts ends by becoming a cold, hard, suspicious, utterly heartless man; he scoffs at his early dreams as nonsense, and chooses even his friends from business motives. This decay of the heart is a melancholy spectacle. The prosperity which demands so costly a sacrifice is not worth the price paid for it. Frequently, also, the most beautiful ties of life are suffered to perish by mere neglect. How many a household is blasted for all earthly happiness by a cold omission of everything that expresses love, until, by this mere

omission, poor love is frozen to death! Untold domestic misery springs out of a carelessness of treatment which makes the souls of husband and wife grow old with frightful rapidity. Every impatient word writes a wrinkle on their souls,—every selfish disregard of each other's comfort blanches a lock,—every side-thrust of pique or ill-temper steals a tint from the cheek; and before they know it, all the beauty of early love is gone, and two peevish, selfish, unhappy people are compelled to endure the discomfort of each other's old age. They may be still young in years, but their happiness is largely destroyed because they have not cherished the delicacy and tenderness and unselfishness which are the beauty of love, and without which marriage becomes the worst of handcuffs. The importance of simple courtesy in a home cannot be over-estimated; there should be a chivalry of devotion, a thoughtfulness of attention, to obviate the little frictions of life, and prevent mere trifles from becoming thorns and torments. Keep the heart young,—let not the fair flower of home happiness perish from want of a little watering and tending.—let the radiance of genuine love grow only mellowed and softer with each passing year; and thus guard jealously against the invasion of old age where old age should never be allowed to come.

Youth,—fresh, warm, generous youth,—let us keep that always as the very life of the soul. No standing still, but progress in all that is fair and good, pure and true; growth upwards and outwards, in mind, conscience and heart. Free expansion and no repression,—no bondage to the world or its lusts, its gains or its prizes; but free fidelity to the laws of spiritual development. The way to be young is to get out of oneself, and live for others, live for ideas, live for God. Let us take leisure from ambitious cares to be *men and women*,—to recreate, laugh, cultivate the beautiful, seek for truth, foster the affections of life,—in a word, let us not sacrifice the real progress or youth of the soul to any delusion of outside show. Remember that Eternal Life would be a curse without Eternal Youth, and that the youth of an immortal being must consist in the everlasting unfolding of its nature, its endless development in goodness and knowledge. "Except ye be converted and become as little children," said Jesus, "ye cannot enter the kingdom of heaven." There is a truth in the saying. Only the fresh and youthful spirit can inherit the blessing. Like the phoenix, that fabled bird of Oriental dreamers, the soul must rise with renewed youth out of the ashes of each dead experience, and soar upwards into the empyrean, a thing of indestructible life and beauty, the brightness of whose wings the touch of Time shall have no power to tarnish or corrode.

THE BORGIAS.

In no other place than Rome could a Borgia have arisen; in no other position than that of Pope could so frightful a monster have retained his power. Alexander VI., or Roderic Borgia, a Spaniard of noble family and nephew to Pope Calixtus III., was early brought to Rome by his uncle, and made a Cardinal in spite of his vices and his love of ease. He became Pope in 1492 by the grossest simony. Alexander's only object was the gratification of his own desires and the exaltation of his natural children. Of these, whom he called his nephews, there were five—one son being Caesar Borgia, and one daughter the infamous Lucrezia. Alexander is represented to have been a poisoner, a robber, a hypocrite, a treacherous friend. His children in all these traits of wickedness surpassed their father. Caesar Borgia, beautiful in person, and so strong that in a bull-fight he struck off the head of the animal at a single blow—a majestic monster ruled by unbridled passions and stained with blood, now governed Rome and his father by the terror of his crimes. Every night, in the streets of the city, were found the corpses of persons whom he had murdered either for their money or for revenge, yet none dared to name the assassin. Those whom he could not reach by violence he took off by poison. His first victim was his own elder brother, Francis, Duke of Candia, whom Alexander loved most of all his children, and whose rapid rise in wealth and station excited the hatred of the fearful Caesar. Francis had just been appointed Duke of Benevento, and before he set out for Naples there was a family party of the Borgias one evening at the papal palace, where no doubt a strange kind of mirth and hilarity prevailed. The two brothers left together and parted with a pleasant farewell, Caesar having meantime provided four assassins to waylay his victim that very night. The next morning the Duke was missing; several days passed, but he did not return. It was believed that he was murdered; and Alexander, full of grief, ordered the Tiber to be dragged for the body of his favorite child. An enemy, he thought, had made away with him. He little suspected who that enemy was. At length a Scla-

vonian waterman came to the palace with a startling story. He said that on the night when the Prince disappeared, while he was watching some timber on the river, he saw two men approach the bank and look cautiously around to see if they were observed. Seeing no one, they made a signal to two others, one of whom was on horseback, and who carried a dead body swung carelessly across his horse. He advanced to the river, flung the corpse far into the water, and then rode away. Upon being asked why he had not mentioned this before, the waterman replied that it was a common occurrence, and that he had seen more than a hundred bodies thrown into the Tiber in a similar manner. The search was now renewed, and the body of the ill-fated Francis was found pierced by nine mortal wounds. Alexander buried his son with great pomp, and offered large rewards for the discovery of his murderers. At last the terrible secret was revealed to him; he hid himself in his palace, refused food, and abandoned himself to grief. Here he was visited by the mother of his children, who still lived at Rome. What passed at their interview was never known; but all inquiry into the murder ceased, and Alexander was soon again immersed in his pleasures and his ambitious designs.

Cæsar Borgia now ruled unrestrained, and preyed upon the Romans like some fabulous monster of Greek mythology. He would suffer no rival to live, and he made no secret of his murderous designs. His brother-in-law was stabbed by his orders on the steps of the palace. The wounded man was nursed by his wife and his sister, the latter preparing his food lest he might be carried off by poison, while the Pope set a guard around the house to protect his son-in-law from his son. Cæsar laughed at these precautions. "What cannot be done in the noonday," he said, "may be brought about in the evening." He broke into the chamber of his brother-in-law, drove out the wife and sister, and had him strangled by the common executioner. He stabbed his father's favorite, Perotto, while he clung to his patron for protection, and the blood of the victim flowed over the face and robes of the Pope.

Lucrezia Borgia rivalled, or surpassed, the crimes of her brother; while Alexander himself performed the holy rites of the church with singular exactness, and in his leisure moments poisoned wealthy cardinals and seized upon their estates. He is said to have been singularly engaging in his manners, and most agreeable in the society of those whom he had resolved to destroy. At length Alexander perished by his own arts. He gave a grand entertainment, at which one or more wealthy cardinals were invited for the purpose of being poisoned, and Cæsar Borgia was to provide the means. He sent several flasks of poisoned wine to the table, with strict orders not to use them except by his directions. Alexander came early to the banquet, heated with exercise, and called for some refreshments; the servants brought him the poisoned wine, supposing it to be of rare excellence; he drank of it freely, and was soon in the pangs of death. His blackened body was buried with all the pomp of the Roman ritual.

Scarcely is the story of the Borgias to be believed; such a father, such children, have never been known before or since. Yet the accurate historians of Italy, and the careful Ranke, unite in the general outline of their crimes. On no other throne save the temporal empire of Rome has sat such a criminal as Alexander; in no other city but Rome could a Cæsar Borgia have pursued his horrible career; in none other was a Lucrezia Borgia ever known. The Pope was the absolute master of the lives and fortunes of his subjects; he was also the absolute master of their souls; and the union of these two despotisms produced at Rome a form of human wickedness which romance has never imagined, and which history shudders to describe.—*Harper's*.

LABOR IN VAIN.—The Worcester *Gazette* says that legal circles thereabouts are greatly enjoying an occurrence at the recent term of the Superior Court at Fitchburg, at which Judge ——— presided. As is usual at the opening of a term, a clergyman was present and opened the sessions with prayer, in the course of which, after asking Divine favor and guidance for the presiding Judge, he proceeded to earnestly implore the Lord for similar blessings upon the Judge's wife and children, that they might be spared in life and in health during his absence, and that, at the close of the year, he might be once more restored to the bosom of his family. As the presiding judge was never married, his feelings during the service may be imagined; the members of the bar, and officers of the court who were present and knew the fact, found the constitutional dignity of their profession stretched to its utmost to maintain a proper decorum.

On a certain occasion Henry Ward Beecher preached a sermon on the injustice of obliging men to work on Sunday. The next day while riding down to Fulton Ferry, he entered into conversation with a car-driver, and asked him if he did not think some plan might be adopted to dispense with the need of running the cars all day Sunday. The driver, in ignorance of the name of his interrogating friend, made a frank reply: "Yes, sir, I think there might. But Beecher no hope of it so long as they keep that cursed Beecher theatre open in Brooklyn. The cars have to run to accommodate that."

"Why don't the great men of France stir? Why do they remain motionless and cold while our bleeding country is ruined?" asked an orator in Paris the other day. "Because they are cast in bronze," answered a voice from the gallery.

SIMPLICITY OF SIGNATURE.—Without doubt our readers will have observed that of late our diplomatic envoys and other great officers of State, have fallen into the habit of subscribing themselves to their notes and dispatches by their surnames only. This has occurred, of course, through their adoration of the noble simplicity of English patricians; and we think it is a fine proof of the fact, mentioned concerning Major Pendenis, that one may associate with the aristocracy until one imagines himself of their quality.

The time was when our ambassadors would have signed their letters Daniel E. Sickles, Elihu B. Washburne, J. L. Motley, and so on, just as in their day Benjamin Franklin, John Adams and Daniel Webster used to write their names in full. But having observed that Earl Russell, Lord Palmerston and the rest called themselves Russell, Palmerston, etc., our transitory diplomatists now write themselves Sickles, Motley, and Washburne, as if their Christian names were so many titles of nobility which they modestly left off like the English lords. It has not always the finest effect, as, for example, when our patrician Secretary of State laconically signs himself "Fish," as if he were the only kind of fish, or were Duke Fish or Earl Fish; but we wish to respect any effort to give a European polish to our manners and we are going to try to stand in awe of this noble simplicity of signature.

It has nowhere impressed us so deeply as in the Marquis of Washburne's correspondence with Jules Favre, French Minister of Foreign Affairs. The Marquis of Washburne there signs himself simply Washburne, just as if he were not a Marquis at all, or as if he had no Christian name. We like it in this because the other party, being a poor devil of a French democrat, and not a great Illinois noble, with ever so many descents, is obliged to sign himself Jules Favre—as fully as Alexander Hamilton would have done in the like circumstances. We think that when he got the letter of M. le Marquis de Washburne he must have opened his eyes in astonishment at the noble simplicity of the Sucker grandee. We hope he did not laugh. In the present condition of French affairs, we cannot imagine his laughing.—*Every Saturday.*

AN AESTHETIC VIEW OF SWEARING.—One of the young ladies in a Brook Farm story in the *Overland Monthly* says: "There is profane swearing where the heart is filled with vindictive passion—with malice; but most of the swearing indulged in by young people and uncultivated people is only so much emphasis to back up their sentences with. It shows that those who indulge in it are wanting in intelligent respect for their own statements; or are doubtful if they will be accepted as true by those they address. I do not deny that it is extremely bad taste, that it is vulgar and disagreeable; and yet a great deal of informal swearing is indulged in by the really reverent and kind-hearted."

To which a sailor present responds: "I am sure, Miss, it's not language that's so wicked; it's the way one feels in the heart. I was thinking, all the time you were talking, of once when I was at sea—leagues from land in the Pacific; and we fell in with a water-logged ship, with nine starving men on her. They hailed us, and we hove to. Then they begged to be taken on board. Now, our captain was one of your pious sort. Well, when the mate, with his hands on the ropes ready to lower the boat, heard the captain's cold-blooded decision—'Tell them we can't take them; we have only provisions enough to take ourselves to port'—why, the mate swore an oath (I should not dare to repeat it to you, Miss; in a bad cause it were enough to sink a ship), and wished that he might be hung besides at the yard-arm, if he did not fetch those poor souls on board. And down went the boat, in spite of the captain, and on board they came; and we all arrived safe and sound in port. Now, Miss, I ask you: Who swore—the mate or the captain?"

THE KIND CONDUCTOR.—It is a pleasure to say something to the credit of an individual who belongs to that much-abused class of our community, horse-car conductors, whom people like to believe dishonest. On the morning of the Fourth, a little girl riding to Boston tendered to a conductor, for fare, a dingy-looking scrip, of the denomination of twenty-five cents. He took it, looked at it, said, "Counterfeit!" and returned it to her. Evidently judging by her appearance that it was all she had, he added,—"Never mind; let it go till next time."

But the girl was mortified by the circumstance, and, her eyes brimming with tears, she turned her face away. A lady standing near remarked,—"Her Fourth of July is spoiled."

The conductor heard her, and, hesitating but a moment, said to the girl,—"Let's see that money again."

She handed it to him, and then he took from his pocket the brightest, newest twenty-five cent scrip he could find, and gave it to her in exchange. When he saw her countenance expressing the thanks she could not utter, we have no doubt that he felt amply rewarded, and we will wager quite an amount that his wearisome labors that day were very much lightened by his little act of kindness.—*Watchman and Reflector.*

CAT AND DOG.—The following "marriage" notice appears in a Durham (England) paper, apparently without exciting suspicion of a joke: "At Purton, 1st instant, the Count de la Ferriere, of Howlton Hall, near Barking, to Tabitha Felicia, youngest daughter of Mr. Thomas Pussey Catt, formerly of Catterick Bridge, Yorkshire."—*Transcript.*

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I have distributed THE INDEX freely with my friends and acquaintances, both liberal and orthodox, and with the former find quite a number that say they like the paper very well; but when you come to ask them to subscribe, it is an appeal to their pocket, and they have a volley of excuses, but no stamps. But the main obstacle in the way of obtaining subscribers for THE INDEX is this—it is all Greek or Latin to them, and might as well be geese-tracks. They comprehend that it is slightly different from what they are in the habit of hearing preached, and that is enough for them to know. They don't want anything of it. If Rationalism is ever successfully taught either in America or Europe, it will be by adopting the Christian plan of teaching it in our common schools. The early teachers of Christianity were not slow to see the fact that, if they were to make sincere Christians, they must commence at the cradle. Our early impressions are the most lasting; and when men and women have grown to their full stature believing a falsehood, they very much dislike to be told of the fact. There are but few that like the truth for the sake of truth. One man said to me that, if Christ was not God, we were all lost, and for his part he should be a miserable man, if it were shown to the contrary. If he had grown up to the stature of a man before he had ever heard of Christ, he would have rejected the teachings he now so much cherishes, with as much contempt as he now does the teachings that Christ is not God. But alas for man's inconsistency! It seems so strange to me that they cannot see that, if God was any such wrathful and fickle personage as the Bible teaches him to be, long ere this he would have been disgusted with them; and today each one would have had assigned to him his little pot of brimstone, with an imp to keep it smoking."

"I have no desire to contribute my means to the propagation of any set of ideas, that cannot but in the nature of things be but mere matters of inference. What I think, what conclusions I have come to in religious matters, is a matter that concerns no one but myself. What others think, so long as they let me alone, is no business of mine, and is a matter of perfect indifference to me. The views of Christianity held by some men of the nineteenth century are very different from those of the sixteenth; they may be for the better—I think they are—and as men advance in information they will construct a religion to suit their wants; what those may be I care not. Men's minds, as their stature, never alter; their circumstances do. All that civilization requires, all it should ask, is to remove from the churches all civil and military power. Then the people will do right, despite of churches, priests, popes, or papers. Remove from the ordinary minds of the great unwashed all idea of churches and religion, and you take from them all they have to live for, and all that keeps them above the brute. To the man of higher reasoning power, all religious restraint is useless and unneeded; but such men are in a great minority. To the little obscure minds, that move from generation to generation in the same groove, let them have what pleases them, and do not rudely destroy their idol, which may do them some good, but in no case injures them or others."

"While I think THE INDEX is doing much good, and reaches thousands of those we cannot, I am not in full sympathy with it, but feel under obligation to support it. I willingly accord to it talent. But, mechanical, cold, and statue-like, your drilled education has worked you in fixed grooves of thought, misdirecting your intuition in search of natural truths. Might not many of your contributors gather some beautiful lessons from Mrs. Conant, or *The Banner*, by going a little deeper in the council of their own thoughts by exercising charity? I like the expression in *The Radical*, that intuition religion goes a generation ahead of science. Please place the enclosed two dollars to my credit."

"We believe THE INDEX supplies a necessity of the times. It answers our highest expectations, and we heartily wish its circulation might be increased a thousand fold, and that it might be read by every intelligent person in the land. I regret that I cannot send you the names of more subscribers, but, being closely confined with the care of my invalid husband, I am unable to do as much as I wish to towards increasing your subscription list. However, I keep our copy of THE INDEX doing missionary work by sending it to friends who I think will read it, trusting that the seed thus sown will bear good fruit some day."

"My friend and I, not being blessed with much of that 'root of all evil,' cannot do as we would like to help spread the real, glorious *Truth*, by each one taking a copy; but we have to go into a sort of *partnership*—that is, he takes THE INDEX one year and I take *The Radical*, and vice versa—which is doing all we possibly can in aid of the good cause. My friend cheers many an evening reading to me (while I work) from either *The Radical* or your paper—and such *colleagues*, from more than Krupp's batteries! The orthodox find them so, I will guaranty. Please accept our thanks."

"The columns of your paper seem to be a sort of open court where people of differing beliefs can, in a respectful manner, with absolute independence, express their opinions and convictions. Wide as I am from you in religious views, I cannot yet but honor your position, and respect your independence. May God by his spirit guide you into all truth! I send you a little communication this morning. I shall wait with impatience, and finally read with interest your review of it. It is such a pleasure to read what an intelligent man, who differs from us, has to say on a vital question."

"In a late number I made the discovery that you have no singing at your meetings or Conventions. This (in my estimation) is not as it should be. Certainly there are subjects enough in the *Free religious element* for song, and if rightly got up it would enliven the lecture room, and draw around or to it hundreds who do not now attend. Witness the effect of our patriotic songs on the populace, the so-called spiritual songs of the churches, &c., &c."

"I enjoy its weekly visit—it is one of the papers I prize the most among the many of the reformatory sheets that come to my table—I wish you success. *Free thought* and its free *utterance* is what makes us worth living for. You may, if you please, send me a few copies to circulate in January. Don't enlarge it, but continue to print it neatly on such clean white paper."

NEW TRACTS.

Intended to teach religion without superstition.

The Church and the World; an exposure of the "Young Men's Christian Association," (so-called).

I am an Honest Man; do loud professions show us very much about character?

The Bible Vindicated; against infidels on 'one side and idolaters on the other.

The Wisdom of Jesus; how misrepresented by those who call themselves his followers.

God's Justice and Mercy; not antagonistic, but working together for the welfare of all.

Infallibility; no better founded in Orthodox Protestantism than in Popery.

Rationalism; a plea for the co operation of reason with faith, as God intended.

Prayer; suggestions to a child who has been taught to be afraid of his father.

Learn by Experience; one of the lessons greatly needed by pious people.

What becomes of Sin? another lesson greatly needed by pious people.

Fulton on Dickens; an exposure of one of the Reverend Fulton's professional tricks.

Love to God; written on the supposition that love means love, and not fear.

The Negative Party in Religion; showing who are specially distinguished by not believing.

Five for 10 cents; all for 25 cents. Address

CHARLES K. WHIPPLE,
43 Bowdoin Street, Boston.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the winter on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

FREE EVENING SCHOOLS.—The school for men and boys is held Monday, Wednesday, and Friday Evenings, from 7 to 9, in the hall over the U. S. Express Office, Daniels' Block. The schools for women and girls are held at the same time in Scott's Block, Cherry Street, and in Campbell's Block, St. Clair Street.

RECEIVED.

ESSAYS ON THE PROGRESS OF NATIONS, in Civilization, Productive Industry, Wealth, and Population. Illustrated by Statistics of Mining, Agriculture, Manufactures, Commerce, Coin, Banking, Internal Improvements, Emigration, and Population. By EZRA C. SEAMAN. New York: CHARLES SCRIBNER & Co., 654 Broadway. 1868. First and Second Series. 2 vols. 12mo. pp. 645, 659.

THE AMERICAN SYSTEM OF GOVERNMENT. Its Character and Workings, its Defects, Outside Party Machinery and Influences, and the Prosperity of the People under its Protection. By EZRA C. SEAMAN, Counsellor at Law, and Author of "Essays on the Progress of Nations." New York: CHARLES SCRIBNER & Co., 654 Broadway. London: SAMUELSON LOW, SON, AND MARSTON. 1870. 12mo. pp. 382.

SCIENTIFIC ADDRESSES by Prof. JOHN TYNDALL, LL.D., F.R.S., Royal Institution. 1. On the Methods and Tendencies of Physical Investigation. 2. On Haze and Dust. 3. On the Scientific Use of the Imagination. New Haven, Conn.: CHARLES C. CHATFIELD & Co. 1870. pp. 74 (pamphlet.) [No. 5—University Series.]

THE JOURNAL OF SPECULATIVE PHILOSOPHY for January, 1871. St. Louis: E. P. GRAY, F. ROESLEIN, &c.

EVANS' ADVERTISING HAND-BOOK, Containing a List of the most desirable Advertising Mediums in the United States, including the leading Religious, Agricultural, and Literary Publications, together with valuable suggestions to Advertisers. Boston: Published by T. C. EVANS, General Advertising Agent, 106 Washington St. 1871.

HEAR THE CRY THAT COMES ACROSS THE SEA! Rallying Song and Chorus. Words and Music by GEO. F. ROOT. Published by ROOT & Cady, Chicago.

Poetry.

AFTER THE WAR:
SUNG AT A PUBLIC FESTIVAL.

O God! in vain our lips would move;
We can but sit in silent awe,
And muse on thy eternal law,
And lean on thy eternal love.

Thou hear'st the psalm of hero-lives,
The requiem sob o'er hero-graves,
The anthem joy in hearts of slaves,
The rhythmic fall of broken gyves;

The gasp of dying wrongs and wars,
Smitten by thy triumphant will,—
The deep world-music, deepening still,
And blending with the song of stars.

O God! we have no hymn beside;
Thy works shall praise thee,—we are dumb;
We can but pray, "Thy kingdom come!
Thy spirit in our hearts abide!"

1865.

ASTERISK.

The Index.

MARCH 11, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

INDUCEMENTS.—We would invite the special attention of our friends who cannot afford to give their services gratuitously in getting subscribers for THE INDEX, to the very liberal Cash Premiums offered in our Prospectus for 1871.

Whoever collects \$150.00 for 75 subscriptions, is authorized to retain \$50.00, forwarding \$100.00.

Whoever collects \$100.00 for 50 subscriptions, is authorized to retain \$25.00, forwarding \$75.00; and so on.

Now it cannot be very difficult, in a town of any considerable size, to get twelve subscriptions a day for one week, if the agent uses ordinary business energy. Yet he would be paid about \$8.00 a day—as much as his representative in Congress receives for work not always, we fear, so useful!

"A word to the wise." Who will canvass for THE INDEX, and at the same time earn as much as the Hon. Mr. ———? Send for "Truths for the Times," and begin at once.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them. Here is an excellent means of helping the cause of Free Religion and THE INDEX as an organ of it. Friends of Freedom, send for as many copies as you can use, and do your part in awakening an interest in ideas worthy of American institutions and the higher civilization of the future.

It is seldom that the two oil-and-water elements of Protestantism—Catholicism and Free Religion—are so strikingly contrasted as in the following consecutive items in an evangelical paper. The one breathes the spirit of the Pope's *Index Expurgatorius*, the other that of another INDEX we wot of:—

"We admit that our daily papers should give the news, but it is a fair question whether they are justified in giving columns to avowed infidel sentiments simply because uttered in the guise of a lecture; no more than they would be justified in apologizing at great length for some heinous crime, or allowing the criminal to argue why his crime is not a crime."

"Those who would legislate God into the Constitution of the United States might try their hand at the Book of Esther; there would be as much sense in the one as in the other."

PLUTARCH'S "MORALS."

Disgusted at the longevity which characterized a certain rich relative, an impatient heir is said to have exclaimed,—“Confound him! He has as many lives as a cat or old Plutarch himself!” From the possibility of attributing to the sage of Chaeronea the aggregate vitalities of all the heroes whose story he has so charmingly told, we were fortunately saved in season. At the age of eleven (thanks to one whose wise and judicious care no length of years would ever enable us to requite) Plutarch's “Lives” were put into our hands for a winter's reading, and were faithfully read to the “Finis” at the end of the last volume. This was all we knew of Plutarch, till in the Cambridge Divinity School we threaded our way through the labyrinthine Greek of the *De Sera Numinis Vindicta*, under the genial guidance of one whose mantle has fallen on no Elisha—Prof. Noyes. Since that day we have had occasion to read portions of other treatises in the original; now we are permitted to roam at will over the full extent of the “Morals” in the translation just published in five noble volumes by Little, Brown, and Company, of Boston. Excellently printed and handsomely bound, they offer a temptation to all who are in love with delightful and profitable reading which it were almost a sin to resist. No one who can afford it should forego this opportunity of cultivating fellowship with one of the finest, purest, and most highly cultivated spirits of antiquity. Plutarch fascinates while he instructs; and all that can be gained from familiarity with the condensed lore of Greek and Roman wisdom awaits his readers, as the reward of a study that crowns itself with pleasure. The noble enterprise of giving such works as these to the world reflects the truest and highest honor upon our country; and the publishers are entitled to the gratitude of all who have at heart the elevation of public morality, the cause of good learning, and the dignity of American letters.

Prefixed to the first volume is a modest preface by the editor, Prof. William W. Goodwin, and an introduction by Ralph Waldo Emerson, written as only he can write. Nominally a “revision and correction” of earlier versions, the present translation shows on every page the evidence of the critical and profound scholarship which has given Prof. Goodwin so honorable a name in the literary world. No one who has occasion to use his “Greek Moods and Tenses” in practical instruction, as we had for several years, can fail to conceive the highest possible opinion, not only of the erudition, but equally of the analytic power and philosophical grasp of principles which characterize that remarkable work; and it is not too much to say that no scholar has ever done so much for the cause of Greek literature on this side of the Atlantic as Prof. Goodwin has done by throwing the light of his original and methodizing thought on the intricacies of the Greek verb. The admiration which we conceived for his learning and philological acumen, while engaged in the tuition of suspended college students and constantly obliged to subject the quality of his work to the severest practical tests, inspires us with absolute confidence in the thoroughness and exactitude of the present translation of Plutarch; and, except by such changes as may be necessitated by a more critical determination of the original Greek text than is

possible at the present time, we suspect that few, if any, important modifications of it will ever be required. This version of the “Morals” will undoubtedly remain, for a generation at least, the standard translation of one of the most notable and permanently valuable classics which survive as monuments of the civilization of the wonderful Greek race. Mr. Emerson's appreciative reference to the fine quality of the present rendering will be enjoyed by all who know that the editor's rare qualifications for his task are excelled by his modesty alone:—“Professor Goodwin is a silent benefactor to the book, wherever I have compared the editions. I did not know how careless and vicious in parts the old book was, until in recent reading of the old text, on coming to anything absurd or unintelligible, I referred to the new text, and found a clear and accurate statement in its place. It is the vindication of Plutarch.”

There is a peculiar propriety in the republication of the writings of this sweet and pure thinker today. No grounds exist for believing Plutarch to have been at all acquainted with Christianity; yet he is remarkable for the loftiness and depth of his moral intuitions. At a time when men are eagerly comparing Christian thought with the confessedly “uninspired” teachings of other religions, the works of Plutarch acquire a fresh significance. To radical minds, in particular, they possess the highest value; for they are an irrefutable confirmation of the radical faith in natural and free religion. In an admirable critique of Plutarch contained in the March number of *The Radical*, Col. Higginson says:—“Born about 50 A. D., he was one of the remarkable group of stoics who, without concert, and often without personal acquaintance, were affirming to the world doctrines which varied from those of Jesus only in having a shade more of self-reliance and a shade less of self-sacrifice; and which, from that very difference, have always reached a class of minds for whom the Beatitudes do not contain quite all truth.” Mr. Towne, also, in the March number of his *Examiner*, says with great truth:—“Plutarch belonged to the generation second after that of Jesus. He was just coming to manhood when Paul ceased from apostolic labors. The essays which are called his ‘Morals’ were written at the moment when Christian teaching was fairly in the world, but before it had made any appreciable impression upon Paganism. If they contain lessons of rare and gracious wisdom, these lessons show what Paganism was capable of at the very hour when Christianity, as popularly interpreted, claims to have found the light of ethical and religious teaching clean gone out. The ‘Lives’ and the ‘Morals’ of Plutarch, taken together, form a large body of history and instruction, of chronicle, character, and catechism, retold and retaught, newly narrated and freshly expounded and enforced, at just the moment when our popular Christianity pretends that the world of ancient life and faith was without form and void, and darkness brooded over a chaos which waited the creating breath of Divine interference through Christ.” Viewed in this aspect, Plutarch invites the special study of those who would learn how far the “light of unassisted reason,” as the time-honored phrase goes, suffices to illumine the path of human life. He is a torch whose radiance is unexhausted still.

A LETTER FROM DR. BARTOL.

With the greatest pleasure we give place to the following letter from one who is known only to be honored and beloved:—

BOSTON, Feb. 8, 1871.

DEAR ABBOT:—You asked me to write for THE INDEX, and at the same time inquired my view of the subject of your lecture, the *Intuitionist* vs. the *Scientific* school of Radicals, respecting God and Immortality. Is it a proper case in court? If Intuition be anything, it is a part of Science, a mode of knowledge. The question would be of the knowing faculty. But, if God be, he is no outlying province, but so implicated in us that self-knowledge must be knowledge of him. It is *con-science* or consciousness. God is the *common* of our souls. There is no boundary between God and man, or between man and his brother. Atheistic theories exist, but actual atheism is not possible, more than actual Inhumanity. If by science is meant complete knowledge of the Infinite, it is absurd. We should be ashamed of a God we could comprehend. It would not be God; but smaller than we. This immense personality, parent of persons, to whom space is finite, as he contains it and it cannot contain him, is wherever is any person; and we cannot deny him without denying ourselves, or even try to wound him but through ourselves; for his nature with ours overlaps, interacts, and essentially blends.

I rather state than seek to prove the very notion of Being, to ascertain which we use or argue divers ways; for he is surer than any proof, nor do I want a *probable* God. Without unity of life, there were no universe,—and the relation of living beings is Truth. Matter is but Introducer or Introduction of spirit to spirit, and nothing without God, the Includer of all. What is the perception of him, or perceiving power,—how its eye is served with our senses and understanding as hands and feet,—I have no room here, were I competent, to show. I can only tell my faith that Love is the worker and Law the tool,—and that personal essence and substance is the In-all and Over-all of the creation. When this story mass of Nature we ignorantly fancy mother of all, melts in thought of communion of souls that touch unseen, we shall have a true philosophy. This contact we call inspiration, inward light and eye, inward voice and ear,—not so much a mode of knowledge as knowledge itself,—God and angels are our acquaintance so, as we each other's; or He informs us of himself and of one another.

That the science which observes and generalizes facts without and within, with the logic that writes its verdict, has a religious office, I gladly own; but it can only interpret this deeper sense, nor need mankind postpone, for its word, the assurance of a God. He is not so hard as to hide, worse than from Adam, in the thicket of this far-off speculative result, when he is necessary every moment to our peace.

The science of Immortality is *con-science* too. When certain qualities and dispositions rise, to make me their trustee and factor, I know they have nought to do with death. I cannot bring the two conceptions together. *Dead spirit*—what is that? As well say dead God! Person is Life, and he that feels his personality cannot conceive of annihilation. Time is his chariot, not stocks or pillory,—

all chronology he holds in solution of his eternity.

If this be not Reason, will you take it for Belief, from your friend, who believes in you?

C. A. BARTOL.

"WHAT'S IN A NAME?"

It is in some respects unfortunate that from the name of the Free Religious Association—a name perfectly legitimate and apparently well chosen—there should be derived another term which is assumed to express in concentrated shape the beliefs of the Association,—the phrase "Free Religion." There are, to be sure, certain definite fundamental principles upon which the Free Religious Association is based; certain common aims and impulses which characterize all parts of the movement which the Association represents. And it is certainly very convenient to have some short name to apply to these common principles and aims. Nor would any harm be done, if it were understood that the name applied simply to *principles* and *aims*, and that these principles and aims were all in the interest of the most complete freedom of thought and the widest inquiry on all matters of religious belief. And it is only with this application that the term Free Religion is used or could be used by any one who believes in the movement and is a part of it.

But the misfortune is that the vast majority of people assume that a name which is applied as a proper noun to a religious movement—to any organized movement, but especially to one that is religious—must cover a certain definite system of opinions; that, at least, even if there be no statement of creed, the name must represent a well-defined agreement in certain beliefs, which become practically an authoritative standard of belief for the movement. Thus a good many people are now asking—What are the doctrines of this "new religion" which you say is to displace Christianity, Buddhism, and the rest? What do the "Free Religionists" believe? What are the statements of faith, what the forms of worship, which "Free Religion" advocates in distinction from those of the religious sects generally? And so the name comes to have a sectarian look, which those to whom it is applied would most strenuously avoid. People know what "Calvinism" says, what "Universalism" says, what this or that religion says, and now they want to know what "Free Religion" says, as if they expected to get all that it has to say in a succinct statement of propositions, which they can put in their pockets.

But those who believe in what is called "Free Religion" have a great many things to say; and one of the most fundamental of them is that "Free Religion" will never stop saying; and another that every man must "have his own say," and that no one has any right to say what "Free Religion" is for any other. Of course, on these principles there will be many views of "Free Religion," many aspects, and widely differing statements and deductions, among those who equally believe in the thing. It seems, therefore, to be best, and most consonant with the principles from which the free religious movement comes, that each should speak in his own name and not in the name of a system of truth which the term Free Religion is supposed to signify,—that each should say what he himself sees or believes on any matter, instead of attempt-

ing to report what "Free Religion says." Of course each one does speak only for himself, and no one using this phrase would think of binding others to his statement. Yet the phrase, however convenient and allowable to rhetoric, seems to carry an endorsement beyond one's own individual belief. Is it not a relic of religious dogmatism, which has been in the habit from time immemorial of securing for its assertions the authority of certain systems of truth whose "thus saith" was not to be questioned? In opposition to this authoritative, external standard in whatever form embodied, the believers in freedom as applied to religion assert the authority of the individual soul. The world now wants to know not what "Christianity says," or "Mohammedanism says," or what "Unitarianism" or "Calvinism" may have to say, but what individual men and women may have to say out of their own intelligence. And if what they have to say shall prove so broad and various and rich and many-sided that no name shall be found comprehensive or close-fitting enough to cover it all, so much the better for the world.

W. J. P.

THE SIN OF MONOTONY.

One of the most faithful critics of the Free Religious Association, in noticing the contents of the last *Radical*, commends Mr. Higginson's paper on the "Sympathy of Religions" as being scholarly and brilliant, but suggests that the topic is becoming stale, the idea common-place, and the argument threadbare. He thinks we have heard enough of the Sympathy of Religions, and that the Free Religionists had better bestir themselves and try to bring out some new thoughts.

In view of the practice of Christendom for some centuries past, this criticism has a cool air. The writer may possibly mean to whip other sects, his own included, over our shoulders,—intending a delicate sarcasm on the incessant iteration of dogmas with which our patient ears have this long time been afflicted; or he may be simply unconscious of the fact that religious bodies have never been in the habit of propounding new truths every month or two; or, finally, he may be misled by his antipathy to Free Religion into an innocent oblivion of that little piece of history.

The rule of "line upon line, line upon line," has been faithfully observed in Christendom. The Romanists keep their body of doctrines well in view; and if transubstantiation and the rest are not comprehended, it is not because they have not been heard of. The Calvinist is pertinacious in thrusting out and in his *five points*, no sermon being complete that does not contain the full series. How many times every Sunday may the deity of Christ be judiciously remembered, the trinity carefully defined, or the dogma of total depravity rolled as a sweet morsel under the "evangelical" tongue? There is an impression that the Unitarians have repeated with some frequency their belief in the dignity of human nature, and have not spared their audiences a somewhat exasperating tautology respecting the position of Jesus. Of the Universalists it may be said that they overwork the word "paternal" in speaking of God, and insist on the salvation of all mankind with a persistency that wears out its welcome with thoughtful people. A doctrine may fairly be repeated till it is understood, to say the least; how much oftener, will depend on the

difficulty of making people believe it,—that is, on its importance.

Now this doctrine of the sympathy of religions is comparatively new and strange. To students it can hardly be called familiar; the scholars do not claim to have exhausted its significance or measured its boundaries; among the people at large it is startling, if it is not abhorrent. No sect admits it, or comprehends it. The most liberal sects still pursue the old polemical method of contrasting religions with a view of exhibiting the solitary grandeur of their own beliefs. The whole idea is yet to be unfolded and vindicated with a fulness at present unattempted and a power hitherto unfelt. For it is one of the radical ideas of our time, thrown up by men like Burnouf, Mueller, and a score more, the most eminent pundits of the generation, and elaborated in books that only the few so far have had opportunity to read. They that profess to be tired of hearing of it either do not know or do not want to know, and are anxious that nobody should know, what it means. There are deeper thoughts than this, no doubt,—thoughts more fundamental, more interesting to the philosophical mind; but among the thoughts that are to take hold of the next generation or two there is none more pregnant with spiritual issues than this one.

May not this be a reason why the mention of it is tiresome to some ears, and why even a single utterance of it is too much? What doctrine now advocated by the sects is so fraught with revolutionary power? What doctrine contains such wealth of spiritual import? It bodes the death and extermination of the sectarian organization and spirit. It disarms the great faiths, beats the ecclesiastical sword into the ploughshare and the priestly spear into the pruning-hook, turns libraries of controversial divinity into rubbish, silences the thunder of the pontifical cannonade, takes from Protestant and other missionary societies their occupation, and diverts from tract societies their much coveted funds. It hushes the anathema of the Pope and the sectarian exhortation of the preacher, and sows with wheat the old battle-grounds of theology.

Charity and piety vie with each other in heaping blessings on it. Charity loves it as the closest of its friends, for it promotes that deepest kindness which recognizes spiritual brotherhood among all the races of the earth, and it quenches that deadliest hate, the hate that religion cherishes towards religion. It introduces the Jew to the Gentile, makes Mussulman and Christian sit down at the same board, and heals the ancient feud between the philosopher and the devotee. The East and the West hold communion under its auspices. Pride is rebuked in the highest places, jealousy is discountenanced among elect people, a disposition to encourage and aid takes the place of the temper that quarrels and persecutes.

Piety honors the doctrine, because it renders complete justice to the universality of the divine wisdom and the competency of the heavenly love. We see now, for the first time, that God is indeed the Father of all his creatures, the true Father of spirits, the savior of all souls. The odious monopolies of faith which affront the divine nature as much as they disgrace the human are broken up.

The piety even of Christendom, I had almost said especially of Christendom, has certain very disagreeable features, conspicuous

among which is the pharisaic tone which thanks the Lord it is not as other men are, unbelievers, misbelievers, superstitious idolaters, or even as these Mahommedans and Buddhists. The Lord will be better pleased when the Christendom of Europe shall acknowledge its debt to Asia; when Romanism shall thank the ancient faiths of India for their wealth of symbolism, and Protestantism shall return gratitude to Persia for the contribution it has made to its theory of evil, and Unitarianism shall hunt up its poor relations in Spain and Africa. When the doctrine of the sympathy of religions is established, the local idols will be overthrown, and the One God will be the sole object of human worship.

The Free Religious Association cannot do better for ten years to come than emphasize this doctrine—explain it, preach it, in season and out of season, make it quite familiar, not to the high intelligence of “liberal” editors who are able to scent a revelation afar off, and whom swiftness of apprehension enables to discount centuries of truth, but to the slower-paced souls who must hear a thing twice, yea, three times, before they understand it. Let us at all events not forego our inculcation till we have fairly justified our own faith in it.

O. B. F.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

“THE IMITATION OF JESUS.”

TITUSVILLE, PA., Feb. 9, 1871.

MY DEAR MR. ABBOT:—

I have most attentively read this most excellent sermon of Mr. Frothingham in No. 57 of THE INDEX, and—it staggers me. You are no doubt aware, sir, that I am much more radical than even *Free Religion* is; yet I like it, and had considerable faith in its success, and more yet in its ultimate results. At any rate, if we must have religion (which I very much doubt, however), *Free Religion* is certainly the best we can have. Its humanity and philanthropy are as genuine as refreshing; its liberalism and tolerance much too great for any “religion,” and its radicalism strong enough to inspire the hope that it may some day outgrow its “religion,” and be “free” and untrammelled, aiming for nothing but to improve, to educate, and to truly benefit *Man*, worshipping him in *Humanity*. But, as I said, this sermon of Mr. F.’s staggers me and my faith in *Free Religion*. If it is possible that even the liberal, the radical, the humane and amiable Mr. F. can be so—how shall I say?—mystified, even, by his “*Free Religion*,” is not then all religion inimical to progress, to humanity? I know that Mr. F. is very ideal, poetical, and if I did not know it, this splendid sermon would certainly have convinced me of it. But surely nothing else than his religion could have made such a visionary out of so fine a mind. Where does he find the vouchers for his Jesus? Beyond contradiction, not from the New Testament; for the *New Testament Jesus* is very different from the poetical one of Mr. F. Nor yet from profane *History*; for profane *History* does not know anything of the Jesus of John or Paul. Whence then did he conceive the outlines of his Jesus? Evidently from others, from two very different, though kindred, sources—from his *lingering religious ideas of a past period*, and from his *fanciful imagination*. For Religion, unlike Reason and Conscience, is no natural faculty of man, but only an acquisition like education, character, &c., resulting from external and contingent circumstances, like these, yet capable of gaining such an influence over the mind as to become the dominant, controlling sentiment even in the most cultivated, best educated, rational and unprejudiced men. The traces of its earlier impressions can never be entirely effaced, and gives, though often without the individual’s own consciousness, a lingering bias towards these earlier or earliest impressions. Mr. F.’s mind—fine, cultivated, and susceptible as it certainly is,—makes no exception. Born of Unitarian parents, brought up from his birth under Unitarian influences, reared and educated under Unitarian discipline, the religion his mind acquired—and it is strong in him—has been developed under these influences, so that, however his later individuality may have modified his earlier religion, the traces of the latter can still be noticed.

As a Unitarian, he was not trained to worship in Jesus the “Christ,” the “Savior,” the “God-man;” but to see in him an *exalted man*, an *uncommon human being*. These ideas, thus impressed on the young mind, were but slightly changed by the education and even radicalism of the mature man,—were even yet more fixed in him, but also beautified, by his creative imagination and poetical tendencies. His Jesus, as represented in the sermon in question, is the *fanciful* product of these tendencies. For, fine and delicately finished as this sermon and almost all products of his pen are, his Jesus is, after all, but a child of his imagination, a poetical vision, but not a true portrait of the man, *Jesus of Nazareth*.

I should like very much to analyze Jesus as his poetical fancy sketched him more in detail; but this would make my article much, very much, too long for THE INDEX. So I must forbear, whatever may be my temptation to do so. But, divested of this poetical, fanciful dress, how does the real man, the Jesus of Nazareth, compare with that of Mr. F.? How does he appear to a more prosaic mind, to an eye that sees him—not as *History*, for that is, as I said above, silent—but as even his thoroughly biased and prejudiced biographers, the Evangelists themselves, represent him? Let us see.

But here is the difficulty. The real Jesus is so mythical, we know so little that is reliable of the real man and his true character, and even the Evangelists themselves have so distorted him, are so contradictory with one another about him, his life, acts, teachings, that it is no more to be wondered that imaginative men can thus exalt him, than that some bold reasoners can, perhaps, too strongly criticize, or too uncharitably censure and find fault with him. But waiving the objections of critics, and setting aside the fancies of the imagination, the Evangelical Jesus is but, at best, a *compassionate philanthropist*, who, seeing the people suffer from their own ignorance, superstition and vices, but especially from the corruption, oppression and iniquities of those who ought to have been their teachers, counsellors, and guides, felt deeply for them. His soul is filled with pity for the suffering people, fired with indignation, aroused to wrath against their oppressors, the avaricious rich, the pitiless scribes, the hypocritical Pharisees; and he becomes a *reformer*. Yet, though having a soul full of pity, he lacks the determination and boldness requisite to make a *successful* reformer. Pity for the people made him wish for, and even make some attempts at, the amelioration of their condition; but too much sentimentality made him impractical, and we fail to discover a well-matured, feasible plan for his desired or intended reforms, if it be not that he hoped, by *teaching the people*, to make them *patiently bear their miseries here below*, and trust to a reward and future happiness in *another world*, in “the kingdom to come.” Certainly, strange doctrines for an earnest reformer! Instead, then, of urging the people to action, to reforms, with or against the consent of “the powers that be,” as a wise, practical and energetic reformer must have done, he taught them “to take no care for to-morrow;” to strive not after terrestrial good and pleasure; not to resist evil; if stricken on one cheek, to turn also the other; to be obedient to the powers that be, &c. True, he also said that “he had not come to bring peace, but a sword,” and admonished his disciples to provide themselves with swords, and that “he who had no sword should sell his garment and buy himself a sword.” But, as if he repented of this earnest appeal, he interdicted again the use of the sword, threatening them, that “he who takes the sword shall perish by the sword.”

But, perhaps, not only Mr. F. but also all those who harmonize with him and his views, will eulogize Jesus for his *love and self-sacrifice*, and say, as Mr. F. does,—“Jesus marched straight to his death. There was apparently no need of it. [I should think there was every need of it (John, 3: 16-18), or what could he be to *Christians and Christianity*?]; he might have withdrawn; the way was open; he could have escaped his pursuers and avoided arrest; he could have retired into Galilee among his friends; he might have lived, taught, ministered there, and done a world of good [as he, most assuredly, *ought to have done*, if we are to consider him as “The Son of God,” or “The Son of man;” as a reformer, or as Mr. F.’s “ideal”]; his career might have gone on to old age; every year in all that time being available to instill his principles, and infuse his life into generations. Yet he quietly marched to the cross and almost demanded to be put to death. [Not according to the *Evangelists*: Matt. 26:36, Mark 14:34, Luke 22:39. This is again but a *fancy* of Mr. F.] We glorify him for it.” These several sentences are a pleasant rhetoric, will do very well in Mr. F.’s sermon, but are not in harmony with the New Testament, or with the character it gives to Jesus, and are even against the rational character given him as a reformer. They are merely rhetoric—a *fancy*.

If we now turn from the character of Jesus—be it that given him by the Evangelists, or that of a reformer—to his teachings, we shall again find the Jesus of Mr. F. but a fancied, poetical ideal. His teachings, as a whole, are good; but neither perfect enough for a “Divine Being,” nor sublime enough for Mr. F.’s ideal. A great deal (*and the best part of them*) is not original with him. His highest, and really sublime precept—the so-called and deservedly so much lauded “*Golden Rule*,” is not original with him; for, although arrogated to him by those “who believe in him,” it is well known that it was a precept taught by Confucius 500 years before it was pronounced by Jesus. Others of his teachings again, though in themselves good, have become reprehensible by the manner in which they were pronounced,

connected, as they are, with the violations of the most natural and sacred obligations. Instances of this kind are his unfilial behavior towards his own mother (Matt. 12: 46-50), and injunction to others to be equally regardless of this sacred duty (Matt. 3: 21, 22); his deception of his own brothers, "who [and it is no wonder] did not believe in him." (John 7: 7); his cursing a fig-tree (Matt. 21: 19), which quite reprehensible and foolish act speaks equally strong against him, in whatever character we may consider him; and so on. Another considerable part of his teachings and acts can even not be classed as good. Instances of this sort are Matt. 5: 29-40: 10; 34: 15; 24. In this category I include also his frequent equivocations, and his acts and teachings in relation to devils, demons, &c.

I believe I have now shown how unreal and fanciful the Jesus of Mr. F.'s sermon is, and given a rational and true character of Jesus, as rational and true as can be given, clouded as it is and ever will be by the contradictions of the Evangelists, the silence of history, and the want of other sources of information. And I ask now every unbiased, reasoning mind, and even Mr. F. himself, if there can be any other source than his fancy from which to draw such an ideal as his Jesus? If the real Jesus, the Jesus of Nazareth, was actually "not so much an individual as a Child of Heaven?" And if actually "a singular dignity, a supreme loftiness settles down upon him?" And if it is not inconsistent in a Radical, a Free Religionist, to speak of him in terms as glowing and exalted as those of any Christian sectarian?

MORRIS EINSTEIN.

[We think Mr. Frothingham will not object to so very courteous a criticism as the above, and we therefore publish it. Our individual opinions concerning the imitation of Jesus were so fully given in an essay entitled "Following Christ," in THE INDEX No. 22, that no comments of ours seem required. This only we should say, that it will not do to deny all exercise to the *historic imagination*, by which alone, provided all known facts are accepted with scientific impartiality, the great characters of the past, can be justly interpreted to a later age. The poet may be a truer historian than the mere chronicler. At the same time, we consider Jesus a man with faults of character, errors of opinion, and mistakes of conduct; and the spiritual greatness we discern in him is something entirely consistent with these.

Mr. Einstein thinks he is more "radical than Free Religion." We would inquire whether this is not a "fancy" of his own. No particular opinions make or unmake the radical, but rather the degree of his fidelity to universal ideas. If there is anything more "radical" than absolute liberty of thought and speech, what is it? But this is the ground-principle of Free Religion. With entire respect, we put an interjection point after Mr. Einstein's claim.—Ed.]

THE CLAIMS OF THE HEART IN RELIGION.

NO. III. [CONCLUDED.]

Finally: Christianity claims to be pre-eminently a religion of the heart.

There are, in the realm of reason, arguments in favor of Christianity, which have proved adequate to convince the intellect of a Matthew Hale, a Chief Justice Marshall, a Daniel Webster, a Napoleon, that Christianity is, in very truth, a divine revelation. And yet, valuable as these scientific arguments are, and serviceable as they are for certain purposes, they are not the proofs or evidences on which Christians profess mainly and finally to rely. The internal and moral, and not the historical (the argument founded upon miracles and the fulfillment of prophecy)—so much is it that induces, on the part of the great Christian body, unwavering trust in the fundamental doctrines of Christianity. The Gospel of the New Testament exactly meets the spiritual conditions and necessities of the soul. The heart, when it yields itself to obedience to it, finds, in the *divine power and comfort* of its truth, the strongest confirmations of its supernatural origin. The most interesting feature of Christian truth is, it is *self-evidencing*. "The entrance of his words giveth light." "Great peace have they who love thy law, and nothing shall offend them." No amount of cavilling or spurious logic or ridicule can make a well-fed family, sitting by a well-furnished table, believe that fruits, vegetables, and beef-steak are unwholesome, or anything but gratifying to the appetite. Faith in Christ, by leading one to a deeper knowledge of his own heart, to a profound, satisfactory peace, to a higher spiritual life, and a joy-inspiring hope of heaven, affords the most conclusive, because *experimental* proof of the divinity of the Gospel. A young Irishman, who a short time since was converted to a living faith in Christ, relates that, as he was crossing the Atlantic, he was accosted by a gentleman, himself an open disbeliever of the Christian religion and of all things connected therewith, and asked why he was so much interested in his Bible. The gentleman gave many seemingly strong arguments to show that this book was not the word of God. "Sir," said the young man, as soon as he was allowed to speak,—"I do not know anything about what you say; but this I do know, that this blessed book is now filling me with the Holy

Ghost: Ever since I read where it said: 'Ye must be born again,' and learned what it is to be born of God, I have been filled with that peace and joy which the Lord Jesus promised; and, sir, although I do not understand what you say, I know that this book is true." The skeptic troubled him no more; and the young man went on his way rejoicing.

Is not this what Paul meant—this testimony of consciousness—this assurance of a satisfied and rejoicing heart, when (Heb. xi:1) according to the exact translation he represents faith as being—"the self-supporting foundation of invisible things,"—not the growth of reason, but of the *living experience* of a new creation of the whole soul,—that *direction of our life to God* which, as we can never realize it by our own mere knowledge, can never be either shaken or proved by any mere arguments of reason. This self-evidencing power of Christian faith is thus attested by that acute and profoundly thoughtful observer, Goethe: "No criticism will be able to perplex the confidence which we have once entertained of a doctrine, or a faith which has so stirred up and fructified all the vital energies of our soul." Go with me, doubting reader, to some sequestered glen amid our hills and valleys; visit the patriarchal occupant of some lonely cabin, and as you see him, with intermingled smiles and tears, at morning and noon and night, poring over that one book, ask him:—"Venerable friend, what makes you think that book is the word of God? Have you studied the arguments of a Butler, the 'Evidences' of a Paley, or the demonstrations of a Chalmers?" "How do I know? Why, bless you, I feel it in my heart and conscience. It has revealed to me truths I had never known before; it has given me a peace the world can never give; it has calmed my beating heart; it has quelled my anxious fears; it has banished every doubt, and enkindled within me the love of God and bright hopes of an immortal life. Why, sir, I am just as well satisfied that this Bible has come from God and that its religion is divine, as that I am here a living, thinking man." In the light of such experiences as the foregoing, may we not catch the meaning of that seemingly mystical utterance of Christ,—"*Blessed are they that have not seen and yet have believed?*"

Let me now observe,—

1. After what has been said, it can hardly be difficult to discern the nature of true Christian believing: that this consists in coming to Jesus, not merely to accept his ideas into an intellectual assent, or subscribe to certain dogmas ABOUT him, but to *live from his life*, to take power from our thorough sympathy and membership in him; to let his spirit transfigure, enlighten, purge, fathom, bind up our character. Not only does he tell us *how* to live, but, as soon as our souls are properly set open to him, he communicates to us the secret impulse, the spirit, the *ability* to live. His touch quickens us. His personality, through our sympathy with and ardent love of him, changes and transfigures our own; that is, just as far as we have faith and fellowship with him. This feature of genuine Christianity,—this "Christ formed within, the hope of glory,"—Christ, so to speak, imparting to his true disciples an inspiration, an inward power, a quickening impulse, rousing their spiritual nature from its lethargy and filling it with life and light, and withal yielding the fruits of daily righteousness, is an original and characteristic excellence.

2. This feature of Christianity accounts for its power. It addresses itself directly to the heart—it controls and fires that great original spring of action and emotion. *Experience* is the fountain of power. Ideas are good, but their influence, personal and social, is limited. It is the *earnest* man whose words take effect. The man of power is the man of *convictions*—convictions sending their roots down to and through the very base of his being. He is a man of mighty impulse; he is a man of generous, gushing sympathies. This is the typical Christian. It is such men that have thatched over this whole land with missionaries, religious societies, and moral agencies; that have lifted the Sandwich Islands out of the mud of sensuality and idolatry, redeemed Madagascar to civilization, and converted the savages and cannibals of Fiji to men "clothed and in their right mind." When God takes possession of men, he takes possession of their heart, their zeal, their enthusiasm, their manhood, rousing it from the very foundation. All great religious movements, revivals, reforms, &c., are but gigantic heart-throbs. No man is prepared to exert much influence over another, until awakened to a higher life that wraps itself irresistibly about the life of that other—until in his presence you feel that you are standing in the presence of one in whom God dwells, and to whom God has come.

This feature of Christianity accounts for the fact that true Christians are so happy under difficulties. Love only can reconcile us always to our lot. A few days since the writer received a letter from a Christian gentleman immersed to his very eyes in the most prosaic and exacting kind of worldly work. Still, late Saturday night, ere leaving his place of business, he could write:—"Somewhat weary, but very happy. Feel now and then an ache and a pain, but enjoy, on the whole, a tremendous undertow of health. Thank God! How he keeps me these days! Halleluiah!" Men are not apt to shout in that way out of the tide of life's vexatious cares. Only a heart glowing with love to God can enable them to do it.

4. Let it not be supposed that the prominence we assign this *experimental* element in Christianity in the least disparages, degrades, or overshadows the Reason. Experience does not supersede it, sanctifies the reason,—expands and enlightens it, and thus qualifies it to guide properly, and regulate the impulses of a regenerated soul. Power, unguided by wisdom, is a blind, destructive force. The typical

man is one with a glowing soul, a clean conscience, an enlightened reason, and a "faith that works by love."

5. This feature of Christianity, moreover, accounts for the fact that the Christian can derive so much nourishment from, and forms such strong attachment for, the Bible. The teaching of the Bible can be appreciated only by those who have some *moral sympathy* with its utterances. It is only as divine truth comes in contact with a *prepared mind*—reason enlightened and sanctified by the Divine Spirit that it can be fully appreciated and understood, and produce abiding and salutary impressions. *Tenets*, indeed, may be drawn from the Scriptures by any man, but *living truths* only by prepared hearts. It is not surprising, indeed, that to the cold, unfruitful imagination, to the unsoftened, uninspired, unsusceptible, unthankful heart, to one destitute of a spiritual insight, the Bible should seem a dead letter,—that many, if not most, of the utterances of Christ should seem mystical and unmeaning. But to him who has so received the Scriptures into his heart that they have become to him God's revelation, the source and power of an immortal life, the deliverances of this book are "sweet, yea, sweeter than honey to their mouth."

6. As we have already seen, this experimental element involves *conscious assurance*,—certainty at once of the truth of our belief, and, if faithful, of the salvation of our own soul. He who has felt the power of Christ's salvation upon the heart, renewing his affections, reconstructing and revolutionizing all his aims and industries, as little cares for other "evidence" of the efficacy of this salvation as did Naaman for proof of the power of the Jordan, blessed by the prophetic word, after it had washed his leprous scales away.

A rough, illiterate backwoods preacher was once asked by an examining committee what were the "evidences of the divinity of Christ." The candidate for orders looked a little vacant. Varying the question somewhat, the committee asked: "What makes you think Christ was divine?" "What makes me think my Savior was divine?" "Yes," "Why, bless you," said he, "*he's saved my soul.*" Evidence enough.

"'Twas great to speak a word from naught,
'Twas greater to redeem."

"And he that believeth hath the witness in himself."
R. H. HOWARD.

[The subjective experience of the heart is no proof whatever of the objective truth of any religion. Every form of fanaticism, the wildest and most extravagant, makes the same plea. The pure intellect alone must settle all questions of truth.

Mr. Howard's and Mr. Einstein's articles we print together as opposite extremes.—Ed.]

THE ORIGIN OF CONSCIENCE.

MR. FRANCIS E. ABBOT:

Dear Sir,—Will you permit me to give you a thought as a text for some future occasion? The other evening I listened to a sermon on the text—"What doth it profit a man if he gain the whole world, &c." I ask, what doth it profit a man if he strictly observe all the church rituals and ceremonies, and disregard the inherent, immutable, indestructible maxims of moral rectitude engraven by the Divine finger on the human soul? There is no possibility even of a man gaining either the whole, the half, the fourth, or the millionth part of the world. Yes, if he honestly pursues his vocation, pays for the necessary comforts and education of himself and family, his debts (if he has any) and his taxes, it will be as much as he will be able to perform; and three-fourths of the so-called Christians would hardly perform faithfully that. What sort of influence underlies this laxity is easy to conjecture. It is the "Savior" doctrine that is to a great extent the cause.

Some time last summer I read a discourse of yours in THE INDEX on "Following Christ," which refers to what it is thought the "Savior" would do, if he were here—that at any rate "he would do what is right." Then follows a remark somewhat like this: "Ah! what tells you that?"—an argument for the existence of conscience. Now, I think I have a stronger argument than that for the human conscience. You will find honor among horse thieves—principles of justice and equity governing themselves. You may have intercourse with a very dishonest man, and no sooner may you reciprocate his dishonesty by endeavoring to wrong him only out of five cents, he will instantly tell you that "that is wrong." I ask whence this spark of right. Are my premises correct? Please reply at your earliest convenience and oblige,

Yours truly,
LEWIS KURTZ.

[Conscience is a part of human nature, not the product of any religious teaching. It is the consciousness of our obligation to do right, and can only be developed by education, not created. Hence it appears to some extent even among "horse thieves," and criminals of all kinds. To find a deeper origin of conscience, we must inquire whence came human nature itself.—Ed.]

The way a Colorado deacon laid up treasure in heaven is thus touchingly recorded on his tombstone:—"When circumstances rendered it impossible for him to attend the stated preaching of the Gospel, he made it a sacred duty to kill an Indian every Sabbath."

ADVERTISEMENTS.

THE INDEX PROSPECTUS FOR 1871.

THE INDEX was established in November, 1860, and has just closed its first yearly volume.

We deem it proper, therefore, to submit the following Prospectus of Volume II for 1871, and ask the friends of the cause it represents to make active efforts to increase its circulation and usefulness. There is quite a large number of persons in almost every community, both in the church and out of it, who would subscribe for such a paper, if the matter was properly presented to them, and especially if they were urged a little to do so by a neighbor. We cannot afford to send out travelling agents, nor would they succeed so well in getting names as persons of local influence. We therefore have determined to use the funds it would cost to get our paper before the people, in another way, namely, in the purchase of articles of value to be given as premiums to those who make up lists of subscribers; thus presenting to the friends of free thought and pure religion the double motive of doing good and getting paid for it.

N. B. The subscription price of THE INDEX is Two Dollars a year in each and every case, invariably in advance.

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The Index.

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WHOLE No. 64.

The Index,

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[For THE INDEX.]

EMMANUEL SWEDENBORG.

Emmanuel Swedenborg was born in Stockholm, Jan. 29, 1688. He was the son of Jesper Swedberg, Bishop of Skara, in West Gottland, who had the charge of the Swedish Church in England and her American Colonies. The family was ennobled in 1719 by Queen Ulrica Eleanora, and thenceforth he assumed the name of Swedenborg, and took his seat with the nobles in the Triennial Assembly of the State. He received a good education, took the degree of Doctor of Philosophy at the University of Upsal at the age of twenty-one, and afterwards travelled in foreign countries. He devoted himself to the study of mathematics and mechanics, and in 1716 was appointed Assessor of the Royal Board of Mines. In 1718, at the time of the siege of Frederickshall, he contrived, by means of machines of his own invention, to transport several large vessels over hills and valleys a distance of about fourteen miles. His knowledge of the sciences was remarkably active and profound. He published treatises on the Animal Kingdom, the Vegetable and the Mineral Kingdoms, on Tides, Coins, Construction of Vessels, Chemistry, Geometry, *etc.* The best Memorial on Finance was presented by him to the Swedish Diet in 1751.

His scientific knowledge was recognized and rewarded with honors at home and abroad. In 1724 he was offered the office of Professor of Pure Mathematics in the University of Upsal, which, however, he declined. In 1729 he was admitted member of the Academy of Sciences of St. Petersburg. He was also a member of the Royal Academy of Sciences at Stockholm. His acquaintance and correspondence were sought by the most distinguished scholars in Europe. It is confidently asserted by scientific men who have carefully studied his works that he anticipated a number of important discoveries in different departments of science, which have made other names illustrious. He seems to have been a man of calm temperament, virtuous life, and simple, unpretending manners, much esteemed and beloved by those who knew him.

Such was Swedenborg in 1745, at the age of fifty-seven, in the full maturity of his powers and fame. In this year, as he assures us, "he was called to a new and holy office by the Lord himself, who manifested himself to him in person, and opened his sight to a view of the spiritual world, and granted him the privilege of conversing with spirits and angels."

No one at all conversant with the writings and character of Swedenborg can doubt his sincerity. He regarded his previous studies as having been a means of preparation for the great work in which he was to be henceforth employed, and in his subsequent writings makes no allusion to his philosophical works. As his office was, in his opinion, to reveal the internal sense of the sacred Scriptures, he thenceforth made these his exclusive study; and he learned Hebrew

that he might read the Old Testament in the original. There was no appearance of enthusiasm, and he proceeded with great deliberation, the divine assistance which he claimed to have not seeming to supersede the use of his own powers. There was no appearance of elation at the office to which he believed himself called. "This knowledge," he says, "is given to me from our Savior, not for any particular merit of mine, but for the great concern of the salvation and holiness of all Christians." He had no desire to connect his name with the New Jerusalem Church, which he said was about to be established.

He seems to have felt that he was addressing posterity rather than his own age; and his works were distributed by him gratuitously to the universities of Europe and among the learned. In 1747 he asked and obtained leave of the King of Sweden to retire from his office of Assessor. One half of his salary was continued to him through his life. After four years of labor he published his first theological work in 1749, under the title of "Heavenly Arcana, which are contained in the Sacred Scriptures or Word of the Lord, laid open, beginning with Genesis, together with relations of other wonderful things seen in the world of spirits and angels." This was followed by other theological works so numerous that I have not space even for their titles. This last work was published in 1771. Besides his published works, he left voluminous manuscripts, many of which have since been published. On Christmas Eve, 1771, he was struck with apoplexy, from which he partially recovered, and lived until the following March, when he died at the age of eighty-four.

Throughout his later writings he speaks continually of visits to the spiritual world, and conversations with men long dead. It is well attested by unimpeachable evidence that he possessed remarkable clairvoyant powers. Thus he told, it is said, the beginning and progress of a fire in Stockholm, and described all the details with the accuracy of an eye-witness, at the precise time the fire occurred, though he was three hundred English miles from the place. Such instances are said to have been familiar to his friends.

It is not strange that he came to be regarded as insane, though his manners remained always simple and serene, and his scientific conversations profound and rational. For a time his theological writings were regarded as the grotesque visions of a crazy man. Being in Latin, they were sealed books to the public in general, and their dry style was calculated to weary the few who looked into them. But by degrees, men began to say,—"There is method in this madness. These theories cannot be the product of insanity." This class of readers increased. He who had been styled contemptuously a crazy prophet, was seen to be a man of great learning and profound insight. He was ranked with Kant and Goethe, as one of the three minds which would permanently affect the coming ages.

In giving so brief a synopsis of Swedenborg's peculiar teachings as I am obliged to do, I shall, of course, be compelled to omit much that is necessary to give a full and perfect idea of his doctrines. I can only attempt a brief abstract. I will first mention his doctrine of the Trinity.

Swedenborg teaches that there is one God, even our Lord Jesus Christ. In Jesus is a trinity, but not of persons. It consists of his essential inmost Divinity, his Divine Humanity, and the Divine proceeding sphere or influence. These three are Father, Son, and Holy Spirit. Man being in the likeness of God, there is in him also a corresponding trinity, soul, body, and outflowing life. In both cases, these three are one. There is no God besides the Lord Jesus Christ. We cannot know God apart from his divine humanity.

Swedenborg's doctrine of the Redemption also differs from the idea usually received as orthodox, for he rejects the vicarious atonement. At the time the Lord God came into the world, he teaches, men by their evil lives had so obscured their ideas of truth that the knowledge of right and wrong scarcely remained to them. Nearly all power of resisting evil was gone. Hell seemed about to be victorious and to gain for itself the whole human race. Men had once been in a state of innocence and peace; but, being endowed with freedom, they abused their power and began to yield to temptation. The fall was gradual, but the downward course continued till the coming of the Lord. Their human nature had become so perverted that, had he not come, there would have been no hope left. By taking on himself humanity, he engaged in direct personal warfare with hell and death. He thus restored to man spiritual freedom. He also gave to mankind a new revelation, and prepared the way for a purer religion and a better life. He did not wash away men's sins miraculously, or save any one from the natural consequences of wrong-

doing; but he rendered it possible for every man who was willing to receive divine strength, and to overcome and subdue all evils. He redeemed man not only by his death, but by his whole life of temptation and conflict, and gave to him in the gospel a knowledge of the way of life.

Swedenborg also held that the Holy Scripture contained, besides the plain and literal meaning, a spiritual or internal sense. In order to understand his meaning clearly, we must know something about his grand doctrine of correspondences. This doctrine is not, as some suppose, founded on fancied resemblances. Swedenborg lays it down as a science, the pervading soul of all the sciences. He declares that everything in the universe is but the form of some variation of thought or affection; and if the thought or affection ceased, the form could not possibly exist. Thus ideas are the souls of which animals, vegetables, and minerals are the bodies. These ideas are few and simple; but as musical sounds by ever-changing combinations produce ever-varying harmonies, so from these sentiments and ideas are evolved all the forms of beauty and order in creation. This doctrine is not based on any natural analogy. It is founded on fact, as Swedenborg holds; the spiritual idea being the producing cause or soul of the form. For example, light corresponds to truth, and heat to love. Do we not, as Swedenborg might ask, speak intuitively of receiving *light* on a subject, when we mean that we have gained a truer view of it? Do we not speak of *warmth* of affection? As the light and heat of the sun sustain and vivify all things on earth, so do the Divine Truth or Wisdom and the Divine Love sustain and vivify the universe. Universal harmony corresponds to spiritual harmony. According to this idea, the music of a nation affords some index to its character, nor can we hope that any nation lacking a harmonizing religious sentiment will produce either the highest kind of music or the noblest forms of statuary.

Swedenborg carries this doctrine to great extremes. Some of his correspondences seem beautiful and poetical; others strike us as grotesque. Morning or dawn in spring-time corresponds to the state of the angels in heaven. Stone signifies truth; gold means celestial good. Cows and oxen correspond to the affections of the natural mind, sheep and lambs to those of the spiritual mind, and fowls to the intellectual things of the mind. An ass corresponds to scientific truth; trees mean perception; the moon means faith, *etc.* This internal meaning of outward things Swedenborg claims to have received as a revelation. He says that the scriptures are written in correspondences; and in order to understand them, we must be able to translate every natural object into its corresponding spiritual idea. This he endeavors to do to some extent in his writings. This inner sense does not affect the truth of the narrative of the historical portions. From the time of Abraham downwards, we read a story of earthly occurrences, notwithstanding that deep within that story is another relating to the verities of spiritual life. Prior to the time of Abraham, however, Swedenborg teaches that the narrative is not to be taken as literally true. The first part of Genesis he considers to be allegorical. Instead of teaching that the world was made in six times twenty-four hours, it reveals the seven successive stages by which man is regenerated. It is the Divine sense within the letter which constitutes the sacredness of the Bible; those books which lack this sense are not divine. The writings of Paul, the other Epistles, and the Book of the Acts of the Apostles lack this inner sense. They are good books for the Church, but not so peculiarly sacred as those which are written in correspondences. The way of life, according to Swedenborg, is to love the Lord, to love one's neighbor, and to shun evils as sins, not from motives of self-interest. He bitterly opposed the Lutheran doctrine of justification by faith alone.

His peculiar views of the life hereafter have probably attracted more attention than any of his other doctrines. Some persons consider Swedenborgians as another sect of Spiritualists. This is a mistake; for they regard it as specially disorderly and injurious to seek intercourse with departed spirits. This intercourse, they say, was permitted to Swedenborg for a special purpose; and even he declared that, though his eyes were opened to behold the spiritual world, still he received nothing pertaining to the doctrines of the church from any spirit or angel, but only from the Lord, while reading the Word. Swedenborg held that man has a natural body and also a spiritual body; and this spiritual body is substantial, although spiritual, and the eternal dwelling-place of the soul. When we die, resurrection takes place,—not ages hence. But this spiritual body now is, within the mortal body. While man's natural life continues, his spiritual senses are ordinarily closed; but for spec-

ial purposes angels and spirits have appeared to men, as in the case of the disciple John at Patmos, as Swedenborg claims, in his own case. Although our eyes are holden that we may not behold spiritual beings, we are nevertheless living in the midst of them. We attract about us spirits resembling ourselves. By good and pure dispositions we attract to us pure and good spirits, who help us to become better; by evil dispositions we attract evil spirits or devils, who tempt us and make us more and more wicked. This we cannot see till death. When the spiritual body is raised,—in other words, when a man enters the other world after death,—he does not perceive any difference in his body, and at first does not know that he has died. He enjoys every external and internal sense that he enjoyed here; he sees as before, he hears and speaks, he also smells and tastes, and, when he is touched, he feels the touch as before; he also longs, desires, thinks, reflects, loves, and wills, as before. In a word, when a man passes from one life into the other, it is as if he passed from one place into another and he carried with him all things which he possessed in himself as a man; so that after death he cannot be said to have lost anything of himself except his mortal body. But still the difference between the life of man in the spiritual world and his life in the natural world is great. In that life space and time are mere states of mind. When two persons have similar affections, they are near together. Spiritual consanguinity can alone produce companionship there. At death, no man enters heaven or hell at once, but remains in the intermediate state. There the angels try to draw him out of the evils he has acquired on earth. If interior goodness and truth predominate in his soul, he is gradually regenerated. If interior evil and falsehood predominate, the soul comes under the influence of evil angels and becomes worse and worse, with constantly accelerating speed. In this state, those who have been friends and acquaintances in the life of the body meet and recognize each other; but those who pass from this intermediate state into heaven or hell see each other no more, unless they are of a similar disposition or love.

The joys of heaven consist in the subordination of self-love to the love of others. This by degrees becomes so perfect that the highest angels love others better than themselves. Of course, where each one brings his services as a free gift, no one can suffer any deficiency of service, so perfect is the mutuality of love. The heavenly life is not represented as a life of rest, but of progressive development by active usefulness.

As heavenly joy consists in the love of others, so the torment of hell consists in the opposite state of things. There self-love reigns and a mutual desire to provoke, annoy, and injure each other. This infernal reign of evil passions and their attendant consequences constitute the whole misery of the wicked. The sun of God's love shines on them, as on the angels in heaven; but by spiritual laws, fixed and unalterable, they cannot receive its pure influence. The state of their own will perverts it as it enters. He in whom heaven is, carries it with him; he in whom self-love reigns, carries hell with him. Swedenborg says that heaven is not denied by the Lord to any one; any may be let in that desire it, and tarry there likewise; but if an impure spirit is admitted, when he is at the first threshold, he is seized with such anguish of heart, from the access of heavenly heat (which is the love in which angels are) and from the influx of heavenly light (which is the divine truth), that he feels infernal torment instead of heavenly joy, and in consequence of the shock casts himself headlong thence.

But in the other life there can be no permanent disguise. A person must appear what he is. This applies not merely to his face and manners, but to all his surroundings. Here the law of correspondence is in full force. Whatever is without a man corresponds to his internal state,—his clothes, his habitation, and all the surrounding scenery. In earthly life a bad man may make delightful music, an impure woman can put on lilies of the valley; not so there. There a man is in the midst of forms of which his own thoughts and feelings are the producing cause. Angels dwell among forms and colors beautiful according to their state. The most intelligent have garments glittering as from flame, some shining as from light; the less intelligent have bright and white garments without splendor, and the still less intelligent have garments of diverse colors; but those in the inmost heaven are naked, because they are in innocence, and nakedness corresponds to innocence. Their garments do not merely appear to be garments; they are real. The angels put them off and on, and those that are not in use they preserve. Their garments are changed according to their state of love and wisdom. Their dwellings are like earthly habitations, but far more beautiful. Palaces of heaven have been seen which were so magnificent that they could not be described; but not only the palaces and houses, but each and all of the things that are within and without them correspond to the spiritual state of those who occupy them.

All in heaven have one language, and all understand each other. Language is not learned there, but implanted in every one, and the speech of angels is like music to the ear. Swedenborg says he once heard an angel speaking to a hard-hearted spirit, and he of the hard heart was so affected by the tones that he wept. He said he never wept before, but he could not help it now, for it was pure love speaking.

The spirits in hell, on the other hand, are deformed and hideous monsters. Their faces are direful, and void of life, like corpses; in some they are black, in some disfigured, with warts, pimples, and ulcers; in some no face is seen,—teeth only are exhibited. Such

is their appearance, when seen in the light of heaven; but they appear to each other as men. This is of the Lord's mercy, lest they should seem as filthy to each other as to the angels. As soon as any ray of light from heaven is let in, they appear in their real and hideous forms. Hence they shun the light of heaven and cast themselves down into their own light, which is not the light of the sun, but like a light from burning coals, and in some cases as from burning sulphur; but if any light from heaven flows in thither, even this light is changed to thick darkness. Their voices are harsh and discordant in proportion to their degrees of evil. They dwell amid ruined houses and cities, wander through bogs, fens, and tangled forests. Some abide in sandy deserts; some flee to subterranean dens. Those who have been studious of religious doctrines, and have not applied themselves to holy living, dwell among heaps of stones. Those who have been avaricious dwell in cells and love swinish filth; those who were revengeful are surrounded by corpses; and so on. In short, all their environments flow out of and represent their internal state.

Some have imagined that Swedenborg teaches the immortality of animals. This is a mistake. Animals are not immortal, he says, because they are incapable of knowing God. Nevertheless, animals exist in the spirit world, though not the same ones that lived on earth. Bird and beast are emanations from the minds and wills of men there present, corresponding, like everything else, to those minds and wills.

Although the evil spirits are in homes of their own choosing, and less miserable than they would be anywhere else, still they are not happy. The self-love which burns within them is the fire which is not quenched. Restless and insatiable, it is ever impelling them to acts which are forbidden, and which, if committed, are followed by severe suffering.

Swedenborg also teaches that all angels and spirits were formerly men in mortal bodies. They have been and still are human beings. God, when he made man in his own image and likeness, stamped him with the highest mark any finite creature can receive. There can be none greater than the divine image, except the Divine Being. Swedenborgians claim that this is the teaching of the Bible, as when John in the Apocalypse was on the point of paying undue homage to an angel, who spake with him, and received the reply,—“See thou do it not, for I am thy fellow-servant and of thy brethren the prophets.”

Swedenborg's idea of marriages in heaven deserves mention. He teaches that sex is a permanent fact in human nature; that men are men, and women women, in the highest heaven, as here upon earth. It is the soul which is male or female. The smallest drop of intellect is inconvertible between the sexes. The union of wisdom and love in God is the divine marriage; the creation proceeds distinctly from them, and aspires to a marriage in every part. Male and female minds are so formed as to be counterparts of each other, and, when united by conjugal love, form one mind. In heaven conjugal love is a means of endless progression, by which husband and wife derive a continual increase of love and wisdom, and renew their youth.

Swedenborg's idea of the state of little children in heaven is very pleasant. As soon as their souls leave their bodies, they are folded in the arms of women who, while they lived on earth, were filled with maternal tenderness. Each angel has charge of as many little children as she desires from spiritual, parental love. The speech of the little ones consists, at first, of flowing tones of affection; but these gradually become more distinct and articulate, as ideas and thoughts enter. All things are taught them by delightful images, suited to their tender state. They learn fast, because no false principles, acquired in their earthly existence, obstruct their understanding of truth. Swedenborg assures us that he has often seen them in beautiful gardens with their angelic teachers.

Heaven is supremely human; nay, more, it is one man, according to Swedenborg. As the members of the body make one person, so before God all good men make one humanity. Every society of them is a heavenly man in a lesser form, and every angel in a least. This is because God is an Infinite Man, and shapes his own heaven into his own image and likeness. Therefore all its angel-inhabitants are in some province of the Grand Man. Some are in the province of the brain; some are in that of the heart; some are in the legs and arms; and all, wherever located, perform spiritually the offices of that part of the body to which they correspond. They all work together, however separated apparently, as do the parts of a single man. Hell, on the other hand, is one monster, compact of all evils, and in its collective capacity is the devil or Satan; the devil is the name of its evil, and Satan that of its falsehood.

Swedenborg devoted a great deal of time to an exposition of the Apocalypse, or Book of Revelation. Its spiritual sense is said to relate particularly to the consummation of the Christian Church, the last judgment, and the establishment of the new heavens and the new church, called the New Jerusalem. This is distinct from the first Christian, as the first Christian was distinct from the Jewish Church. To quote Swedenborg,—“The second coming of our Lord is effected by means of a man, to whom he has manifested himself in person, and whom he has filled with his spirit, to teach the doctrines of the New Church through the Word from him.” Of course, Swedenborgians hold that Christ's second advent has already taken place, and the New Jerusalem has descended from heaven.

Perhaps it may be of some interest to mention that Swedenborg claims to have visited the planets of our solar system. His accounts of his observations are

not a little amusing. For example, he describes the moon as inhabited by a race of dwarfs, who do not speak from their lungs, but from a quantity of air collected in the abdomen, because the moon has no atmosphere. They make a thundering sound in speaking. They correspond in the Grand Man to the uniform cartilage of the breast bone. The spirits of Mercury correspond to the province of memory. They strive unceasingly to acquire knowledge, and are allowed to pass even beyond our solar system in pursuit of it.

I have endeavored in these few pages simply to report Emmanuel Swedenborg, without intruding any beliefs or theories of my own. Emerson has well said that “there is no such problem for criticism as the theological writings of Swedenborg,—their merits are so commanding, yet such grave deductions must be made. Their immense and sandy diffuseness is like the prairie or the desert, and their incongruities are like the last delirium. His moral insight, his correction of popular errors, his announcement of ethical laws, take him out of comparison with any modern writer, and entitle him to a place among the law-givers of mankind. His theological bias fatally narrowed his interpretations of Nature. But the interpreter, whom mankind must still expect, will find no predecessor who has approached so near the true problem.”

NOTE.—The following books were used in compiling this article:

“Life of Swedenborg,” by James John Garth Wilkinson.
“Heaven and Hell,” by Emmanuel Swedenborg.
New American Cyclopaedia.
Mrs. Lydia Maria Child's “Letters from New York.”
Emerson's “Representative Men.”
“Religion and Life,” by James Reed.

SUMMARY STATEMENT OF THE DOCTRINES OF THE NEW CHURCH.—I.—God is One in Essence and in Person, in whom there is a distinct and essential Trinity, called in the Word the Father, Son, and Holy Spirit, and the Lord Jesus Christ is this God, and the only true object of worship.

II.—In order to be saved, man must believe on the Lord, and strive to obey his commandments, looking to him alone for strength and assistance, and acknowledging that all life and salvation are from him.

III.—The Sacred Scriptures, or the Divine Word, is not only the revelation of the Lord's will and the history of his dealings with men, but also contains the infinite treasures of his wisdom expressed in symbolical or correspondential language, and therefore in addition to the sense of the letter there is in the Word an inner or spiritual sense, which can be interpreted only by the law of correspondence between things natural and things spiritual.

IV.—Now is the time of the second coming of the Lord, foretold in Matt. xxiv., and the establishment of the New Church signified by the New Jerusalem in Revelation xxi., and this second coming is not a visible appearance on earth, but a new disclosure of Divine Truth and the promulgation of true Christian doctrine, effected by means of the Lord's servant, Emmanuel Swedenborg, who was specially instructed in this doctrine, and commissioned to publish it to the world.

V.—Man's life in the material body is but the preparation for eternal life, and when the body dies man immediately rises into the spiritual world, and, after preparation in an intermediate state, dwells forever in heaven or hell, according to the character acquired during his earthly life.

VI.—The spiritual world, the eternal home of men after death, is not remote from this world, but is in direct conjunction with it, and we are, though unconsciously, always in immediate communion with angels and spirits.—*New Jerusalem Messenger.*

A NEW PHASE OF ECCLESIASTICAL DICTATION.

[From the Boston Commonwealth.]

In illustration of the text so frequently used in these columns, it is pertinent to mention that Rev. J. L. Hatch, a Unitarian clergyman, residing in Mansfield, and preaching in Scituate, of this State, was arrested on Monday afternoon, in this city, while distributing tracts in front of Tremont Temple while the crowds attending Elder Knapp's meetings were passing in and out. The law he was charged with violating was the 26th section of the 31st chapter of the city ordinances, which says: “No person shall stand in any street for the purpose of grinding cutlery, or for the sale of any article, or for the exercise of any business or calling, unless duly licensed by the Board of Aldermen.” Mr. Hatch was circulating tracts entitled “The Atonement in Connection with the Death of Christ, by Rev. F. H. Hedge, D. D.” On Tuesday—having given bail in \$200 for his appearance—he appeared before the Municipal Court, Judge Bacon presiding. Assistant City Solicitor Stackpole appeared for the prosecution. Policemen testified in relation to the times Mr. Hatch had distributed tracts; that he had refused to leave the vestibule of Tremont Temple when requested to do so; that several times during the last six months the officers of the “Young Men's Christian Association” had complained that he obstructed their doorway and “interfered with their business;” that he had sometimes collected such a crowd as to obstruct Tremont street and oblige the passers to step off the sidewalk into the mud in order to get by him—when requested to move on, replying that he had as good a right to stand there as any one; and that, when urged to move, he had changed his position by moving a few feet away. Mr. Hatch, in defence, testified that

he was in front of the Tremont Temple at various times, from one to two hours, during the past six months. He had been at the Temple oftener since the beginning of the revival meetings, because there were more people going into the Temple to whom he could distribute tracts. He had always changed his position when requested. In no case had he received pay for his labors, believing that he was doing good, and making it not a business but a recreation for his noonday hours. The Mayor and Chief of Police had told him that no license was required. He did not do it as a professional act, and had never conversed with people who took the tracts, unless they asked him some question. He believed he had distributed 50,000 tracts on Tremont street. Rev. Mr. Bush, editor of the *Christian Register*, endorsed Mr. Hatch warmly. After brief arguments by counsel, Judge Bacon discharged the defendant, for the reason that his case did not properly come under the ordinance, which enumerated the grinding of cutlery and the sale of articles as specified offences, and the "calling" alleged did not bear any analogy to these matters of business, which would be required to hold the defendant. The well-known promiscuous character of the gatherings at the Temple, the Judge added, rendered it extremely doubtful if the defendant was the principal cause of the collection of crowds at the entrance. Of course, from a man of sense who rightly comprehends our institutions, no other decision than this could be expected. Had it been otherwise, the whole work of colportage, whether practised by the liberal or strict denominations, would have gone by the board, for, compared with distributing tracts in the street, leaving them at the doors of our residences, ringing-up the domestics or mistresses at unseasonable hours, by scrawny women, is ten-fold a nuisance and "unlicensed calling." But the real grief in this case is that Mr. Hatch is administering a counter-irritant to the prescriptions of the old schools, and it has a marked effect on the patient. The better way is to allow all who are sick to take such medicine as they prefer! It is the *forcing* process which disgusts, more than the doses. But what a ludicrous turn this denominational dictation takes when a treatise of Rev. Dr. Hedge is considered unsound and dangerous to morals!

THE CAR CONDUCTOR.

[The following story, told at the New York Fulton St. Prayer-meeting, and published in the *N. Y. Observer*, is interesting in connection with the preceding. A comparison of the treatment accorded to Mr. Hatch with that accorded to the evangelical tract-distributor will show that "sauce for the goose" is not always "sauce for the gander."]

A Sabbath school superintendent of one of the Reformed churches in Brooklyn asked prayer for a car conductor whom he had met that morning in coming over to New York. He took his position on the front platform, and soon the conductor came to him for his fare, which he handed him; and as he did so, he offered him a tract, which he declined to receive, saying:—

"It will do me no good."

"Oh, yes," said the passenger, "it *will* do you good."

"No, sir," he answered, "nothing of the kind will do me any good."

"But read this," said the traveller. "You may find something in it that will lead you into the way of salvation."

"Salvation!" answered the conductor. "There is no salvation for me."

"Yes, there is salvation for you—even for the greatest sinners."

"No, no; you do not know who you are talking to. Why, sir, I am the most wretched man alive, and have been for five years. I have wished myself dead a thousand times, and for five years I have been pursued with the temptation to destroy my own life. I fear I shall, some day. I tell you, there is no salvation for such a wretch as I am. No; keep your tracts. They may do good to some one else, but not to me."

The speaker said he afterwards persuaded the man to keep the tract, and made him promise to read it. "I am resolved to look after that poor man," he said. "I have come from the store to ask you to pray for this poor sinner, the car conductor." And then he fed the meeting in a very feeling, earnest prayer that the man might be converted.

A STORY OF MODERN HEROISM.—David Simmons was the engineer of the Pacific express train. He was a true man. For twenty years he had held a place on an engine. Years ago, while dashing past Yonkers, Simmons called the attention of his fireman to a train which was sweeping down upon them like the wind. A collision seemed inevitable. The frightened fireman shouted,—"Good-bye, Dave; I'm going to jump!" and sprang from the locomotive. Simmons stood with his hand upon the throttle of his engine, like a man of iron. In the face of startling peril he remembered his duty and stood at his post. A collision was averted, and the heroic engineer saved the lives of a hundred men.

On Monday night, David Simmons was driving his engine toward Albany, at the rate of forty miles an hour. Near New Hamburg a red light was swung out as from an approaching train. The engineer saw it. It was the signal of danger. David Simmons then whistled down brakes, in the vain hope of stopping the express in time. His fireman again took the

alarm, and shouted to Simmons to leap for his life. The noble Simmons calmly answered,—"I won't! I'll stay with my engine!" Again he stood like a man of iron at his post. The fireman sprang and saved his life. The engineer saw a train on the bridge. He realized that his only hope of safety was to dash through the obstruction. He whistled off brakes, and crowded on all his steam. This was the work of an instant. Simmons peered into the darkness, shading his eyes with his hand, and was dashed into the jaws of death.

David Simmons was a hero. His fate is sad; but his noble behavior is the only bright page in the dark history of the awful accident at New Hamburg.—*N. Y. Sun*.

"THE VISITATION OF GOD.—Seldom could these words be more appropriately employed than in connection with the dreadful accident on the Hudson River Road, last week Monday. 'By visitation of God' is the name by which such a horror must be called."

The above is from *Zion's Herald* of last week. Now we thought the railroad "accident" referred to was caused by the fact that men have not learned to manage railway affairs with the necessary wisdom and caution. What more loathsome or cruel heathenism ever cursed the earth than this which makes a man believe that God roasts alive about twenty persons, men, women, and children, at New Hamburg, the other day? If He did it, it was done purposely and deliberately, and of course no human foresight or promptitude in running trains on time, and having danger-signals made in season to stop the approaching train, could have availed to thwart His plans for the collision, with all its horrible concomitants of crushing, drowning, and burning to death.

So we suppose that when men are too lazy to drain marshes, and too ignorant to provide for the ventilation of their dwellings, and the pestilential air breeds fever, we are to believe that they and their children die by "visitation of God." The principal usefulness of *Zion's Herald* is the exhibition, which it makes in almost every number, of the essential immorality of some of the chief dogmas of modern "orthodoxy."—*Liberal Christian*.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"There are all kinds of *isms* now in the world, and constantly there are new *isms* being formed, the last more absurd and false than the other. But the greatest of all humbugs that are known to me is the Association of the Free Religionists and its organ, THE INDEX. Whether the founders and leaders thereof are fools or knaves, insane or unprincipled villains, is hard for me to decide. Can it be possible that men, civilized and learned men, become so blind and infatuated, or has their ambition made them so degraded and unprincipled that they care neither for God, man, or the devil, so they gain their point to be at the head of a party or sect? The fools are not all dead. There never was yet any doctrine taught but it found some believers and adherents. What is the purpose of the so-called Free Religionists? It is to run down Christianity into the lowest hell, to defame and slander Jesus Christ, the great light of the world, the divine and perfect teacher, and to take from him and from his system everything, and to call it their own. The *Fifty Assertions* in THE INDEX are so absurd and false, that almost any one who has a very limited knowledge of Christianity can confute them. If thou wilt publish my criticism, I will write it, and confute every one of the *Fifty Assertions*. But in such a case thou hast to send to me a copy thereof, for I have none of them here with me; I left them in Boston which I had. It is for the instruction of the people I am laboring and wish to labor, not for any other purpose. I have no envy or hatred to any one; but I pity all false teachers. I suppose that my letter will be counted as insulting and rude; but I cannot recall anything in it. I do not think that such people can be or ought to be used with any kind of deference who defame and slander the greatest man the world has seen, and who misrepresent his sublime teachings in the most shameless way that can be possible. To call popery, and the other numerous sects and *isms* we now find in the world, under the name of 'Christianity,' 'natural outgrowth of Christianity,' is most ridiculous. How can a man that is endowed with reason and common sense make such silly assertions? Before defaming a person, seek to know him; and before criticising a system, seek to understand it. I have no hatred or envy against any one; but I do hate them who slander my best, greatest, and truest friend, who is my life, my light, my strength, and my all; and who wilfully pervert and misrepresent the most perfect system imaginable." [After the above specimen of the writer's style of criticism, we hardly dare solicit the offered confutation. Life is short, and THE INDEX is too small to contain the folio that would probably arrive. We trust our critic will be satisfied with being permitted to call us fool, knave, and villain in our own columns.—Ed.]

"Please erase my name from the book as a subscriber. I have ceased to take much interest in its contents. It is not such mental food as I relish, and, like a man at a table in a hotel, I shall call for something else that I relish hereafter, and change as often as I would food for the body."

"A bright little grandson in our house, and a 'bran new' little granddaughter,—plenty to do and think of, you see, attending to mother and children; yet with all these roses and their accompanying thorns, we must have THE INDEX. You can form some estimate of how essential it is to our peace, when I tell you we did not, from some cause, receive it yesterday, and the cry has been in verbal sounds (from my dear old sister) 'Oh! I do wish Eddie had not forgotten THE INDEX,' or 'we had asked Eddie if he went to the office for it.' Said Eddie being mostly reliable, we were forcibly reminded that our subscription was about out, and I (grandmother), in view of the fact that our dear daughter is too ill to write again for us, must needs do it myself or be minus our little gem pretty soon, (our husband, in business away from home, only visiting us semi-occasionally). Atheism is a 'bug-a-boo' to me, I must acknowledge; but I shall try to follow gladly wherever truth may lead. Am not ready to accept that *only* as real which we touch and handle. Thought so me seems the most real, yet it is the most intangible; and although we cannot prove its existence outside the human brain, yet I believe we are warranted in the hope and faith of its eternally individualized existence, thought, mind, soul. Not that any especial book has taught it, or any especial man died for it; but that it seems inherent in our natures to *crave* it, to aspire to it. In truth, it seems inextinguishable. We know the body dies; in my own I see and feel the gradual process going on, yet can never feel that the mind or soul has no longer lease of life. But we are only wanting THE INDEX now, hoping it will continue to feed us on bread which will nourish our souls in all upward tendencies,—hoping also that the loaves will be called for in sufficient numbers to feed many more and react on you in the way that will feed both soul and body. Have only been able to get you one subscriber in the past, but the future may have better luck in store.—INDEX all right; read 'The Incarnation.' Many Christmases have come and gone since I have been a 'come-outer' from the old faith in Jesus (as the Christ, yet he embodied more fully than any other the love element). Like you, I have never ceased to reverence his memory; and although I could not worship him as a God, I must ever hold him as a dear elder brother."

"The greatest obstacles in the way of getting subscribers to THE INDEX are indifference and fear of unpopularity. If a man wishes the votes of the people for any political office, he is afraid to take such a paper lest Christians, with characteristic illiberality, should refuse to vote for him, as very likely they would. Such trimming and truckling may be a choice of evils, but it seems pitiable. Some of the aforesaid subscribers are so without their knowledge and consent and may repudiate, but if I'll try to find other readers. As for myself I like the position of THE INDEX, editorially, on religious matters, better than that of any other periodical with which I am acquainted. Its courageous stand outside of Christianity (the great organized superstition, as you very justly term it) is refreshing amid the trimming and truckling which is so common. So long as THE INDEX occupies its present position, I mean to stand by it 'until death do us part,' and hope both of us may live to see its views predominate."

"I met a man in ——. Got into conversation with him. He said he thought I would like your paper. Please send specimen number."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the winter on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

FREE EVENING SCHOOLS.—The school for men and boys is held Monday, Wednesday, and Friday Evenings, from 7 to 9, in the hall over the U. S. Express Office, Daniels' Block. The schools for women and girls are held at the same time in Scott's Block, Cherry Street, and in Campbell's Block, St. Clair Street.

RECEIVED.

ORIGIN AND DEVELOPMENT OF RELIGIOUS IDEAS AND BELIEFS, as Manifested by History and Seen by Reason. By MORRIS EINHSTEIN. Titusville, Pa.: Daily Courier Steam Print. 1871. 12mo. pp. 270.

OLD AND NEW, for March, 1871. Published Monthly. Boston: ROBERTS BROTHERS, 143 Washington St. London: SAMUELSON, SON & MARSTON. Terms, \$4.00 (in advance) per annum. Address GEO. A. COOLIDGE, care of the Publishers, Boston.

THE CATHOLIC WORLD, A Monthly Magazine of General Literature and Science. March, 1871. New York: THE CATHOLIC PUBLICATION HOUSE (P. O. Box 5,396), No. 9 Warren St. Terms, \$5.00 per year, in advance.

PRAYER, A Sermon by Rev. O. B. FROTHINGHAM, preached in Lyric Hall, Jan. 29, 1871. New York: D. G. FRANCIS, 17 Astor Place. 1871. pp. 27.

FIFTEENTH ANNUAL REPORT OF THE BOARD OF COMMISSIONERS FOR REFORM SCHOOLS, to the Governor of the State of Ohio. For the year 1870. Columbus: NEVINS & MYERS, State Printers. 1871. pp. 55.

MEDICAL REVOLUTION. A Lecture explaining the First Principles of Hygienic Therapy, or a True Medical Science, and exposing the fundamental fallacies of all Drug Systems. By Dr. D. CLINTON MOORE. Salem, O.: LUTHER W. SMITH, Printer. 1871. pp. 16.

Poetry.

THE RAILROAD HOLOCAUST.

[By W. M. Carleton, of Hillsdale, Mich., in the *Toledo Blade*.]

Over the length of the beaten track,
Into the darkness deep and black,
Heavy and fast,
Like a mountain blast,
With scream of whistle and clang of gong,
The great train rattled and thundered along.

Travellers, cushioned and sheltered, sat,
Passing the time with doze and chat;
Thinking of naught
With danger fraught,
Whiling the hours with whim or song,
As the great train rattled and thundered along.

Covered and still the sleepers lay,
Lost to the dangers of the way;
Wandering back,
Adown life's track,
A thousand dreamy scenes among;
And the great train rattled and thundered along.

Heavily breathed the man of care;
Lightly slept the maiden fair;
And the mother pressed
Unto her breast
Her beautiful babes, with yearning strong;
And the great train rattled and thundered along.

Shading his eyes with his brawny hand,
Danger ahead the driver scanned,
And he turned the steam;
For the red light's gleam
Flashed warning to him there was something wrong;
But the great train rattled and thundered along.

"Down the brakes!" was the driver's shout;
"Down the brakes!" rang the whistle out;
But the speed was high,
And the danger nigh,
And Death was waiting, with altar and pyre;
And the train dashed into a river of fire.

Into the night the red flames gleamed;
High they crackled and leaped and streamed;
And the great train loomed
Like a monster doomed,
In the midst of the flames and their vengeful ire,
In the glowing tide of a river of fire.

Roused the sleeper within his bed;
A crash, a plunge, and a gleam of red,
And the sweltering heat
Of his winding sheet
Clung round his form with an agony dire,
And he moaned and died in a river of fire.

And they who were spared from the fearful death
Thanked God for life, with quickened breath;
And groaned that too late
From their terrible fate
To rescue their comrades was their desire;
They sank in a river of death and fire.

Ity for those who woke and died,
And sank in the river's merciless tide!
And blessings enfold
The driver bold,
Who, daring for honor, and not for hire,
Went down with his train in the river of fire!

The Index.

MARCH 18, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

INDUCEMENTS.—We would invite the special attention of our friends who cannot afford to give their services gratuitously in getting subscribers for THE INDEX, to the very liberal Cash Premiums offered in our Prospectus for 1871.

Whoever collects \$150.00 for 75 subscriptions, is authorized to retain \$50.00, forwarding \$100.00.

Whoever collects \$100.00 for 50 subscriptions, is authorized to retain \$25.00, forwarding \$75.00; and so on.

Now it cannot be very difficult, in a town of any considerable size, to get twelve subscriptions a day for one week, if the agent uses ordinary business energy. Yet he would be paid about \$5.00 a day—as much as his representative in Congress receives for work not always, we fear, so useful!

"A word to the wise." Who will canvass for THE INDEX, and at the same time earn as much as the Hon. Mr. ———? Send for "Truths for the Times," and begin at once.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them. Here is an excellent means of helping the cause of Free Religion and THE INDEX as an organ of it. Friends of Freedom, send for as many copies as you can use, and do your part in awakening an interest in ideas worthy of American institutions and the higher civilization of the future.

"PERSONAL GOVERNMENT."

The removal of Charles Sumner from the Chairmanship of the Committee on Foreign Relations in the United States Senate calls for the swiftest and most indignant rebuke from all who desire incorrupt and independent Congressional action. The sole reason advanced for this change is that Mr. Sumner is not in amicable "personal relations" with President Grant. Their "official relations" are well enough; it is only their "personal relations" that are complained of. The plain English of all this is that no Senator shall hold the most important position in the Senate who is not a personal friend of the President! No wonder that the Senators favoring the change shrank from any confession by Mr. Howe of the reasons for it.

If the Republican party have sunk to the level of mere lickspittles,—if they are determined to drown their noblest associates in a sea of abject political toadyism,—then, in the name of all that is manly and patriotic, let the Republican party be buried under mountains of popular indignation. No matter what its past record has been, it has no right to anything from the American people except a "hospitable grave." If this change for such reasons is persisted in, thousands and thousands of the best men in the nation will have cast their last vote for Republican candidates, and the time will have come for the dissolution of existing political parties. It is nobody's business but Mr. Sumner's what his personal relations with President Grant may be. So long as he is faithful to his official duties, he has absolute right to his own private sentiments, and may make his social intercourse with the President just what he pleases. That the Executive influence over Congress has assumed such alarming dimensions is cause for the greatest anxiety. Has the Second Empire migrated to Washington? We hope that the prime movers in this matter will receive such stern and summary handling from the people as will sicken them forever of their infamous servility. They and their outrage deserve to be abolished together.

Has President Grant no friend honest and brave enough to tell him frankly that he is flinging away his popularity, his party, and his usefulness, to gain the scrag-end of an island which the country wants about as much as a dog wants a tin-pan tied to his tail? His connection with Mr. Sumner's removal is not fully known; but he is probably at the bottom of it. Let him take heed to his steps. Let him shrink from the annihilation which follows swiftly on the heels of every attempt

in America to ape the "personal government" of the ruined Napoleon. Let him remember Andrew Johnson, and be wise in season.

WHO IS TO BLAME?

The awful disaster at New Hamburg is a new rebuke to the public sluggishness and indifference with regard to the loss of life on railroads and steamboats. It would seem to be a very simple matter to prevent such terrible catastrophes in nine cases out of every ten. The apathy of the community is the real cause of their alarming frequency. Make it the interest of the railroad and steamboat companies to prevent them, and they will become exceedingly rare. Let the loss of every life, regardless of all excuses, whether just or unjust, be followed inexorably in every instance by a fine of ten thousand dollars,—let the simple fact of the accident, duly proved, be equivalent to a judgment of the court against the corporation, without the necessity of any preliminary suit,—and very few lives will be lost.

The criminality for these heart-rending scenes lies really with the public. No sufficient pressure of public opinion is brought to bear upon Congress or the State Legislatures to counteract the influence of the great corporations, which of course will labor to defeat by fair means or foul the enactment of any vigorous protective law. Venal legislation is the curse of our country. Until every possible precaution against disaster is enforced by statutes backed by the heaviest penalties, no adequate protection of life and limb can be secured; and though opposed on principle to all unnecessary legislation, we hold that the personal safety of travellers is a matter of such vital interest to society as to justify any conceivable rigor of punishment for neglecting it. No matter what the excuse, corporations to which are entrusted the lives of passengers should be made to smart severely for every loss of such lives. "Corporations have no souls," it is said; but they have nerves, chief of which is the pocket nerve. Whoever would cosset this sensitive nerve at the cost of such agony as was caused at New Hamburg, is guilty of murder. It is time for the community to protect its own members. Until the public has done its best to make it the money interest of every transportation company to avert accidents, it alone is responsible for the frightful anguish that results from its own criminal neglect. In the name of countless sufferers, we demand protection from the people for the people.

On Sunday, March 5, Mr. Parker Pillsbury, lately of Salem, Ohio, lectured twice to the Independent Society of Toledo, while we did the same to the Independent Congregational Society of Salem. The liberals of Toledo were greatly pleased, and desire to hear him again. The same energy and earnestness with which he worked for freedom in the old anti-slavery warfare he brings now to the battle against spiritual slavery. From Toledo he went to Indianapolis to lecture; and his Salem friends, as will be seen from an article in another column, desire him to renew his engagement with them.

In Salem we found a flourishing Society of out-and-out radicals, with audiences of two hundred and upwards. Nothing could be more cordial than our welcome; and we thank the clear-headed, warm-hearted people there for making our visit so pleasant. Their Society cannot fail to be a centre of liberalizing influences to all the surrounding country.

The exceedingly lucid and interesting paper on Swedenborg which we publish by special permission in our present issue, was written by a lady member of the "Odds and Ends Reading and Literary Club," of Northampton, Mass. Certain parts of it are taken bodily from other writers,—in accordance with the understood rules of the Club. We make the following extracts from a letter sent with the manuscript:—

"We have no organization, though we have found it necessary to have a President to open the meetings and conduct the proceedings, a Secretary to record our progress, and a committee of three to choose the subjects and the members who are to 'work them up.' The work done is more strictly editing than composing; and it is permitted to bring in books of reference, and to read from them whatever bears upon the subjects treated. We have, as a result, a condensed mosaic article which gives us a general idea of the subject under discussion, the main point being, not to go much into detail, but to present the most prominent features, giving the titles of the works consulted. We have each evening one major and two minor articles. To the first, forty-five to sixty minutes are allowed; to the others, from fifteen to thirty. Our plan has been a great success. We have grown from sixteen to nearly thirty members, and number among us some of the best talent of the town. In selecting subjects we choose, first, those the names of which are almost 'household words,' but about which very little is known or remembered; and secondly, subjects familiar to the literary world, but scarcely known to the general reader. We have up to this time held thirteen meetings, and presented the following subjects: the Moon Hoax, Peter Wilkins (reviewed), the Mississippi Scheme, the South Sea Bubble, Casper Hauser, Prester John, Swift's Tale of a Tub (reviewed), Wm. Tell a Myth, the Automaton Chess-Player, Zerah Colburn, Erasmus' Praise of Folly (reviewed), Johann Ziska, the Tulipomania, the Niebelungen Lied, Swedenborg, Baron Trench, the Lake-Dwellers, Vidocyr, Confucius, Rabelais, etc., etc."

We should be glad to print entire the lists of subjects; but the above must suffice. Enough are given to show that such a club, well sustained, must be an instrumentality of vast benefit in promoting the literary culture of any community; and general culture is perhaps the most efficient means of dissipating the fogs of a narrow and narrowing theology. Consecrated candles burn but dimly in the unobstructed daylight.

THE CHILL OF RADICALISM.

It might be supposed that, after the more than tropical fervors of the popular religion, the cooler airs of the temperate zone of theology would be grateful to the exhausted system of piety. But piety is too thoroughly acclimated in the torrid regions to enjoy a bracing atmosphere, and still the worst thing one can say of a faith is that it brings with it a fresh wind from the north west. As the inmates of a close room, especially if the air be foul, dread the issue into the brisk climate that sparkles and invigorates out of doors, so the occupants of stifling religious enclosures shrink from nothing so much as a walk over the breezy uplands of thought. Romanism, gorgeous and glowing, with rich robes and painted glass, pictures and images, fragrant smoke, silver symbol and shrine, thinks of Protestantism as freezing in its bare churches. Protestantism of the "evangelical" stamp alleges that Unitarianism must be cold, away from the warm breast of Jesus, and beyond the reach of the ever-burning furnace of the divine wrath. Unitarianism assures its constituencies that Rationalism is very cold indeed, having thrown off that faded remnant of doctrinal tradition which it wraps about its respectable form and which, though scant and threadbare, still retains a portion of the heat that two thousand years have put into it. And the moderate Rationalists fancy that the Free Religionists are shivering in a region of perpetual snow, lacking some invisible garment

which they suppose themselves to wear. The writer of a recent admirable letter in THE INDEX thinks that the atmosphere of Mr. Abbot's views will be too chilly for people generally. He expresses the opinion that "most people will not get from Radicalism the warming of sympathies, the inspiring of conscience, and the comfort and hope that they get from their various Christian faiths."

'Now this is quite possible. We do not feel so sure about the "inspiring of conscience;" for inspiration implies fresh air, and moral inspiration, like animal vigor, is more common in northern climates where there is wind and frost than in the south, whose influences are all enervating. But of the rest, the "warming of sympathies," the "comfort and hope," we have no doubt it is true that Radicalism is at a temporary disadvantage as compared with the older forms of belief. People are more comfortable in Calvinism than in Unitarianism. People were more comfortable in Romanism than they were in Lutheranism. The pagans enjoyed more warmth of sympathy in their ancient faith than the early Christians did in their new heresy. It was not a very comfortable thing to belong to the small body of primitive believers in Jesus. Had men never disregarded their comfort, they never would have left their superstitions. In fact, they would never have had any religion at all.

The question is, how much is this comfort, this warmth of sympathy, this gratification of languid emotion, this luxury of sentiment, this feeling of snugness and peace, how much is it worth? Has it not been overestimated and overdone?

Somewhere in his "Catechism," Comte says to his female questioner who feels a not unnatural chill creeping over her as the exposition of the Positive Creed goes on, that up to that time religion had comforted people a great deal more than was good for them, had encouraged them to be passive, inert, and spiritually self-indulgent. The new religion would correct that unwholesome tendency by giving primacy to the active sentiments. Whatever we might have thought of other opinions expressed in the book, this one met our conviction directly.

In another mood of mind, Professor Denton, lecturing on the Bible, pronounced it a masculine book, and went on to say that the new religion must be more feminine in cast. But for a thousand years Christianity claimed to be a feminine religion. The Christians of Southern Europe worshipped the Virgin. Jesus was the feminine side of God. Even Protestantism loves to call him the "man of sorrows." His blessing was for the miserable, his promise for the disconsolate, his hope for the lowly and the poor. His intimate friends were women. Woman was not only last at the cross and first at the grave of the gentle Nazarene, but she followed him everywhere, drawn by sympathy of sex. How often is Christianity called the "religion of sorrow"? At present the sentimentalists have fairly appropriated it, ritualists on the one hand toying with its pitchers and lamps, people of tender sensibilities on the other cosseting themselves with its enervating Utopias. The former gaze at heaven through stained glass; the latter look at God through tears: both forget that sentiment and sentimentality are different things; both forget that without red blood there can be no vigorous life.

Precisely what we want and what radical-

ism means to give is less heat, more light; less comfort, more courage; less sympathy, more self-reliance. Some of our excessive yearning may be profitably exchanged for endeavor; and we shall be no losers if, in place of a little superfluous looking forward in hope, we acquire a habit of serious questioning for knowledge. Let it be distinctly understood that Radicalism does not make a point of smoothing people down and making them feel comfortable. The Christian sects do that already, and more than suffices. Radicalism means to tone people up, to make them uncomfortable by making them think. It is philosophic and stoical, and nothing would rejoice it more than to see the idle souls whom the church has nicely covered up in downy beds, routed out of their warm quarters at the cry that the house was coming down about their ears. It might take for its motto a fine passage in the Ramayana,—“A man's deeds are more memorable than his sufferings. He may soon cease to feel, and then his joys and griefs are as though they had not been. But his actions, which are the reason of his life, remain.”

We want no sluggards, and therefore we promise no ease. Let none come to us who are fond of siestas, or are so fearful of taking cold that they will not encounter the surly wind of a spring day. The preaching of hardness is not yet obsolete.

O. B. F.

THE EMANCIPATION OF RELIGION.

A few remarks were made in THE INDEX last week on possible misunderstandings and differences of understanding in the use of the phrase "Free Religion" as a proper noun. Caution is evidently required lest the term should come to have to the popular mind a sectarian meaning. The words have, however, in their simple generic meaning a deep significance. They accurately indicate the central and predominating aim of the movement to which they have been applied. Were we to say that "Free Religion," whatever else this or that person may include within it, means the emancipation of religion from every kind of ecclesiastical and theological bondage, we should probably indicate a use of the words in which all would agree.

At present religion in its popularly organized forms throughout the world is enslaved. It is in bondage. It needs to be set free; needs to be emancipated. In itself religion is that which sets free; that which emancipates human nature from bondage to its surroundings. But it may be checked in its career; may be prevented from its own proper development; may become the slave of superstition and fanaticism. So it has been historically; so it still is today. Religion is enslaved to ecclesiasticism,—of which the most conspicuous example is the Roman Catholic Church. It is enslaved to dogma, as in most of the sects of Protestant Christendom. It is enslaved to ceremonies and forms, as among the Ritualists. And still again, it is enslaved to belief in a supernatural book or person, establishing an authoritative and final standard of truth and duty; as is the case in every organized historic faith.

Hence religion in its specific organized forms throughout the world is spending its main energies in defining and extending ecclesiastical lines and defending ecclesiastical authority; in inculcating systems of dogmas; in maintaining certain forms of worship; in

upholding the doctrine and illustrating the evidence of some past oracle of infallible revelation. What vast sums of money, what an array of machinery, what an array of priests, preachers, and devotees, what a mighty combination of spiritual, mental, and material power, are being used for these ends!

Now Religion needs to be emancipated from these ends and objects. Its energies need to be loosed from these chains of dogma and ecclesiasticism and ritual and superstitions regard for ancient oracles, in order that they may be directly applied to the discovery of truth and the well-being of man. If the force which is now devoted to building up sectarian churches, and to the spread of certain doctrines about religion as the unalterable truth of religion, were to be set free from this service and put to use at once on the great practical social and moral problems that agitate the civilized world, who can attempt to estimate the direct advantage that would accrue to mankind? Take for illustration the foreign missionary operations of Christendom. If the same power of denominational activity, talent, money, which has been spent in the effort to *convert* the heathen theologically had been applied to *educating* them,—had been devoted to efforts to lift them to a higher level of mental, moral, and social life,—what an impetus might have been given to civilization and to the cause of human unity and brotherhood! Better yet, perhaps, if the same zeal and wealth, or a large portion of it at least, had been used in civilizing the heathen and barbarous districts of Christendom itself—if the money which has been spent by Tract Societies and Bible Societies had been spent in disseminating the spelling-book and arithmetic and in practical methods of exorcising the vice and crime that are rampant in Christian cities, and are more corrupting than heathen idolatry. Whatever else the phrase "Free Religion" may be understood to mean, it must not be forgotten that its simple and most primary meaning is this: Religion set free to discover and proclaim truth without let or hindrance from any external authority, and to apply its powers directly and practically to the great problems of improving the condition of individual and social life.

W. J. P.

Dr. T. A. Bland, of Indianapolis, favors us with the following slip from the *Daily Journal* of that city. It is encouraging to see such signs of vigorous growth in the direction of liberal ideas. Every town should have its Radical Club; and we trust that our Indianapolis friends will find a host of similar associations springing up spontaneously throughout their State. Thousands of people, now isolated and practically cut off from sympathy in their best thought and aspiration, will hail their establishment as the beginning of a brotherhood among all men regardless of theological opinions.

THE INDIANAPOLIS RADICAL CLUB.—The meeting held last Sunday in Temperance Alliance Hall, for the purpose of organizing a Radical Club, proved quite a success. The attendance, though not large, was good, and composed of thinking people who manifested considerable interest in the subject of free discussion. The following declaration of principles was adopted and signed by a large number of those present:—

ARTICLES OF ASSOCIATION OF THE RADICAL CLUB OF INDIANAPOLIS.

ART. 1. This Association shall be known as the Radical Club of Indianapolis.

ART. 2. The object of this Association shall be to encourage the freest expression of opinion upon religious, scientific, and moral questions, to disseminate information upon these questions, and to engage in works of social reform that have for their object the improvement and elevation of humanity.

ART. 3. The meetings of this Club shall be held at such times and places as the members, by vote, appoint.

ART. 4. Any person may become a member of this Club by subscribing to these articles of association.

ART. 5. The officers of this Club shall be a President, a Recording Secretary, a Corresponding Secretary, and a Treasurer, to be elected by ballot at the first meeting in February and August of each year. Their duties shall be those usually pertaining to these offices, and such other duties as the Club may require. Vacancies in any of these offices may be filled *pro tem.* by a vote of the members.

ART. 6. No liabilities shall be incurred by the Club until provision has been made to meet them. All sums of money shall be raised by voluntary contributions from the members.

ART. 7. These articles may be amended at any regular meeting of the Club, notice of such amendment having been given at a previous meeting.

The next meeting will be held at the same place, 37 Virginia avenue, at 3 P. M., next Sunday. Subject for discussion, "Creeds." Dr. Bland is to open the discussion with an address.

Mr. Morris Einstein, who has not infrequently sent good communications to THE INDEX, advertises in another column a new book, entitled "Origin and Development of Religious Ideas and Beliefs." He discusses in his "First Period" the various beliefs of the "Primitive Men," the Babylonians, Persians, Egyptians, Hindus, Chinese, Japanese, Romans, Greeks, Jews; and, in his "Second and Third Periods," treats of the Jews and Judaism, Christians and Christianity, the Greek Church, Mohammedanism, Paganism, etc. The author expresses the boldest opinions, of the class so fearlessly advocated in the *Boston Investigator*; and though we cannot wholly agree with him, and think he has insufficiently prepared himself for the gigantic task he has undertaken, we respect the earnestness with which he opposes prevalent superstitions. The *Titusville* (Pa.) *Courier* says:—

"In our advertising columns of today will be found a notice of a new book with the above title, written and published by our townsman, Mr. Morris Einstein, and which he very correctly styles an interesting book. Mr. Einstein is, as everybody knows, a well-educated man, and quite capable of writing a good book. He is, however, too radical for us to accept his views without reserve. But while we are far from agreeing with him, candor compels us to say, his reasoning is as strong as his logic is sharp. He is undoubtedly master of his subjects, and his argumentation is based on facts, history, and science. But his book must be read thoughtfully to be appreciated, and if thus read, it will certainly be found 'interesting' to the thinking reader, whatever his views on the subjects treated may be. Typographically, it is beautiful. We printed it, and, of course, ought to know. The book is for sale at B. N. Hurd's bookstore. Price \$1.50."

The following vigorous rebuke to clerical impertinence, administered by Henry Ward Beecher, is so thoroughly in the spirit of Free Religion that our readers will unquestionably enjoy it:—

"There is nothing more offensive to me than to be greeted in that rough religious way.—'Well, brother Beecher, how is your soul today?' None of your business. It is a kind of familiarity that I don't relish. If my father were to come to me on the ferry-boat and put his arm around my neck, I should look up with pleasure; but should a stranger do the same thing, I should resent the action as an insult. And what I won't permit to be done to my body I shall not tolerate on my soul."

The most intolerable thing in orthodoxy is its perpetual perpetration of this very insolence. What are evangelical exhortations but bare-faced meddling with a man's most private concerns? We have listened repeatedly to appeals to the "unconverted" characterized by the same offensive familiarity against which Mr. Beecher so pungently protests. In any form, the "how-are-you" style of religion is insufferably insolent.

Mr. Darwin, in his "Descent of Man," just published, gives incidentally the best definition we have ever seen of animal instinct, when he calls it "inherited habit."

Many "poems" are sent to us which have no recommendation but that of radicalism, being devoid of imagery, metre, and music. Prose is better than poetry of this class.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

COUNSEL WANTED.

In an excellent little allegory concerning a "stranded anchor," recently published in the *Revolution*, the author, after mentioning several arguments used by the friends of the enlightened Kaffir, to convince him that he should desist in his intention of breaking to pieces the anchor which his countrymen ignorantly worshipped, says:—

"But the only arguments that caused him any hesitation, and which did give him some pain, were from certain women who implored him not to destroy their anchor idol. 'We cannot judge,' said one of these, 'between your arguments and the conclusions we have been brought up to reverence. The anchor may not be a god but only a symbol, but how beautiful a one! Does not the anchor save the ship? And are not our lives, too, like the storm-tossed vessel? That anchor is associated with all we have felt, suffered, prayed for. Destroy that symbol, and you would wound and endanger the deepest elements of religion in our hearts.'"

Now, this touches a point concerning which little, if anything, has been said by Radical writers, but upon which much might profitably be written.

It is not at all difficult for a vigorous thinker to discuss Radical ideas with strong men; or even with women in whom he has no particular interest. In fact any woman who will argue upon these subjects is strong enough to bear the plainest language. But the ideas of a Radical thinker cannot long remain unknown to his immediate relatives, his mother, his sisters or his wife; women, in many cases, who have been brought up to believe, and have unreasoningly accepted, the "orthodox" doctrines of religion, and to whom many of his ideas appear but little better than blasphemy, and who have no disposition to reason upon or examine the grounds of their belief. They look upon their friend with pity and concern, and "pray for his conversion from the error of his ways."

In a recent number of the *Boston Recorder*, I notice an article entitled "The Mother of Hume," in which the writer, Hezekiah Butterworth, says:—

"The mother of Hume was a pious woman in her early life, and she brought up her orphan children with great strictness, tenderness, and frugality. But she seems to have been easily influenced by those she loved. Hume discovered a fondness for books and the refinements of culture, in childhood, and following the prudent counsels of his mother, he became interested in religion, and deeply concerned for the welfare of his soul. He seemed to be about to consecrate his life to God. But his mind was restless, led hither and thither by a truant fancy, and he thirsted for fame."

At the age of sixteen he had become a skeptic. His mother viewed the change with deep concern, and strove to bring back the imaginative boy to the way of truth. Hume loved and respected his mother, but he understood her susceptible nature, and, in the heat of youth, he determined to win her over to his opinions, and to destroy her faith in God. She admired his young genius, already gathering around it the lustre of fame. It dazzled her. She gave herself up to the influence of his opinions, and lost forever her faith in religion.

David Hume became distinguished as a writer, and, after travelling abroad for some years, he arrived at London on his way to his home in Scotland, and there met him an express with a letter from his mother. It read substantially as follows:

"My Dear Son,—My health has failed me. I am in a deep decline. I cannot long survive."

"My philosophy affords me no comfort in my distress. I am left without the hopes and consolations of religion, and my mind is sinking into a state of despair."

"You can afford me some substitute for the loss of the hopes of religion. I pray hasten home to console me, or at least write to me the consolations that philosophy affords at the dying hour."

The philosophy of the young atheist was put to the severest test. His mother was dying without comfort or hope; she asked him for a support like that which religion once supplied, and what had he to offer? Nothing. Hume hastened to Scotland, travelling night and day, and found his mother dead."

Thus, says Mr. Butterworth, "Providence pointed out to him the emptiness of his philosophy, but he was wedded to his idol, and he shut his eyes against the warning." And then the writer proceeds to show what a miserable man was he of whom Dr. Adam Smith, in speaking of "our late excellent friend, Mr. Hume," said:—

"Upon the whole, I have always considered him, both in his lifetime and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man as perhaps the nature of human frailty will permit."

Of course we do not all propose to be as bad (?) as David Hume; but what course should a man of a scientific or skeptical mind take, concerning those who are near and dear to him, and who so widely differ from him upon matters of religious opinion?

Must he, in deference to their "feelings," refrain from all conversation upon those subjects—to him of more importance than all others—and make the gossip of the town the staple of home conversation; treating them, by so doing, as a Mohammedan would treat the women of his household?

Must he always, in sickness and in health, enact the part of one who "hopes one day to become a Christian," when in point of fact such a thing is as impossible, unless his intellect fails, as it would be for him to go back to the views of the world he held in childhood?

Pardon the length of this article, but I am con-

vinced, from many conversations I have had with men who are extremely radical in sentiment and yet do not express themselves, except to congenial spirits, as well as from my own feelings, that this is one great obstacle to the spread of scientific ideas upon the subject of religion.

Will not the editor of THE INDEX, or some of his contributors, give us counsel in the matter? *

[The case put by our correspondent is one that is by no means a purely hypothetical one. Many a man of enlightened views and kindly heart has been perplexed as to his duty under such circumstances as are above described. Without venturing to give officious advice to any one, we will nevertheless say a few words on the subject.

1. For the same reason that we omit to instruct very young children in chemistry or geology, it is proper to refrain from instructing "children of a larger growth" in subjects beyond their comprehension. Nothing would be more mistaken, for instance, than to interfere with the religious notions of a simple-minded Catholic Irish girl. There is a kind of religious childishness in many persons otherwise quite mature which is proof against all instruction, and with which it would be folly or cruelty to meddle. In such cases entire silence is the wisest and best course.

2. Further, unless we are in some way invited to express our convictions, it would be an act of impertinence to intrude them upon others. We are not in love with the fanaticism of orthodox believers who rudely undertake to "convert" us unasked; and we equally disapprove of radical fanatics who go out of their way to re-convert the orthodox. Great respect is due to the rights of privacy. A disposition to "shock" others unnecessarily, or to trample on their sensibilities, is coarse, vulgar, and impudent. Without an expressed or implied invitation, the proclamation of startling opinions is justified only by special emergencies.

3. Whoever voluntarily enters into conversation with us, however, invites us to a free utterance of thought, and has a right to sincerity on our part. Nothing could justify a radical in pretending "hopes of one day becoming a Christian." Truthfulness is the law in all dealings between man and man. Deference to the feelings of others has its limit in the obligation of honesty. It may be best not to speak at all—on this point each must judge for himself; but if he speaks, no one should play the hypocrite even out of kindly motives.

4. In talking with near and dear friends on religion, the above principles will still hold good. In all conversation, tone is everything. Invited to speak on this subject by being himself addressed concerning it, a truth-loving radical can do no better than to state his deep convictions in the spirit of respectful friendship. Nor is it best to shun such conversation, except in rare cases. Religious childishness is often superficial, and can be corrected; and we have no right to withhold the truth from those who seek it. Men often misjudge women in supposing them incapable of comprehending radicalism. Our own experience has convinced us that women welcome it as cordially and about as generally as men.

5. We have no sympathy whatever with a purely destructive spirit, and believe that truth, if presented fairly, is infinitely more beautiful than delusion. Delight in demolition for its own sake, as attributed (we doubt not falsely) to Hume in the above story, is certainly unlovely. But the substitution of great, inspiring ideas for the pinched and frightful imaginations of orthodoxy does not blight, but vivify. In contrast with the alleged despair of Hume's mother at death, we have repeatedly seen Free Religion tested in the sick-room, filling it with cheerfulness and peace. We have stood by the death-bed of a wife and mother, called to leave those whom she dearly loved by the path of a most painful disease; and though she had come to see that the faith of her childhood was mistaken, and no longer leaned on the Bible or Christianity for support, never was there a deeper serenity of soul than hers. It is too late to paint the despair of "unbelievers" in the hour of death. The trick is stale. Experience gives the lie to the dismal picture. Believing that radicalism is as good to die by as to live by, we think it wise to share its great inspirations with all who do not choose to turn their backs upon it. Radicals need a greater faith in their own ideas, a greater faith in the capacity of men and women to receive them; and when they have it, they will not always sink home conversation to the level of "the gossip of the town."

—Ed.]

THE INDEPENDENT CONGREGATIONAL SOCIETY OF SALEM, O.

In 1865 there was organized in Salem, Ohio, a society calling itself a "Congregational Church," but independent of all other religious organizations, and in its constitution announced its objects to be "the cultivation of personal goodness and the promotion of practical righteousness among men."

Subsequently the word "Church" was discarded from its name, and the word "Society" substituted therefor, as more distinctively characterizing it; for its members had no desire to be thought one with the popular Christian organizations. Persons of whatever religious opinions were cordially welcomed, and the Society includes those of all shades of opinion which mark the various styles of religious inquiry. The Society has a pleasant and comfortable house. Its audiences compare well in numbers with the Christian churches of the town, as they also do in intellectual standing and moral worth. Parker Pillsbury, of New Hampshire, concluded a six months' engagement with the Society as its public speaker on Sunday, Feb. 26. After the close of his discourse, the audience gave expression to their estimate of Mr. Pillsbury's services by the adoption of the following resolutions:—

Whereas, The time has arrived when Mr. Pillsbury's engagement terminates with this Society, and we deem it a duty and a pleasure to express our appreciation of his faithful labors with us:

Resolved, That it has been one of our highest privileges to listen to the course of Sunday lectures delivered by him before this Society during the last six months; embracing, as they have, the facts and conclusions of years of careful observation, of diligent study, and the experiences of an earnest life.

Resolved, That treating as they have done of subjects of highest human interest, personal, social, political, practical, and religious, our regret is that so few of our citizens have availed themselves of this rare opportunity of improvement.

Resolved, That we view Mr. Pillsbury's course in these lectures as worthy of all commendation, in that he gave full credit to our orthodox brethren for honesty, zeal, and incidental good, while with unflinching fidelity he applied the scalpel of eternal truth to the church as a diseased body.

Resolved, That we are deeply impressed with the great thoughts and principles of Mr. Pillsbury's discourses, which go to the very foundation of human society, and, if practically carried out, would convert this world from discord and strife to harmony and love.

Resolved, That we part with him with regret, but with most pleasant remembrances of his society and labors among us, and, if he must leave us, hoping for him a wider and more commanding field of labor and usefulness.

Resolved, That we cordially invite Mr. Pillsbury to visit us again on his return from the West, and spend with us as much time as he may find possible, in consistency with his duties to the cause of truth and improvement.

M. R. ROBINSON, *President*.

M. V. BONSALE, *Secretary*.

POSITIVISM.

GREENVILLE, S. C., Feb. 23, 1871.

REV. F. E. ABBOT:

Dear Sir,—It is refreshing to me to read your recent lecture at Boston. I have heard Beecher, Cheever, Chapin, Thornwell, Palmer, *et id omne genus*; and though comparisons are odious, I cannot withhold my admiration of your advanced position.

The study of Comte will give you all the light that you demand of the future. Our convictions are a growth, as our bodies are; and it is in vain to attempt to impress the stage of Positivism on the youth of ten summers. I have passed through the preparatory stages—denominated by Comte the "Theological" and "Metaphysical"—and find a safe anchorage for my convictions in the "Positive." In the "Theological" stage we make our gods many or one, our conceptions of whom are derived from our own consciousness.

The "Metaphysical" stage, proud of its reasoning faculties, advances into the realm of speculation, substituting entities, essences, principles, agencies, capable of producing phenomena without the direct intervention of a Divinity; but it reasons without proofs. However lightly we may esteem its inexplicable entities, it is a very necessary stage to bridge over the chasm to the "Positive." The "Positive" stage, beyond which it is utterly useless to penetrate, accepts Nature as she presents herself, restricting our studies to the LAWS of phenomena, without trying to account for causes.

Well, you are waiting on science. She no doubt will be the "coming religion;" she will give us a new culture.

Are not Astronomy, Physics, Chemistry, *etc.*, freed from theological creeds and metaphysical entities? But Biology and Sociology are wonderfully mixed with both.

Familiar illustrations of the three stages (say, for simplicity, that of Credulity, Opinionism, and Certainty) will readily occur to you. The roar of thunder, to the child, is the voice of a mighty God. That explanation suits its age. The "Metaphysical" would substitute a subtle fluid. The Positivist accredits it to the phenomena of electricity, which by the aid of science he conducts harmless to the earth.

We must have explanations; it is our nature.

Why will learned men continue to interpret the allegories of "Scripture" as literal truths? As well advocate the use of the Roman galley instead of our magnificent steamers, or the Indian's bow and arrow for rifled cannon. Let us have science to rule in religion, politics, and sociology.

Most respectfully yours,

B. F. STANLEY.

There is a Hard-shell Baptist preacher in Kentucky who positively declines to have his life insured, on the ground that "it would be jest straight bettin' against the Lord Almighty." He should refuse to wear overshoes or carry an umbrella for the same reason.

ADVERTISEMENTS.

Nature's Gifts, SCIENTIFICALLY DEVELOPED.

As mankind, from indiscretion or other causes, have been doomed to suffer from disease, so also has remedy for disease been provided. Our hills and valleys abound with roots and herbs, which if scientifically prepared and compounded, will restore health and vigor to the invalid. To find such a remedy we should seek one that has stood the test of age.

HOOFLAND'S GERMAN BITTERS!

Sure Cure for Liver Complaint, Sure Cure for Dyspepsia, Sure Cure for Debility, Sure Cure for Jaundice, Sure Cure for Marasmus,
And all affections arising from weakness or want of action in the Liver or Digestive Organs. The great remedy for

IMPURE BLOOD, FEVER AND AGUE!

It is an impossibility for any one to have fever and ague, if they will use a few bottles of this remedy each spring and fall.

\$100 \$100 \$100
Will be given for any case of this disease that occurs to any one that uses the Bitters or Tonic as a preventive.

Those who have the Fever and Ague will find, after the chills have stopped, that by using a few bottles of the Bitters or Tonic, the disease will not return.

These remedies will rebuild their Constitution faster than any other known remedy.

The remedies were placed before the public thirty years ago, with all the prejudices of so-called "patent medicine" operating against them, but gradually their virtues became known, and now, to-day, they stand at the head of all preparations of their class, with the indorsement of eminent judges, lawyers, clergymen and physicians.

Read the following symptoms and if you find that your system is affected by any of them, you may rest assured that disease has commenced its attack on the most important organs of your body, and unless soon checked by the use of powerful remedies, a miserable life, soon terminating in death, will be the result.

H

Constipation, Flatulence, Inward Piles, Fullness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disquiet for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried or Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Drops or Webs before the Sight, Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, *etc.*, Sudden Flushes of Heat, Burning of the Flesh, Constant Imagining of Evil and Great Depression of Spirits

All indicate disease of the Liver or Digestive Organs, combined with impure blood.

O

HOOFLAND'S GERMAN BITTERS!

Is entirely vegetable and contains no liquor. It is a compound of Fluid Extracts. The Roots, Herbs and Barks from which these extracts are made, are gathered in Germany, all the medicinal virtues are extracted from them by a scientific chemist. These extracts are then forwarded to this country to be used expressly for the manufacture of this Bitters. There is no alcoholic substance of any kind used in compounding the Bitters; hence it is free from all the objections incident to the use of a liquor preparation.

O

Hoofland's German Tonic

Is a combination of all the Ingredients of the Bitters with the purest quality of Santa Cruz Rum, Oranges, &c. It is used for the same disease as the Bitters, in cases where some pure alcoholic stimulus is required.

TESTIMONY

Like the following was never before offered in behalf of any medical preparation:

HON. G. W. WOODWARD,
Chief Justice of the Supreme Court of Pennsylvania, writes Philadelphia, March 16th, 1867.

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of nervous action in the system.

Yours, truly,

GEORGE W. WOODWARD.

HON. JAMES THOMPSON,
Justice of the Supreme Court of Pennsylvania.

Philadelphia, April 22d, 1866.
I consider "Hoofland's German Bitters" a valuable medicine in case of attacks of Indigestion or Dyspepsia. I can certify this from my experience of it.

Yours, with respect,

JAMES THOMPSON.

HON. GEO. SHARSWOOD,
Justice of the Supreme Court of Pennsylvania.

Philadelphia, June 1st, 1868.

I have found by experience that "Hoofland's German Bitters" is a very good tonic, relieving dyspeptic symptoms almost directly.

L

HON. WM. F. ROGERS,
Mayor of the City of Buffalo, N. Y.

Mayor's Office, Buffalo, June 23d, 1869.

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A

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JOHN EUTERMARKS, ESQ.,
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The Index.

VOL. 2.—No. 12.

TOLEDO, OHIO, MARCH 25, 1871.

WHOLE No. 65.

The Index,

A WEEKLY PAPER DEVOTED TO

FREE RELIGION,

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N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.
OCTAVIUS BROOKS FROTHINGHAM, THOMAS WENTWORTH HIGGINSON, WILLIAM J. POTTER, RICHARD P. HALLOWELL, J. VILA BLAKE, WILLIAM H. SPENCER, Editorial Contributors.

"RADICAL CHRISTIANITY."

A REPLY TO THE CRITICISMS OF REV. E. C. TOWNE.

[Read to the First Independent Society of Toledo, Feb. 19, 1871.]

In the December and February numbers of *The Examiner*, the monthly magazine edited with so much earnestness and ability at Chicago by Rev. Edward C. Towne, there are some articles to which I propose to give a reply this morning, inasmuch as they bear directly on points which I hope are not uninteresting to you. We have taken together a position outside of all the organizations which are commonly regarded as "Christian;" and while there is nothing in our own organization which commits any one of our members either to or against the Christian name, the acceptance or rejection of which is left to the private decision of each individual, I have considered myself as entirely outside of Christianity, and believe that in this I more or less enjoy your sympathy. The wisdom, nay, the very possibility of such a stand has been called in question by Mr. Towne, in a manner which entitles his strictures to the most serious and respectful attention. If we are in the right, it will be none the less proper to reconsider the reasonableness of our action; and if we are in the wrong, I feel safe in saying that we shall make haste to repair our error.

First of all, let me express my admiration of the spirit in which these articles, especially the first, have been written. So many kind and generous and (I cannot but add) extravagantly commendatory things have been said about me by Mr. Towne, that I feel myself greatly embarrassed in expressing the opinion I honestly hold concerning him. Radical thinkers, laying at all times the supreme emphasis on ideas, should have as little as possible to say about persons—especially about each other. If anything is rightly offensive to an uninvited taste, it is personal abuse, on the one hand, and, on the other, the sickening flattery of Mutual Admiration Societies. It has always been my aim to avoid both. But because Mr. Towne has been more than just to me, that is no reason why I should be less than just to him. There are times when to be silent is to be unjust; and if I were to reply to Mr. Towne without saying that in not a single expression has he seemed to me in these articles to fall short of entire courtesy and kindness, I should withhold a tribute which is justly his due. Some of his expressions, especially in the third number of *The Examiner*, are severe; but I am not one to complain of severity, when deserved, and nothing is clearer than that Mr. Towne's severity is (in my own case, at least) owing to a transparent misapprehension. He wields a caustic pen, and, to be frank, I have regretted not a few of the cutting things he has said of others; but I regard sarcasm as a strictly

legitimate mode of intellectual warfare, and regret no criticism he has made on statements of mine. The burning enthusiasm, the intense moral conviction, the consuming love of truth, which mark his writings, should be his shield against the poisoned arrows which have been shot at him from all quarters of late. He hits, and hits hard; but, for one, I would rather be scourged by such a critic than bedaubed with oily praises by those who have lifted their heels against him. Pitiless to hypocrisy, no man has a warmer or deeper admiration of what seems to him sincere and brave; and I envy nobody with whom that temper would not atone for a multitude of indiscretions. To every man his own method, provided it be honest; and while I think it abstractly better to avoid all personalities as much as possible, as tending invariably to extinguish reason and kindle passion, I believe that the sting of those in which Mr. Towne has allowed himself has been their terrible truthfulness in the main. At any rate, no one who excuses Jesus for calling men "vipers" and "hypocrites" has any right to blame Mr. Towne for transfixing modern Pharisees with similar epithets.

It is my intention, in replying to what this most earnest thinker has urged against my views, to pass over at present what he says concerning my idea of religion and its proper definition, inasmuch as I shall take up this subject hereafter in another connection. At present I shall confine myself to his strictures upon my conception of Christianity, and the stand outside of Christianity which inevitably results from it.

In the first place, Mr. Towne intimates that the motive which has led to this stand is a *moral* one—a concern for "personal integrity," and a desire to save "appearances" before the world. He thinks that the taking of this stand was an act of "self-vindication," prompted by "an outbreak of honest concern for repute for his [my] own integrity."

It has been a matter of much regret with me that public attention should be turned from the really important question, namely, the true position of free men with regard to Christianity, to a wholly different and comparatively unimportant question, namely, the motives which have led a particular individual to take a position outside of Christianity. This question of motives in no wise concerns the public. Whether an individual was honest or dishonest in a particular act, is a matter of mere curiosity,—a matter of no lasting interest. Most certainly I never intended to take the public into my confidence in a question of private morals. All the talk about honesty or dishonesty in the premises is wasted breath. It would be well to take for granted that all men are honest, until proved otherwise, and to plaster no man with undesired compliments concerning whose integrity no public question has ever been raised. It would be a cause of sorrow to believe that the simple following of conviction in a matter of conduct is proof, as Mr. Towne has represented it, of "a singular honesty." I think better of my fellow-men. I believe that the vast majority of them are just as honest as I am with respect to Christianity; and it is exceedingly painful to be singled out from them in a way which is practically an accusation of mankind. But since Mr. Towne, like so many others, has referred to a very unpretentious action in this manner, let me say, once for all, that in adjusting my practical relations towards Christian organizations in strict accordance with my conception of Christianity, I did what Mr. Towne has done, and what I believe ninety-nine out of every hundred men do about us. It is true, I have taken some pains to show that disbelief in the Christ-idea properly and logically leads to a position outside of Christianity; but this has been solely to make the modern transition more intelligible, and to do something towards dissipating the fog now bewildering the public mind as to its own drift. But as to saving "appearances," or "vindicating" myself before the world, in the sense of proving to it that I was actuated by honest motives, I have done nothing of the sort. Whether my conscience is at peace with itself or not, is a very important question to me, but wholly unimportant to the world; nor do I care enough for the world's opinion to enter on any discussion of that question. Whoever doubts my motives, is quite welcome to do so; and his doubt will not make my slumber any the less sweet. I am exceedingly sorry that what appears to me a matter of universal interest should be thus belittled to an absolutely uninteresting question of private morals. Does not the conscious rejection of the Messianic claim of Jesus make morally and logically necessary the disavowal of the Christian name and connection?—that is a question that concerns all free minds, a question of general morality; and it is the only one I have sought to make in any degree prominent before the public. If my own stand outside of Christianity entitles me

to any praise at all, it is such praise only as is due to the perception of the logical relation of ideas,—a praise to be expected only from the few who also perceive. It is true, I would square my conduct with this mental perception; but men whose conduct is diametrically opposite are just as scrupulous. What I would make plain is this, that the main point is the universal relationship of certain ideas, rendering proper a stand outside of Christianity; and not the motives of any individual who takes it. Nobody can care much whether an individual was honest or dishonest in this act; but every liberal, at least, is concerned to know whether the act itself is a universal duty.

After his generous but mistaken attribution of motives, Mr. Towne passes to the main question, to which I am very glad to pass with him.

His chief argument against a stand outside of Christianity, with regard to the practical duty of radicals in religion, is substantially as follows. God has set us in certain actual relations, as in a post of divine duty. Whether we are born as Moslems, or Jews, or Buddhists, or Christians, it is a crime against human brotherhood to sever these relations, or to take a stand which separates us from our brother Moslems, or Jews, or Buddhists, or Christians. Each in his assigned post, we are bound to remain, and be faithful to it, holding fast to the ties that bind us so sacredly together. If we are by circumstances transferred to a different brotherhood,—if, for instance, we Christians are cast into a radical Hindu community (Mr. Towne is careful to say *radical* Hindus, though for what reason I cannot see, his argument being equally good in the case of the rankest idolaters),—then we are under obligation to join this community, and thus preserve the close fraternal bonds that exist in our new abode.

Now my first objection to this argument is that it sets greater value on the ties of a merely historical faith than on the ties of a universal humanity. Here in America, for example, I owe brotherhood to those about me, not as Christians, but as men and women; and in stepping outside of the artificial, ecclesiastical, or merely historical ties that once bound me to them, I have not stepped outside of any natural or universal relationship. On the contrary, when the *human* ties become in my thought stronger than the *Christian* ties, I am far better fitted to discharge all the duties of a really *human* brotherhood. I give up the weaker for the stronger bond—that is all.

My next objection is that by remaining in the merely Christian brotherhood, which is limited to Christians, and by its fundamental exclusiveness cannot be made to cover all mankind, I really violate that very human brotherhood the preservation of which is Mr. Towne's chief aim. The Christian cannot meet the Jew or the Moslem or the Buddhist, *as such*, on equal terms; he can only meet them on equal terms as *brother men*. He cannot meet them at all as Christians, which of course they are not. Remaining inside of Christianity, I am true to a limited and exclusive fraternity, which denies equal fellowship to those of another faith. Stepping outside of Christianity, I am true to a universal fraternity, which includes Christians and Jews and Moslems and Buddhists alike, showing partiality to none, but ignoring absolutely their Christianity, Judaism, Moslemism, Buddhism, and extending love and sympathy and help and equal rights to all, simply because they are all men, endowed with our common humanity. Thus the very duty of human brotherhood, which Mr. Towne urges as his strongest reason *against* stepping outside of Christianity, becomes the very strongest argument *for* it.

Lastly, Mr. Towne leaves out of view (apparently) the great obligation of being true to our own thought. How could Mr. Towne himself, going to dwell in India, join, as he suggests, a radical Hindu communion? He believes in radical Christianity; does his faith in radical Christianity count for nothing, as compared with the duty of fellowship? If the radical Hindu communion were not radical enough to admit him without requiring him to take its name of Hindu, would it be radical enough for him? If it would, what hinders him now from joining the Catholic communion here, which requires a sacrifice no greater? Brotherhood can be had on very cheap terms, if one holds fidelity to conviction as above all price, he may be obliged to get along without any brotherhood but that of which no sect or church can rob him—the brotherhood of humanity.

Perhaps Mr. Towne will argue, as in fact he seems to do, that the Free Christian will meet the Free Hindu and Free Moslem and Free Jew and Free Buddhist on equal terms, as brothers on the broad ground of a common humanity. If so,—if Free Christianity means Free Hinduism and Free Judaism

and so forth,—what force or meaning is there in this array of names without distinction? Why argue so stoutly for the retention of a name which means absolutely nothing, as the condition of a connection which is equally retained if the name is discarded? For he who is outside of Christianity escapes the necessity of keeping up this tedious mummery of meaningless names, and yet enjoys that very brotherhood with all mankind which Mr. Towne so well urges and so truly values. Simplicity is great gain. Let us be content. We are *men*—that is enough. We can well dispense with names which mean absolutely nothing, unless they mean division and pride and restriction of human sympathies within sectarian bounds.

Leaving the discussion of external attitude, Mr. Towne next passes to the examination of my essential conception of Christianity. He quotes from THE INDEX the following words:—

"Free Religion is a development of Humanity in Christianity. The universal element in Christianity gradually sloughs off the special element altogether."

"This," says Mr. Towne, "would naturally mean that Christianity, having a heart and life of true humanity and pure religion within an envelope of varied error, grew inwardly to the extent of bursting off and losing altogether this error, and thus became a really free and wholly true Christianity [Religion]. Mr. Abbot admits constantly that Christianity has always had a heart and life of true humanity and pure religion. Yet he insists that it ceases to be Christianity when it sloughs off its *Christism*, thus assuming that it was the fallen husk which made it Christianity, as if one should say a chestnut out of the burr is not a chestnut, or that an oyster out of the shell is not an oyster."

Mr. Towne has not quite understood me, in the words he quotes and thus comments on. I meant that universal religion develops within every historical religion as the best and truest part of it; that by degrees the errors and limitations of the historical faith decay, as the truth it contains slowly expands in the human consciousness; and that at last, when the outermost layers of error, as it were, drop away, the interior truth becomes free from the limitations of the historical envelope, and appears as the truly universal religion, emancipated from its old traditions, associations, and *name*. Thus all the world's great religions enclose the seed or germ of the same great principles and ideas, although in a restricted form; and that at last, the restrictive coverings all perishing, these ideas come into the human consciousness in all the universality of eternal truth, unlocalized and independent of individual prophets. To improve Mr. Towne's illustration, the fruit of the chestnut-tree is known as the chestnut-burr, so long as the prickly envelope alone is visible; but so soon as the burr cracks, and lets fall the real fruit which it has simply protected, the contents then are ripe enough to be gathered, and are known as the chestnut itself. So the finest fruit of the human soul, while still enveloped in its prickly historical wrapping of myths and dogmas, rites, priesthods, and exclusive claims,* is known as Judaism, Buddhism, Christianity, and so forth; but when these limitations and errors perish under the influence of gradually increasing civilization, the real fruit becomes mature, and is known as free or universal religion.

In other words, I mean that the special, historical faith expires in giving birth to the universal, spiritual faith that will succeed it, as the acorn perishes in giving birth to the oak; and that the special name, whether Moslemism or Christianity or any other, will pass away with it. The simple fact that the world's various special faiths are all gradually developing the same universal ideas which are to constitute the faith of the future, proves that no one of the special names can remain its permanent designation. For lack of a better, I call this universal faith of the future Free Religion; but when it comes it may have a better name, or, perhaps, no name at all. Freedom, aspiration, upward endeavor, the worship that is action rather than words,—these will be its essence; and perchance it will bear no narrower name than HUMAN LIFE. That, indeed, if it shall truly embody the faith of the Coming Soul, would be its fittest and its grandest name.

Again, Mr. Towne thinks I have fallen into confusion of thought, because I speak of faith in Jesus the Christ as the *special element* of Christianity, and yet make it the *core and essence* of the Christian religion; whereas Mr. Towne would hold that the *universal element* of Christianity is its real core and essence. But I think the confusion is not mine. By sufficiently attending to the qualifying words I used in the passage criticized, Mr. Towne would have perceived my meaning to be this. The core and essence of all the great religions, *looked at in their universal element*, apart from all their exclusive claims and special limitations, is the upward struggle of the human soul into the better, the purer, the truer,—in a word, the effort of man to perfect himself, whether he is or is not aware that this effort is the Universal Divine Life stirring in his heart. But the core and essence of each one of these great religions, *looked at in its radical distinction from all the others*, is its special element, which, though not the essence of religion itself, is the essence of the distinction between the separate religions. Faith in Jesus as the Christ is thus the essence and core of Christianity, "as distinguishable from the other great religions of the world;" but the effort of the soul to reach perfection is its essence and core, when its distinction from other religions is disregarded. In other words, that fundamental struggle towards the Better, which is the essence of all religion in general, assumes in Christianity the form of

an humble, passive, emotional reliance on Jesus as the sole and sufficient Savior, which becomes the essence of Christianity in particular. There is here no confusion of thought, but rather thought deeper than Mr. Towne has followed.

Hence I am perfectly justified, when I am studying the characteristics of Christianity as a distinct historical religion, in passing by the universal spiritual truths which Christianity shares with Buddhism, Mosaism, and so forth, for the purpose of concentrating attention on the special forms which these universal spiritual truths have assumed in the Christian consciousness. Take, for example, the grand precept—"love your neighbor as yourself,"—which in some form or other reappears in all the chief religions of the world. How does the devoted Christian love himself? Not as intrinsically worthy of love (which is the teaching of Free Religion), for he believes himself naturally depraved; and, consistently, he can only love himself as a mere recipient of the Divine Love of his Savior. Consequently he will love his neighbor in the same way, as a recipient of the same love. But if his neighbor is a Pagan, or a heretic, or an unconverted sinner, he cannot love him as he loves himself; he will either hate him for refusing the Savior's love, or pity him for not appreciating it. Study the history of the Christian Church; observe the character of the earnest Christians about you; and then tell me whether I have not rightly explained the course and limits of "Christian love."

In the same way, every universal truth of Christianity is cast in the peculiar mould of its special element; and it is perfectly idle to attempt to study the Christian religion by excluding what Mr. Towne calls its "*Christism*." Christianity is all Christism, in form of thought and mode of feeling; and the sooner our radical thinkers recognize this fact, so much the sooner will they perceive their own true attitude toward Christianity itself. All the universal truths of the New Testament acquire a peculiar form and coloring in the Christian consciousness, and appear quite otherwise than the simple, natural morality which they appear to unchristianized readers. Hence I cannot recede from the position that the doctrine of Jesus the Christ is the one corner-stone of the Christian religion, and that, in studying this, the universal truths it contains must all be viewed as shaped and hewn to fit into the Christian edifice. What Mr. Towne cleaves to as the "pure truth" of Christianity, he has cleansed from this Christism; but in so doing he has washed off every trace of its Christian imprint, and now holds the elements of natural, universal, Free Religion alone.

When, therefore, Mr. Towne complains that I omit from Christianity the "Fatherhood of God" and the "Brotherhood of Man," he fails to see that I include both in *their special Christian forms*. That is, the Fatherhood of God is part of the Christian doctrine of the Trinity, and limited thereby; and in the fact of this limitation I see the reason why the Christian Church teaches that God is really a Father to those only who "believe in Christ," relentlessly damning all the rest of mankind. In the same manner, the Brotherhood of Man is part of the Christian doctrine of the Church, the divinely established fellowship of the faithful, and limited thereby; and in the fact of this limitation I see the reason why Christian love fails to expand beyond the circle of believers. Christianity *as such* has never taught, and can never teach, these two great doctrines of the Divine Fatherhood and Human Brotherhood in their true universality. It runs them both into the narrow mould of "Christism," and thus alone makes them "Christian" doctrines.

In criticising our statement that "the Fall of Adam, the Total Depravity of the human race, the Everlasting Punishment of the wicked, and Salvation by Christ alone" [*Modern Principles*, 3.] are the chief features of systematic Christianity, Mr. Towne fails to see that from these, as premises, follows every other doctrine of the Christian scheme. If salvation is offered through Christ alone, it must be offered by some definite means, available in all times and places; hence the supposed sanctity of the Church among Catholics and of the Bible among Protestants. If totally depraved humanity is to be saved, it must be saved by a divine, superhuman Savior; hence the Godhead of Jesus, and the agency of the Holy Spirit after the disappearance of Jesus from human sight. And so on. These four great doctrines are the four corners of the Christian edifice; and to invalidate any one of them must bring the whole structure to the ground.

If this be so, then I was entirely right in characterizing Christianity as "organized despair of man," notwithstanding Mr. Towne's dissent. For on the Christian theory man is by nature absolutely hopeless; he is absolutely powerless to save himself. His only hope is in a salvation supernaturally offered to him by the grace of God. Thus Christianity despairs of man, and hopes in God. But Free Religion believes in man, denies his depravity and his danger of hell-fire, and bids him work out for himself his own salvation from all the evils to which he is really exposed; and if God be in humanity, it believes in God too. Hence I am entirely right in characterizing it as "organized faith in man;" and I confess to some surprise that Mr. Towne should so utterly miss the plain meaning of my words. They do indeed present the "darker side of Christianity;" but to all who cannot "believe in Christ," Christianity, dooming them to hell, is darkness itself. Its "brighter side" is hidden from all but believers in dogmas which are the stultification of reason and the lie direct to all human experience.

In common with a large class of modern radicals, Mr. Towne fatally underrates the importance of the

Christ-idea to Christianity. He fails to see that it is the one root, the great tap-root, out of which grows the entire Christian religion, so far as distinguishable from other religions. This want of appreciation of the historical, logical, and spiritual relations it bears to the subsequent development and present character of Christianity, prevents a truly philosophical estimate of it, and causes the immense vagueness and confusion of thought inherent in radical Unitarianism. I think I understand the state of mind characteristic of this phase of belief, because I have myself passed through it. Singularly enough, the very words which Mr. Towne has selected to describe the theological position of *The Examiner*—"Radical Christianity,"—I used about four years ago to describe my own. In a sermon preached before the New Hampshire Unitarian Association, and published in the *Christian Register* of June 29, 1867, I said:—"The great streams of ancient piety and modern discovery have made a junction in RADICAL CHRISTIANITY [the capitals are copied], and will, I profoundly believe, henceforth mingle their waters in a purer, deeper, more spiritual civilization than the world has yet known." It is because I found this radical position inside of Christianity untenable, alike on historical, logical, and spiritual grounds, that I felt myself forced to sunder relationships I deeply loved, and push my little shallop out upon the boundless seas of human thought. Others will yet experience the same necessity; and the time will come when they will wonder at the strength of the old associations which prevented their earlier perception of it.

The great defect of Mr. Towne's view of Christianity, and that of all who substantially agree with it, is non-apprehension of the fact that *Christianity is an organized system of belief which has created the Church as its historical self-expression and embodiment*. It is as much a system as the great slave-system of the South. Like that, it is based on the idea of "property in man." As the slaves belonged bodily to their masters, Christians belong spiritually to Jesus, their Master, Savior, King, and God. Free Religion is, as I have elsewhere called it, a "declaration of independence," a stern rejection of the principle of personal chattelhood, a protest in defence of personal freedom. On this idea that all souls by right belong to Christ, the Christian theology damns forever all rebellious slaves, all fugitives from his service. At once a system of thought and a system of government, Christianity has been in history the most imposing, the most successful, the most terrible and crushing despotism ever set up on earth. Perfected in Roman Catholicism, it is simply going to pieces in Protestantism. Not to perceive these vitally important truths is to be blind to the facts on which must be grounded a just philosophical judgment concerning the merits and demerits of the Christian religion.

There is today a very noticeable repugnance to the idea of "system" in the minds of many of our best radicals, appearing on the one hand as an unwillingness to admit that Christianity is indeed a definite system of dogma and ecclesiastical polity, and appearing on the other hand as failure to perceive that modern civilization is steadily building itself up in accordance with principles which are equally reducible to system and intellectual order. This repugnance is simply an indication that the conscious thought of our age is largely chaotic, and has hardly yet begun to comprehend the direction in which it is in fact very rapidly and very really advancing. But the forces of growth are at work, and the laws of growth will most certainly be perceived by and by. In the "*Modern Principles*," to the importance of which as a tentative statement of these laws Mr. Towne seems entirely insensible, I have endeavored, not to create a system for the purpose of impressing my own thought upon the times, but to state as well as may be the system which modern civilization, so far as emancipated from the domination of Christian ideas, is actually, though unconsciously, obeying. The only effective way of disposing of my statement is, not to call it a "creed," but to show that the "*Modern Principles*" fail to express the real spirit and tendency of the times, either by the incorporation of merely personal crotchets or by the omission of universal principles actually guiding the progress of the age. Unless open to one of these two objections, the statement ought ultimately to accomplish its object, namely, the awakening of America to the fact that she is today really living in obedience to an elastic scientific system which is utterly irreconcilable with the rigid Christian system.

Charged as radicals often are with pure destructiveness, and challenged to show what they can do in the way of construction, it is time that they rouse themselves to a true comprehension of the situation, and prove themselves able to meet the emergency. The demand made is reasonable. The world is not going to dwell in a heap of ruins. Anarchy is no more tolerable in the world of thought than in the world of action. The common idea of "construction," especially the Christian idea of it, is the building up of a system of dogmas. Even liberal minds often seem to think it consists in inventing demonstrations of God or immortality. Such constructions I regard as of minor value. God and immortality will take care of themselves. What I aim at in the way of construction (and it is about all that can be attempted in the present state of science) is carefully to determine and state the true laws by which the emancipated mind of modern times is unconsciously thinking and living. I would construct a road, and not a prison. This generation is on the march, and I would help it travel. Good intellectual roads are the most pressing want of the times; and the best possible constructive work is to build roads leading to Freedom, Knowledge and Virtue. If mankind fail to find God

at the end of the route, they can well afford to dispense with him altogether. We who believe him to be there, as here in the midst of slavery, ignorance, and vice, shall not lose him on the way.

The difference between Mr. Towne's view of Christianity (I admit that he represents a far larger constituency than I do) and the view I advocate in THE INDEX, is more than a verbal one, and it would not be correct to say that we present the same thought under different names. Judging the Christian religion as an objective fact in the world, he thinks that the Christ-idea has been an excrescence upon it, and can now be cut off without impairing its vitality; while I should say that the excision of this idea would be the digging out of its heart. The difference in our understanding of the word *Christian*, which makes him retain and me drop it, is the consequence of this deeper difference in our understanding of the thing. An illustration will make this plain.

Spiritualism, I should say, is, fundamentally, belief in the actual communion of departed spirits with living men and women; and the various liberal ideas of a universal character which are found clustered about this distinctive belief in what is called the "spiritual philosophy," are in no sense Spiritualistic ideas, but rather the common property of liberal minds the world over. These general progressive ideas, which personally I find to be the most interesting feature of Spiritualism and which I sympathize with wherever found, constitute the universal element of Spiritualism; while the belief in spirit-intercourse, with its affiliated beliefs of mediumship, spirit-control, and so forth, constitutes its special element. Now, supposing Mr. Towne not to be a believer in spirit-intercourse, he would say, if he should treat Spiritualism as he now treats Christianity, that true Spiritualism consists in general progressive ideas; that the belief in spirit-intercourse is no essential part of it, and could be cut off as a mere excrescence without impairing the vitality of Spiritualism at all; that the believer in general progressive ideas is the true Spiritualist, although he should emphatically disavow all belief in spirit-intercourse. On the contrary, I should say that nobody is a true Spiritualist who disbelieves in spirit-intercourse, just as I say that nobody is a true Christian who disbelieves in the Christ-idea; and that the name Spiritualist loses all significance the moment it is dissociated from the central Spiritualistic tenet. In this case, I think the general verdict would be in my favor. But a contrary verdict is rendered by Christian radicals in a precisely similar case. Can I not afford to wait till prejudice is outgrown? The main question concerns the true nature of Christianity; and when that is settled, the question of names is already answered.

Notwithstanding the divergence of our views on several important points, I am exceedingly glad that *The Examiner*, which is conducted with so much ability and self-sacrifice, has entered the field; and I wish it may find a large support. The ideas it represents demand a public organ, now that the Unitarians no longer favor the freest Christian thought; and Mr. Towne's enterprise is therefore a strictly legitimate one. The discussion he carries on is elsewhere neglected in a great measure; and I rejoice that his peculiar defence of Christianity has been laid before the public. It needs a thoughtful and careful consideration—a better one, in fact, than I have been able to give it. But I have at least tried to be as just as plain and as friendly as outspoken; for I do not believe that the courage and determination and moral earnestness shown by Mr. Towne have often had their parallel,—least of all among those who, stung by his sarcasm, have retaliated with slanders. If I differ from him, it is with respect for his scholarship and his character; and I trust that nothing I have said will wound, when I hoped to convince.

The first church organ ever put up in Boston was in the well-known King's Chapel—once Episcopalian, now Unitarian. Great was the prejudice against it. It stood unpacked over six months, and when at last it was in place, a good old lady remarked, "It is a pretty box of whistles, but an awful plaything for the Sabbath." By a slight change of sentiment, no church can now live without such an "awful plaything." There can be no modern worship without "a pretty box of whistles."

L'EAU!—(Milkman's Cry). We read in the *Christian World*, that there is wanted a "General servant, immediately, in a small family, where two cows is kept. One of good character. A Baptist preferred.—Apply B. C., &c."—An applicant will do wisely to stipulate that she shall milk the cow only of good character. But why a Baptist? Does the advertiser vend milk? In that case, he should be aware that there is such a thing as a Lactometer. Still B. C. may mean a Baptist Cow-keeper, who may desire a servant of his own faith. In that case, we may remark that a presumably religious person has no business to keep one cow of other than good character.—*Exchange*.

A worthy old clergyman in a neighboring town is very absent minded and has a short memory. It is a common habit with him in the pulpit to forget something, and then after sitting down to rise again and begin his supplementary remarks with the expression, "By the way." A few Sundays ago he got half-way through a prayer, when he hesitated, forgot what he was about, and sat down abruptly without closing. In a minute or two he rose, and pointing his fore-finger at the amazed congregation, he said:—"Oh! by the way—Amen."

Voices from the People.

[EXTRACTS FROM LETTERS.]

—"Having leisure now, I have a few things to say; and, little accustomed as I am to address the public by tongue or pen; I can write more freely and satisfactorily when writing to you alone. If, however, I should at any time write anything you may wish to print, put it into your 'Extracts from Letters' in your column of 'Voices from the People.' And first, as to THE INDEX: the press is to be for the present and probably for the future (at least that near future about which we may presume to form opinions) the chief, though not the only means of spreading Free Religion. Now, an independent, paying paper is a greater power than a subsidized paper; and therefore THE INDEX should aim at independence, and if that can be best and soonest secured by its present plan and size let it go on unchanged. But if it be thought that an increased number of pages and an increase of price (for truly a larger paper cannot be afforded for two dollars) will afford as good prospect of independence, then let it be larger and dearer. Still I would here advise caution lest a considerable number of subscribers say they cannot afford to pay more, and another considerable number say they do not wish to read more. If, at last, increase of pages is determined on, I would suggest the size and form of the *Nation*; say 16 pages like those of the *Nation*. Such size and form, and only such, will secure its permanent preservation. Second, Organization. This should be as simple as possible, and there should be as little of it as possible. There should be some organization; but it can be varied from time to time as circumstance, place, reasons, changes, may require. I like all that has been said on this subject by yourself, by Potter, and by several others. I quite agree with you that 'the functions of radical instructors is to make themselves unnecessary as soon as possible.' There is an excellent letter bearing on this point in THE INDEX of Oct. 15th, No. 42, page 5, signed 'Libertus,' which I have just read a second time, and with increased pleasure. This letter, like many others, shows how large is your constituency, and how varied, and how thoughtful, and how hopeful. Third, your selection and reprint of Mrs. Child's admirable paragraph on 'Freedom of Labor,' on page 3, No. 43, October 22d of THE INDEX pleased me greatly, as it relieved me of the fear that you might be misled by the sophistry of Wendell Phillips on this subject. Massachusetts has now before the nation four politicians (I will not call them statesmen) whom I wish to see rebuked: Butler, Phillips, Wilson and Banks. The last three I still have hope of; of Butler, none. Fourth, Thanks for your fairness in reproducing from Mr. Towne's *Examiner* (which I have not yet seen) his defence of his position. I can see no reason why he and you should not fraternize and be fast friends."

—"I am a reader of THE INDEX. I am in sympathy with its spirit and tone. A few years ago I would have cried out in horror, and applied to you the epithet 'Infidel,' in the general acceptance of that term. The influence of Spiritualism has enabled me to see goodness, honesty and purity in others, where then I would think none could exist. I now apply a different test when measuring myself and others. The best faith is that which prompts to the purest life, and the best religion that which strengthens confidence in humanity, and stimulates desire for its happiness. I am more hopeful and happy in the evidence I have of a future life and improved conditions for all, and am thereby stimulated to believe in, and work for the improvement of conditions here. I now believe all must be good in order to be happy; then, all must be Christian to go to heaven. Considerable of heaven might be had here, if conditions were as good as it is in the power of man to make them. Poverty and crime, why do we have them, what would we be without them—where is their remedy? Answer—love and purity."

—"The people are all so good about me that they won't one of them read it but under protest, and when I hear that my father is coming down (and like Mr. Makegood he may come any minute and catch me reading it), I issue strict orders for the paper to be secreted on its arrival, and for nobody to say a word that ends in z. There are a thousand good things in the paper—five hundred of them Eastern people are familiar with—I mean the struggle of progressive ideas. The paper must do a world of good and you are a single-hearted man (that's a good deal); but I am tired of controversy, and want freedom without fighting for it."

—"Inclosed is two dollars for THE INDEX another year. I am pleased with it, and hope that you and the cause you advocate will prosper. I should be exceedingly glad if the people of — would patronize THE INDEX. Many would be glad to read it if it cost nothing, but are not willing to subscribe for it. They don't seem willing yet to take a stand outside of Christianity. I find the idea a new one to most people, and they are very naturally a little afraid (although progressive men and women) to look at it. When I tell them they will have to submit to the inevitable, they shake their heads. One lady said to me the other evening, that she did not want to live to see it."

—"I suspect these men will become subscribers after reading the truth for three months, at all events I think it will be as a nail in a sure place (as the preachers say), and it will be only one dollar loss for me. I have not now time, and perhaps not the ability, to say much to encourage you in your good work; but I have often thought I would do so, and may hereafter. I know that your religious doctrines are true, and will sooner or later become general. In fact, more of the educated and thinking men and women, in and out of the church, believe as you do, and are deterred from owning it by various reasons wholly unconnected with the questions in hand."

—"I am glad to see that you have ceased to advertise that bane of childhood, 'Mrs. Winslow's Soothing Syrup.' I conceive that many future drunkards may trace their ruin to this abomination. In the London *Medical Times and Gazette*, of March 19th, 1870, an analysis of the articles may be found, from which the following is extracted: 'It contains a considerable quantity of alcohol, equal to a quarter of a teaspoonful of sherry wine, a quantity quite adequate to produce an effect on an infant.' The effect produced by the syrup is due to the alcohol entirely. There is no other active agent in it according to the analysis referred to. The other ingredients are simple syrup and anis seed."

—"It is with the greatest satisfaction that I send you the name of another subscriber to THE INDEX. This is, on the whole, rather an orthodox city, and not easy to get a subscriber for a liberal paper; and yet I am not without hopes to get you one, or perhaps two, more subscribers; but if I should fail in this, believe me, my dear friend, it will not be on account of my not having tried hard enough. If THE INDEX will be but supported as well as it deserves to be, you and your friends will have but little to complain of."

—"I would like to get up a club but cannot in this God-forsaken place. May success attend your efforts."

—"I wish you would send — during January THE INDEX. He made a speech at a Bible Society meeting last Sunday evening, that startled the little town, seeing that he is an orthodox church member and chairman of their school committee. He replied strongly to disparaging remarks made concerning Theodore Parker, declared many portions of the Bible unfit reading for schools or families and denied that Christ was the Savior of mankind, or that need for that 'plan of salvation' existed."

—"I was a six months trial subscriber and did not intend to lose a number, but I have been delaying with the hope of sending you quite a list from here. And, although you have many sympathizing with your position and sentiments, they are mostly feeding on the pap of spiritualism and can't stand your strong food."

—"I send you herewith \$5.00—\$2.00 to renew subscription to THE INDEX, (hitherto sent) \$2.50 for bound volume, and 50 cents for a Christmas present, which, for the want of better use, you can invest in printer's ink, and open a broadside on this 'hoary relic of barbarism.'"

—"I always have felt sympathy even for a hog with a yoke on his neck; how ought a human man to work to get the yokes off from the necks of the people when he sees them not only yoked like vicious brutes, but fenced in with scorpions and fires of hell to keep them out of the clover and luscious fruits which grow in the broad fields of science, as in the gardens of God."

—"If you ever 'Mr'-fy me again, I will have my 'Rev'-enge on you."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the winter on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

FREE EVENING SCHOOLS.—These schools were closed for the present season Friday evening, March 17.

RECEIVED.

RELIGIOUS MEDITATIONS, and other Poems, Liberal, Reformatory, and Miscellaneous. By C. L. JAMES, Author of the "Law of Marriage," "Manual of Transcendental Philosophy," &c. St. Louis, Mo.: BOWMAN & MATTHEWS, Printers. 1871. 16mo. pp 99. For sale by the Author, Louisiana, Mo., postpaid for 50 cents.

COMPLAINT AGAINST THE PRESBYTERIANS AND SOME OF THEIR DOCTRINES. By SAMUEL J. MAY. Syracuse, N. Y. 1871. (Third Edition. Published by the RADICAL CLUB.)

HEALTH AND HOME. A Monthly Magazine devoted to Health and the Home Circle. W. R. DE PUT & BROTHER, Publishers, 805 Broadway, New York. Terms, \$1.50 per annum in advance. Vol. I, No. 1. March, 1871.

THE TRUTH-SEEKER. Edited by the Rev. JOHN PAGE HOPPS. London: TRUEBNER & Co., Paternoster Row. March, 1871.

Poetry.

DOUBT.

You say, but with no touch of scorn,
Sweet-hearted you, whose light-blue eyes
Are tender over drowning flies,
You tell me, doubt is Devil-born.

I know not! one indeed I knew
In many a subtle question versed,
Who touched a jarring lyre at first,
But ever strove to make it true.

Perplexed in faith, but pure in deeds,
At last he beat his music out:
There lives more faith in honest doubt,
Believe me, than in half the creeds.

He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind,
And laid them; thus he came at length

To find a stronger faith his own;
And power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone.

TENNYSON.

The Index.

MARCH 25, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

INDUCEMENTS.—We would invite the special attention of our friends who cannot afford to give their services gratuitously in getting subscribers for THE INDEX, to the very liberal Cash Premiums offered in our Prospectus for 1871.

Whoever collects \$150.00 for 75 subscriptions, is authorized to retain \$50.00, forwarding \$100.00.

Whoever collects \$100.00 for 50 subscriptions, is authorized to retain \$25.00, forwarding \$75.00; and so on.

Now it cannot be very difficult, in a town of any considerable size, to get twelve subscriptions a day for one week, if the agent uses ordinary business energy. Yet he would be paid about \$8.00 a day—as much as his representative in Congress receives for work not always, we fear, so useful!

"A word to the wise." Who will canvass for THE INDEX, and at the same time earn as much as the Hon. Mr. ———? Send for "Truths for the Times," and begin at once.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them. Here is an excellent means of helping the cause of Free Religion and THE INDEX as an organ of it. Friends of Freedom, send for as many copies as you can use, and do your part in awakening an interest in ideas worthy of American institutions and the higher civilization of the future.

We are surprised that a paper of the reputation enjoyed by *Hearth and Home* should allow itself to copy from our columns the beautiful poem by "Mignonette," entitled "Thanksgiving," without giving due credit. It is a fundamental principle of our editorial ethics to give credit scrupulously, except in the case of floating paragraphs whose origin we do not know. There are papers that live by preying on their neighbors, and we often discover articles pirated from THE INDEX in those that come to us; but we did not expect such a discovery in *Hearth and Home*, and trust it was only a mistake.

SCIENCE AND INTUITION.

Dr. McCosh has been again attempting to criticise what he calls "Boston Theology." A late lecture of his in New York has the following passage, as reported in the *N. Y. World*:—

"To what, then, is the appeal to be? To science, say some. To what science? To physical science. Physical science has its own grand domain, but it discovers nothing to throw light on the great question as to the relation in which man stands to God, and the existence of the soul after death. All our wiser expounders of science confess this. A lecturer in Boston allows that at present science cannot answer the question as to the immortality of the soul. But the same lecturer hints, and another states plainly, that what physical science cannot establish, what the alleged resurrection of Jesus cannot prove, may be founded on certain moral ideas, in a sense of virtue and moral obligation, in the faculties which distinguish between right and wrong. But meanwhile they are aware that the school which can generate life and plants and animals out of star dust, can develop these ideas by natural law out of sensations and impressions. I believe that we are entitled to appeal to these ideas in constructing a reasonable religious conviction. Dr. McCosh expressed pleasure at finding the most advanced of the Boston school still cleaving to these moral ideas, and hoped that they might thereby be led to look back and retrace their steps. But, he continued, if there be no truth set before the faith, it may become the weakest credulity, and the feelings may change quicker than the winds, which are an emblem of human wishes and passions. If I dream one way and you dream another, which is a third party to follow? Some are inclined to believe their own dreams, but few are disposed to believe in the dreams of their neighbors. So, in the end, every one will take the way which his whim, his impulse, his fancy, or his self-interest may lead him. The whole party is at present in a state of unrest, discontented with their position, and quarrelling with one another."

The appeal is not to "physical science," but, as we said at the time, to "universal science." If physical science can prove itself to be all the science possible to man, the intelligence of the race, as distinguished from its unreasoning sentiment, will accept the result. But the position we take is this. Until the universal scientific method has been patiently and thoroughly applied to *all facts without exception*, it is arrogant pretension to set up dogmatic conclusions of any sort, positive or negative, concerning subjects not yet scientifically investigated. If the existence in human nature of an intuitional faculty which immediately certifies a personal God and immortality can be proved, science herself must recognize it; but if, as we believe, no such faculty exists, these questions must be answered on other grounds. The Bible cannot answer them, nor any other authority which suppresses thought. No appeal remains but to the ordinary faculties of the mind, applied to these as to all other problems.

Authority or science—these are the only alternatives; for theological intuition can have no validity, *until scientifically shown to exist*. For years we have felt the imperative necessity of a philosophy which shall assign to intuition its true place among the mental faculties, and clear the ground for a truly scientific treatment of the greatest of all questions. The work of Dr. McCosh—"The Intuitions of the Mind Inductively Investigated,"—on which his reputation rests, is superficial and shallow, though, as the title shows, it is an effort in the right direction. Having given much thought and study to this matter in former years, and reached conclusions which we believe to be profoundly important, it has been a cause of deep regret that the pressure of other duties has prevented their full development. That there is an intuitive element in human knowledge, is certain; but its nature and function, the laws that govern it and the part it plays in science itself, have never yet been so explained as to meet the requirements of philosophy.

We would add a word on one or two points made recently in these columns by Mr. Hallowell, in criticising the same lecture to which Dr. McCosh refers.

Nothing was farther from our purpose and (we think) from our performance, than to "abuse our opponents;" as will appear when the lecture is printed. Nor did we refer to the Free Religious Association in anything we said, having in mind a conflict of *ideas*, and not of *persons*. The title of our lecture was perhaps unfortunate, and may have suggested personal antagonisms rather than contrarieties of thinking. What we meant to suggest was the unreconciled and irreconcilable differences of method among radicals themselves in treating the deepest questions connected with religion. We are very glad that Mr. Hallowell is "not willing to accept Mr. Abbot's declaration of war," since we made none. On the contrary, we spoke entirely in the interests of peace, hoping to heal the old feud between theists and atheists by vindicating the true authority of science, from which no sustained rebellion is possible except by the ignorant and the bigoted. They who claim this authority for dogmatic negations, on the one hand, and they who claim it for dogmatic affirmations on the other, both need to be reminded that the dogmatic spirit is the one thing which science finds inadmissible. The opinion we tried to express that the tendencies of science are directly to confirm the theistic interpretation of Nature, and indirectly our hope of immortality, was by no means, as Mr. Hallowell supposes, an unguarded return to the intuitional ground, but a simple anticipation of the final decisions of science, based on our application of scientific ideas to the problems treated. If we had had time to do so in an hour's space, we should have sketched the outline of our reasoning; but this must be deferred. Mr. Hallowell, however, did us no more than justice in supposing that we should cordially welcome his trenchant criticism; and, despite our supposed "declaration of war," we trust he will always count us in the number of his friends.

JESUS AND FREE THOUGHT.

The *N. Y. Independent* has the following extraordinary paragraph:—

"The *New York Globe* glories in the tolerance by which the Rabbi Wise is allowed to proclaim, without molestation, opinions which, if they were accepted, would overturn Christianity. In a city where nearly all the people believe—at least, nominally—in the divinity of Christ, the great Jewish rationalist publicly asserts that Jesus was only a man, and rather a weak-minded man at that; yet nobody disturbs him, and hardly any notice is taken of his utterances. The fact is indeed significant; but its full meaning is not apprehended until we reflect that this lesson of toleration was first clearly and effectually taught by Jesus himself. Doubtless other teachers before his day had conceived of this great idea, and doubtless many of the disciples of Christ in his own day and the days following failed to comprehend it; yet the fact remains that the world has learned toleration from the New Testament, and it is not too much to say that the Rabbi Wise owes to this Jesus whom he disparages the free speech which he enjoys."

The kind of toleration which the New Testament represents Jesus as teaching may be learned from Matt. X, 14, 15, where he gives instructions to the twelve disciples before beginning their missionary tour:—

"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

Remembering that, according to Matt. XXV, 31—46, Jesus himself is to be the Judge at the "last day," it can be readily seen what

sort of "toleration" Dr. Wise may expect at the Messiah's cloudy throne. The damnation hurled against Sodom and Gomorrah will be mild, compared to that which awaits the editors of *The Israelite* and *THE INDEX*.

The usual passage quoted by "Liberal Christians" to prove the toleration of Jesus is in Mark, IX, 38, 39, (cf. Luke IX, 49, 50):—

"And John answered him, saying, 'Master, we saw one casting out devils in thy name, and he followed not us, and we forbade him, because he followeth not us.' But Jesus said, 'Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me.'"

Let it be noted that this man is represented as casting out devils "in the name" of Jesus,—that is, as a believer in him. It does not require much liberality to tolerate those who believe in us; the test comes when we are called upon to tolerate those who do not believe in us. And the previous passage shows what was the temper of Jesus towards disbelievers. He tolerated them only until he should come into his kingdom.

According to the uniform teaching of the New Testament, "faith in the Lord Jesus Christ" is the one essential thing, even constituting the condition of miracles themselves; while want of faith in him is the one fatal lack. How, then, was toleration possible to Jesus, except as a temporary postponement of the condemnation already incurred by simple disbelief? His forbearance was only a respite. The guilt of disbelief remained.

To say that the Jesus of the New Testament taught the right of free thought and free speech, is to insult the common sense of mankind. This right has been and still is persistently denied by Christianity; and this denial is the spirit of the New Testament. Jesus and his followers taught love, purity, forgiveness, mercy, and a thousand good things beside; but they never taught freedom. And freedom is what the world wants now.

"THE GOLDEN AGE."

At present writing we have received three numbers of *The Golden Age*. They are eminently spicy and readable. Mr. Tilton, as a "paragraphist," has few equals; and nothing escapes his notice. There is a vein of humor (and good humor, too,) in his comments on men and things which makes the department headed "Signs of the Times," the most attractive part of the paper. But when we inquire, what is the main purpose for which *The Golden Age* is published, we are somewhat puzzled. The terse editorial prospectus states that "this journal is devoted to the free discussion of all living questions in church, state, society, literature, art, and moral reform;" and Mr. Greeley's prospectus, which is endorsed by the editor, declares that the paper will be "the exponent of no theory." Why then have, as a distinct department, a "Free Parliament" which is "open to the widest latitude of discussion?" We should imagine from the prospectuses, that the whole paper would be as "open, &c.," as the "Free Parliament." We cannot help inferring that the paper itself must be understood as taking editorially a distinct position of some sort, and as having after all a "theory" of its own, while allowing unlimited scope of expression to its contributors. This is as it should be; but we can give a more positive answer to Mr. Tilton's request for an outspoken opinion, when we are informed what this implied position is. On the margin of No. 1, we find the following printed legend:—"If you like this

paper, please say so; or if you don't like it, say so." A lisping lover from the rural districts said to his sweetheart:—"Thally, if you love me, thay tho; if you don't love me, thay tho; if you do love me, and don't want to thay tho, jutht thqueeze my hand!" We like very much that we find in *The Golden Age*; but whether we are to like *The Golden Age* itself, we cannot tell till we find out where it stands. Under the circumstances, however, we cannot help giving its hand a gentle "thqueeze."

THE DOCILE MIND.

Dr. Bellows is giving, during Lent, a course of Wednesday afternoon lectures on the Evidences of Christianity. They will, of course, be ingenious and brilliant, and will set the old arguments in such new lights as his fertile wit will suggest. They will be apologetic, no doubt, but will aim at being fresh, and will mean to be reasonable. The opening discourse intimated a purpose to rest the religion on its practical merits and to make it evidence itself,—plainly, the only course that will commend itself to thoughtful minds in this generation. A thorough treatment of the subject on this plan would be very interesting and valuable; but a remark or two, in opening, raises a question whether a thorough treatment is to be expected.

The lecturer began by recommending to his hearers a docile attitude of mind; an attitude not precisely of acquiescence in what they are told by the teacher (Dr. Bellows would hardly endeavor or wish to secure that), but an attitude of acquiescence in the claims of the religion as a providentially organized and instituted faith. He asks them to bend their heads before the grand historic fact, to concede to possession the full right to possess, and forbear to press inquiry beyond the line that separates the humble believer in the church from the eager investigator of its claims.

This attitude the Christian apologists have taken, from Raymond Martin and Ludovico Vives to Bishop McIlvaine and the Earl of Rosse; and it was an attitude perfectly justifiable on the part of those who regarded the religion not only as providential, which every religion is, or as divinely instituted, as we may suppose it once to have been, but as a final fact in history, instituted for all time, planted forever on the solid rock which is immovable among the drifting sands of time. The merit of the docile mind has consisted in its willingness to receive that view of the case, in its teachableness by those who assumed and enforced it.

But since those days a new science has been born, the science of history, and we see the church floating on the same stream that has borne other churches which supposed themselves to be built for eternity, but which stranded and went to pieces,—the same stream that carries states and communities on its bosom till their stopping-place is reached, and there leaves them. We see the Christian religion going into harbor for repairs, newly rigged, ballasted, coppered, refurnished in fact, and preserving none of its original features except the name. The immediate officers of the vessel impress on the sailors and passengers the belief that the ship they sail in is the original structure which the apostles launched; but as there are several ships bearing the same name, and the commanders of each deny the genuineness of any but their

own, the demand for acquiescence in the claim of authenticity is bold.

Docility must now change its attitude. Docility is teachableness, but teachableness asks for a change of teachers. The docile mind is willing to be taught something about the origin of Christianity, its changes, its growth, and possible decline. It sits meekly at the feet of the historian who recounts its variations, the critic who can tell the date of its natural origin, the philosopher who resolves it into its elements. It is very humble in the presence of truth, but it raises its meek eyes to a larger truth. It puts faith in no individual expounder, or order of exponents, but in him who offers the highest knowledge from the most commanding position. It is ready to sit and listen, but only at the feet of the Teacher of teachers.

To inculcate docility on others is to limit investigation. This is done always in the interest of a church or a dogma,—some form of foregone conclusion. The peculiarity of the new faith is that its teachers never inculcate docility, but lay on themselves the duty of practising it. They assume the attitude of learners in a larger school. Compare, for an instant, in the mere matter of docility, men like Brownson, McCosh, or Tyng with men like Huxley, Tyndal or Spencer. Nothing in Darwin's last volume on "The Descent of Man" is more remarkable than the author's teachableness, modesty, shrinking of himself behind his observations, submission of his observations to the love of truth, willingness to be instructed by men of far less pretensions to omniscience than he. One of the greatest living observers, he will not impose himself as our authority, nor will he out of his capacious knowledge build anything but a bridge over which the humblest seeker may pass to nobler generalizations.

The fact is that the sincerest teachers are the humblest. The three most emphatic and most touching confessions of teachableness, confessions that are even child-like in their simplicity while they are sublime in their greatness, fell from the mouths of men who were revolutionists in thought. They are Socrates' declaration that the persuasion of one's ignorance is an indispensable condition of knowledge, Newton's saying that he felt like a child picking up pebbles on the sea-shore with the whole ocean of truth spread out before him, and Lessing's avowal that the love of truth was more desirable than the possession of it.

If the word docile means anything, it means teachable. But only inquiring minds are teachable. The food we are hungry for is the food that nourishes. Questions must be asked before they can be profitably answered. To answer unasked questions is to prevent inquiry. This is what the theological doctors have been doing for the better part of two thousand years. Is it not timely now for religious teachers to inaugurate the new method of provoking inquiry, piquing curiosity, tempting minds out of their submissive moods, and, in a word, to give to docility its active significance? Stupid minds are not teachable. Minds are not teachable that think they know everything already. Timid minds are not teachable; neither are dictatorial, dogmatical, or imperious minds. We talk of the docility of the child. The genuine child is the most inquisitive of creatures. Newton was twenty times the child that Bossuet was, because he asked twenty times as many ques-

tions, and "intended his mind" till they were answered. We are afraid that Dr. Belows's acquiescent auditors are not in the way to become little children.

O. B. F.

THE BOSTON LECTURES.

The third course of Sunday afternoon lectures in Horticultural Hall, Boston, is completed. This season the course has been under the conduct of the Executive Committee of the Free Religious Association. The character of the lectures, however, has been essentially the same as in the previous years. With two or three exceptions the same lecturers have been employed, and the range of topics and the difference in point of view have been equally wide. The audiences have been more uniform in size and composition, a larger number of season tickets having been sold than for the preceding courses. The lectures have been liberally reported in the newspapers; and the course has been pronounced a success. Whether it has been a financial success or not, the Lecture Committee have not yet been informed. But financial success is not the main object.

And since financial success is not the main object, there may be a question whether these lectures have thus far been conducted on the best financial plan for reaching the main object. The easiest way, doubtless, to meet the expenses of the course is that which has been adopted,—the sale of tickets; and, adopting this way, it is probably safest to put the price of tickets pretty high,—say, fifty cents for a single ticket and three or four dollars for the course. But the main object, certainly, is to convey the ideas which the speakers may have to utter to as many minds as possible capable of appreciating them. And there are hundreds of people in Boston and vicinity who would thoroughly appreciate these lectures and who need and long for them, who yet are excluded from them by the cost of admission. There is a large class of persons supporting themselves and families on small salaries, engaged, perhaps, in mechanic employments, who want just the kind of religious thought that is presented in these lectures, but to whom three dollars is a large sum: just at the time the lectures begin, the saved dollars probably have to go for food or rent or fuel. There are many poor students in the same condition. They would prize the lectures beyond all pecuniary calculation, but how to hear them when they have only three dollars in their pocket and their bread-and-milk bill is due, is a difficult problem. We appreciate the witticism (and there was sense in it, too,) of one who was greatly interested in inaugurating this course of lectures, who said that the special need in Boston is to preach the gospel to the rich. But provision having now for three years been made to supply the gospel of free thought in religion to the rich, it may be suggested whether the time has not come to ask the rich to show some fruit of this missionary operation by making similar provision for their poorer brethren of the same household of faith.

In a word, ought not these lectures to be made free? But to do this the expenses must be met by a subscription fund. To raise such a fund may be a harder task than to sell tickets. But it will be labor in a good cause; and it seems certain that the main object of the lectures would in this way be more successfully reached than by the present method.

The wealth of Boston radicalism should not only sustain this miscellaneous course, but other courses in the same direction of thought, and open them gratuitously to the public. The Sunday afternoons for not merely ten weeks, but for nine or ten months, should be occupied. John Weiss should be asked to give his course on the philosophy of the Greek Religion; Samuel Johnson should be invited to read a course on the Oriental Religions; Prof. Fiske on Religion and Positive Philosophy; Mr. Wasson on Religion and Intuition-Philosophy. Inducements should be offered so that these and other persons should give their best thought, in connected and completed form, on the subjects with which they are specially conversant. In the first Annual Report of the Executive Committee of the Free Religious Association (1868), among the practical measures commended to the attention of its constituency was the following:—"A system of permanent lectures, on the basis of the principles of this Association, might advantageously be established in Boston, open and free to all comers, but designed especially for the students of the various theological schools situated in Boston and vicinity. The lectures should be by the ablest men to be found for the purpose, and the arrangement for them might be somewhat after the manner of the Lowell Institute." Saying nothing of special adaptation to theological students, cannot a beginning be made in such a Lecture-system? W. J. P.

The *Liberal Christian* complains because the Rev. Vance Smith, an English Unitarian, has been excluded by the bishops of the English Church from the commission for revising the authorized version of the Bible. It thinks his rejection of the Church doctrines should be no objection to his serving on the commission, and censures the bishops because—

"The question of the essential dogmas of the religion of Christ is begged. There must be no dispute about these, and nobody who does not admit the trinity and the vicarious atonement is a proper judge of Greek or Hebrew roots."

If the Unitarians were masters of the commission, who believes that they would admit a heretic *obnoxious to themselves*? They "beg the question of the essential dogmas of the religion of Christ," as flagrantly as the English Church. The complaint of the *Liberal Christian* is childish. When it ceases to "beg the question" of its own pet dogma that *Jesus is the Christ*, and allows fair discussion on this point in its own columns, it will have a show of reason for its dissatisfaction. It is a fact recognized by the common sense of mankind that dogmatic opinions bias the exegesis even of the best scholars; and the bishops, believing firmly in the deity of Christ, are shrewd enough not to run the risk of letting Unitarian translations of disputed texts get into the new version. So long as the Unitarians are determined to hold that Jesus is the Christ, and determined not to allow among themselves any fearless inquiries on this subject, they manifest the same spirit as that of the bishops, and would doubtless act in the same way under similar circumstances. It is rather ridiculous for "the pot to call the kettle black."

STORY OF AN IRISH ADVOCATE.—He would go on speaking after the learned Judge had cautioned him to desist, till at last his irritated lordship cried, "Sir, 'tis no use you speaking; what you say to me goes in at one ear and out at the other." The advocate would not be silenced. "My lord," he said, "it's no wonder, when there's nothing between 'em to stop it."

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

"OUTSIDE OF CHRISTIANITY."

CANASTOTA, N. Y., Feb. 24, 1871.

F. E. ABBOT:

Dear Sir,—In answer to my criticisms upon your position "that a stand unequivocally *outside* of Christianity is, in our opinion, the absolutely necessary condition of an impartial estimate of it," you acknowledge the propriety of what I said; or, in other words, acknowledge you were justly obnoxious to the criticisms I made. Then you explained and qualified your position, which of course was proper for you to do, and now say,—*"The true critic must be at once inside and outside, and know his subject as it appears from every point of view."*

Then again you say,—*"If what we (you) have said thus far is correct, we have no right to expect a true appreciation of Christianity from any one who has viewed it either from the inside alone, or from the outside alone."*

Thus you now assume that the critic, to be a just and true one, must view the subject from *both* sides.

You compliment my "ingenuity" in applying my principles to Free Religion, and say,—*"If Mr. Barlow, or any one else, can discover the limits of Free Religion, we pledge our word to go outside of it at once."* You assume that Free Religion has no outer walls, is boundless,—*"the boundless temple of the universe."* You would thus attack my criticisms by conveying the idea that there is no outside view to be taken of it, without seeming to see that by this assumption you impeach yourself, and sustain me, when my position has been, and is, that it is from a standpoint *within* the subject that we are to pass our judgment or criticisms upon it. I beg you will not set me a-straddle of your own dilemma. If the true critic must be *"at once inside and outside,"* and there is no outside to Free Religion, will you please inform me how it is possible for you or any one else to be a true critic or judge, or have a true appreciation of your own system of Free Religion?

It seems to me you have got yourself into even more troublesome waters than when you first erred in making the outside the exclusive standpoint; for you now take the position of *no* outside of your religion from which to view it. Therefore no judgment can be given of it. The trouble has been in your ambition to combat Christianity, whereby you were made to hurl a shaft which, like the boomerang, has taken a turn and struck down your own theory far behind you.

Will you please explain yourself, and much oblige

Yours truly,

THOMAS BARLOW.

[We have no objection whatever to admitting that we are in the wrong, when convinced of the fact; but Mr. Barlow goes much too fast and too far in fancying we made any such admission in his case. We simply explained the "real meaning of our former statement," and did not concede the *substantial* correctness of his criticism. To our previous position that the true critic of Christianity should stand outside of it, we only added what might naturally be taken for granted in a "Christian land"—that he should previously have been within it, "by intellectual sympathy, at least, if not by actual experience," Mr. Barlow's criticism merely called our attention to the propriety of expressing what we had already implied.

To criticise any subject fairly, it should be viewed from all sides—from all the sides it has. But we are not called upon to invent sides it has not, which Mr. Barlow is desirous of doing. Christianity is a fenced field, and has therefore inside and outside. Free Religion has no fences,—is as limitless as absolutely universal principles. The only way of getting outside of Free Religion is to get back into Christian or other limitations of those principles. Christianity, Moslemism, and so forth, are thus the only outside there is to Free Religion; and he who, having been a Christian, becomes a logical believer in Free Religion by passing outside of Christianity, becomes qualified to criticise both, so far as mere position can qualify him. To have been a Christian, Mohammedan, etc., is to have had the only "outside" view of Free Religion that is possible; and this is really to have believed in principles *under limitation* which are subsequently believed in *without limitation*. For instance, the Christian believes in free thought within the circle of traditional authority; whereas the radical believes in free thought without any restriction. Whoever believes first in the one and then in the other sees all the sides there are to free thought.

This simply re-states what we said before. There is no inconsistency in it to one who can look sharp enough.

The ground Mr. Barlow takes, however, is equivalent to saying that the man who has never passed the boundaries of his own farm is better qualified to estimate its magnitude than he who has circumnavigated the globe. No one can justly criticise a religion, he argues, who does not take his stand within it. Not himself believing in Free Religion, he cannot, therefore, justly criticise the opinions of those who do. How comes he, then, to criticise our opinions? By his own principles, his criticism is worthless,—though not by ours.

Whose theory is hit by his own boomerang, we leave to our readers to judge.—ED.]

CHRIST-WORSHIP.

ALBANY, Feb. 25, 1871.

F. E. ABBOT:—

Dear Sir,—THE INDEX of Jan. 28, 1871, came duly to hand, and on reading the several editorials, communications, &c., contained therein, I have drifted into a strange state of thought.

From my early boyhood I have taken a great interest in all theological discussion, and have ever been on the look-out for light on religion.

At an early age I was baptized in, and attended for a number of years afterwards, the Episcopal Church. When quite young, I wondered *why* they stood up and sat down so often, and thought I would rather attend the Baptist or Methodist Church on that account. As I advanced in age and at the same time in understanding, I naturally asked myself which sect was right, or came the nearest thereto. After a great deal of study and thought for one so young, I arrived at the conclusion that God should be worshipped with all the pomp and glory of the Roman Catholic Ritual, or in the simple style of the Methodist; and that no intermediate form was or could be right. After arguing this in my own mind, I was so befogged that I concluded that none of them was right, and so quit going to church altogether.

In conversing on religion one evening, I heard "Tom Paine" and the "Age of Reason" mentioned, and to one of my proclivities that was enough to engage my entire thoughts, and I determined to obtain that book. After a twelve-month of fruitless search and inquiry among all my friends and acquaintances, a copy of Paine's "Age of Reason" fell into my hands. I read it through with rare interest, and then was not satisfied. It startled me. If (I thought) the Bible is false, as Paine argues, what shall we believe? The only reasonable argument I could advance against his assertions was,—"*Are not all things possible with God?*"

As in Milton and Shakespeare we can reasonably recognize God in Man more than in the average of men, so in Christ, taking his life and language, we must also recognize God pre-eminently. If we cannot conceive rationally and reasonably of the Spirit of God in Man, what shall we believe, and what are we created for? If we can conceive rationally and reasonably of the Spirit of God in Man, why not worship Christ as the nearest approach to the idea of the All-Perfect?

Trusting I have not trespassed too much on your valuable time, and hoping to read something in THE INDEX which will answer consistently with reason the questions set forth in this letter, and thus enlighten me, I remain,

Very truly,

J. E. A.

[To our mind, God is in all Nature, and therefore in Man. To worship him exclusively in any limited part of Nature, as the sun or stars, would be practically to exclude him in our thoughts from the rest, and therefore deny that he is in *all* Nature. So to worship him exclusively in any one man is practically to deny that he is in all men—in humanity itself. Orthodoxy consistently enough makes this denial in its doctrine of "total depravity." Human nature, however, in our own thought, is the least inadequate hint of God.—ED.]

OLD FOGYISM VS. RADICALISM.

F. E. ABBOT, ESQ.:

Dear Sir,—By the courtesy of the editor or some other man, I am, and have been, for months past, in receipt of your brave little paper, THE INDEX. And I wish, in this way, to thank you or the donor, whoever he is, for the courtesy thus extended to me. I read THE INDEX with interest, but of course, I do not agree that all it contains is "truth." Yet I am well satisfied that it is doing good by awakening thought, and arousing the people to investigation. You would not want everybody to agree with you, I take it. I should not at least. In this respect I am much like Pope, the poet. It is said of him that, on one occasion, when riding in a carriage with a gentleman, he talked much on general subjects, and his friend only answered in monosyllables, agreeing with Pope in everything; when the poet, quite irritated, broke out and said:—"For heaven's sake, contradict me in something!"

But I write this not to contradict what I disagree with, but rather to give your readers a clew to what has been going on in this frontier city, in matters of religion.

There are here the following churches:—Colored

Methodist—greatly needing "more light;" Colored Baptist, in the same destitution; Roman Catholic, with the usual priestly domination, degradation and immorality among the laity—to which there are, however, some exceptions: Episcopalian—old foggy, as usual (the Rector, I am told, takes the ground in Geology that the fossil remains found in the different strata of the earth were created and placed as we now find them, by the Creator during his six days' work of creation); Baptist (white); with the usual humdrum on the mode of the "beautiful ordinance"; Presbyterian, with ordinary "respectability," a good young man as pastor, with views circumscribed within the narrow and unreasonable limits of the catechism; Congregational, with the usual puritanic selfishness and "witch-burning" propensity. These all have houses of worship, completed or in process of completion, with each a small congregation. The Methodist church is the leading church in the city, as to numbers, and especially as to the size of the congregation during the past year.

But this is owing, no doubt, to the fact that they have a regular, straight-out radical as the pastor of the church. Every Sabbath evening the church, the largest room by far in the city, is crowded to its utmost capacity with the best minds of the city, to listen to the lectures of the pastor who, by some of the "slow-coaches," is called a "Spiritualist," "Swedenborgian," "Infidel," &c.

It is said that "he has managed the case with most consummate skill,—has preached *truth* in its most rugged form," and yet has not been silenced.

But his day is approaching. He has been preaching the terrible heresy that "man cannot escape the consequences of his own actions;" that "the reason why good men and bad, the virtuous and vicious, the just and the unjust, suffer together, in the same accidents or by the same epidemic, is because they are all subject to the same laws;" that "men need not expect to live all their natural lives in the transgression of law, and then, at the end of life, shed a few crocodile tears, offer a prayer and say they believe in Christ, and go into heaven on a white horse with a great flourish of trumpets;" that "heaven is a condition or state rather than a gilded prison where the convicts (those convicted of faith in Christ) are sentenced to the arduous work of singing Psalms forever;" that "hell is discord, and may be found anywhere, at any time, where a soul is found out of harmony with itself, with the pure, the good." But the crowning iniquity in this gentleman's administration is this:—he has delivered a course of "Sabbath Evening Lectures on the Resurrection of the Dead." In these lectures he has turned old Theology upside down, and will answer for the same and similar improprieties at the Conference in March.

But there is one thing pretty generally conceded, and that is, he is fully able to take care of himself, and only wishes for an opportunity to declare for a free pulpit and Free Religion. His Lectures are soon to be published in book form, and will serve as an "eye-opener."

FRIEND OF PROGRESS.

FORT SCOTT, Kansas.

NATURAL THEOLOGY.

Naturalists class the animal kingdom, with its apparently endless varieties, in four divisions, based on the plan of nervous distribution,—the *radiata*, of which the star-fish is the type; the *mollusca*, to which the shell-fish belong; the *articulata*, of which the lobster may serve as an illustration; and the *vertebrata*, to which belong all animals having a brain and spinal cord. The plan of structure is so different in each of these that, once pointed out, it is easy to refer any possible variety of animal life to the division to which it belongs. The innumerable extinct species, the fossil remains of which are found in the different strata of the earth, are subject to the same law.

In the same manner, the religions that have existed and still exist among men may be classified in four divisions. First, fetich-worship, the worship of some material object or idol, the first and simplest form of religion that the undeveloped mind apprehends; secondly, the deification and worship of objects of nature, of which the religion of the Greeks and Romans was an example; thirdly, the worship of men renowned in life for their wisdom and virtue, and deified by their admirers after their death, to which class belong the Bramin, Buddhist, and Christian faiths, deifying Krishna, Sakya-muni, and Jesus; and, fourthly, monotheism, the highest type of religion, the acknowledgment of one God, the ruler and soul of the universe, governing all the realms of mind and matter by fixed and immutable laws.

As the animal kingdom may be traced from the polyps up to man, so by the degree of intellectual development of an individual or a people their religious status may be determined. The rudimentary principle of fetichism clings to the second and third type of religion, but disappears in the fourth, which marks an advance over the others as great as that of man over the highest order of animals resembling him in form. Thus the educated Greek worshipped Jupiter (Zeus-pater), God the Father as a deity residing in Olympus, his heaven; but for the multitude it was necessary to have the statue of the God in a temple dedicated to his honor. In the third type of religion this is also seen in the countless images to be found in Bramin, Buddhist, and Christian temples, and also in the divine honors each pays to a book containing their sacred writings, declared to be miraculous revelations from the Deity. The third type

of religion is extremely complicated, as to explain the deification of men required the invention of the doctrines of the Trinity and the Incarnation and the immense machinery of dogmatic theology. The Jews worshipped one God, but they conceived of him as a man, a kingly and all-powerful Jew. Mahomet made one leap from fetich-worship to monotheism, exclaiming,—"*God is God, there is none other; I his chosen prophet am!*" and barely escaped being deified after his death by the prominence he had given to this doctrine.

The reverence paid to the collection of books known as the Bible is a remnant of primeval fetichism. As chemical analysis resolves water into its gaseous elements; as anatomy dissects and lays bare every nerve, vessel, and cell in the human body, so does modern criticism analyze and dissect this collection of books, the product of a semi-barbarous age and people, by writers whose very name and age are admitted by every scholar to be unknown, showing that some are clumsy compilations of Oriental legends, the first three Gospels all prepared from a common source or pre-existing documents, chapters being prefixed or added long after the completion of the original work, and verses interpolated for special purposes. Some of these books are of great beauty, as the book of Job; others are beneath criticism. Yet, although every one whose education has advanced beyond a certain point knows this, the majority of the people are led by the clergy to give an unquestioning belief to all the impossible stories contained therein, thereby destroying in their minds the basis of truth upon which integrity of character rests, and producing a deeper demoralization in the community than mere physical vice is capable of creating. Psychology, the science of the mind, comparative theology and modern criticism explain all the so-called mysteries of religion. The minds of the clergy, with a few noble exceptions, are decidedly fetich-worshipping in character, and are scarcely in this respect of a more elevated type than that of the Congo negro, who endows rocks and trees with higher mental attributes than he claims for himself. The monotheist looks upon the man-worshipper without anger or pity, but with hope and confidence that the law of physical advance will ultimately bring him up to his own level. The time will come when all will recognize God, unite in studying his laws, and, by acting in harmony with them, bring mankind into communion with Him in whom we live and move and have our being.

P. ROOSEVELT JOHNSON.

AN INFIDEL.

Seventy years ago, there lived in this country a man by birth an Englishman, who devoted all that was best in his life to the great cause of American independence. An "Evangelist" met him one day in the street.

"What do you believe?" asked the minister.

"I believe in one God, and no more; and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy."

(This sentence has weight, when we know that the speaker practised what he preached.)

"You are, then," said the Christian minister, "damned to everlasting torment in hell, according to the letter and spirit of every Christian Church."

"Indeed!" said the man.

"Yes. You are an infidel, which means unbeliever; and the Bible shows that all such shall be consigned to everlasting torment."

"I am sorry that you believe that," said the infidel; "for it must make you very unhappy, unless you are so wicked as to rejoice in the destruction of four-fifths of the inhabitants of the globe."

"I cannot accept the Bible's teachings, however, unless I accept that. You, I see, do not believe in the Bible. Therefore you are condemned to eternal punishment in the lake of fire."

"Thank you for your frankness," said THOMAS PAINE; "rather hell with Goethe, Shakespeare, Christ—"

"What!" shouted the divine.

"God is everywhere," said Paine, "and is not Christ God?"

"Yes."

"Rather hell, then, I say, with all the noblest souls that ever lived, than heaven with such thoughts as yours."

The minister turned away sadly. His mind was full of the superstition of Christianity, and for years after the infidel was gone, he denounced him from pulpit and press as an accursed unbeliever. But the gospel of the nineteenth century reverences the memory of the man who came upon the earth a century before the times were ripe.

W. H. D.

PHILADELPHIA, Jan. 18.—A convention in favor of the recognition of the Almighty in the Constitution met here to-day. The calls were signed by Hon. William Strong, of the U. S. Supreme Court, Gov. Geary, Gov. Harvey, of Kansas, Gov. Stewart, of Vermont, Gov. McClurg, of Missouri, Ex-Gov. Jewell, of Connecticut; Amos A. Laurell, of Boston, Jay Cook and the late Stephen Collwell, of Philadelphia, Felix R. Brunot, of Pittsburgh, Bishops McIlvaine and Huntington, of the Episcopal church and others.—*Toledo Blade*.

ADVERTISEMENTS.

THE INDEX
PROSPECTUS FOR 1871.

THE INDEX was established in November, 1869, and has just closed its first yearly volume.

We deem it proper, therefore, to submit the following PROSPECTUS of Volume II for 1871, and ask the friends of the cause it represents to make active efforts to increase its circulation and usefulness. There is quite a large number of persons in almost every community, both in the church and out of it, who would subscribe for such a paper, if the matter was properly presented to them, and especially if they were urged a little to do so by a neighbor. We cannot afford to send out travelling agents, nor would they succeed so well in getting names as persons of local influence. We therefore have determined to use the funds it would cost to get our paper before the people, in another way, namely, in the purchase of articles of value to be given as premiums to those who make up lists of subscribers; thus presenting to the friends of free thought and pure religion the double motive of doing good and getting paid for it.

N. B. The subscription price of THE INDEX is Two Dollars a year in each and every case, invariably in advance.

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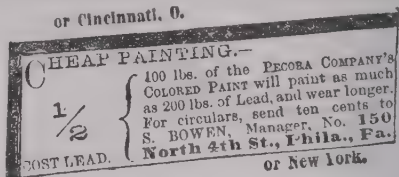
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In the November number of THE HERALD OF HEALTH, we shall commence a series of articles upon the Temperance Movement. The series will embrace ten or twelve papers and continue during a considerable portion of the year 1871. The most important of the following subjects will be discussed:

Significance of the Temperance Movement.
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How best to Promote the Cause of Temperance.
The list of writers who will furnish this series will be from among our best thinkers and most earnest reformers. The first paper, on the "Significance of the Temperance Movement," will be by O. B. Frothingham, whose pen has often graced our pages. He puts the subject on the highest moral and intellectual grounds, and we are sure that his article will give great satisfaction.

The object of these papers is to do some honest, earnest work in a cause dear to so many hearts. Our friends will, we hope, help to spread the HERALDS containing these articles. Those who will secure for us new subscribers for 1871 at \$2.00, may promise the October, November and December numbers free. By this means they will secure the entire series, which otherwise they would not.

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63-66

The Index.

VOL. 2.—No. 13.

TOLEDO, OHIO, APRIL 1, 1871.

WHOLE No. 66.

The Index,

A WEEKLY PAPER DEVOTED TO

FREE RELIGION.

PUBLISHED BY

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

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N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.

OCTAVIUS BROOKS FROTHINGHAM, THOMAS WENTWORTH HIGGINSON, WILLIAM J. POTTER, RICHARD P. HALLOWELL, J. VILA BLAKE, WILLIAM H. SPENCER, Editorial Contributors.

RELIGION AND SCIENCE.

F. E. ABBOT:

My Dear Sir,—Thy kind and generous notice of my remarks has deeply stirred the emotions of my spirit, producing feelings of sweetness and increased brotherly love. That we may clearly understand each other, and that no misunderstanding may obtain on the part of others, let me here say, that my criticism of the "Modern Principle" was not predicated on an apprehension that thou wast not a believer in God. Far from it. But on what appeared to me the tendency and results of propositions and postulates which I deemed hurtful and untenable. I had not forgot that in previous numbers of THE INDEX were implied and distinct avowals of thy belief in Deity, as in the present article. But I could not help noticing, then as now, what seemed to me a deficiency, the failure to make the recognition of God the great primary Principle, indispensable to a perfect or approximate human development, indispensable to a large philanthropy, to absolute morals and religion, and to a true civilization.

In examining the "Modern Principles," I took them on their own merits, basing my objections on the inferences naturally deducible from them. I remembered, too, that the first of the Fifty Affirmations, which asserts that "Religion is the effort of man to perfect himself," had always appeared to me objectionable, as conveying in its natural and obvious import the idea that man has within himself, as constituent of his being, independent of Divine aid or illumination, all that is necessary not only to put him in possession of religion, but to perfect him in every excellence of which his nature is capable. And while Affirmation forty expresses a great and glorious truth, viz: that "the great peace of Free Religion (I would say, true religion) is spiritual oneness with the infinite One," I perceive nothing in the whole fifty leading to a different conclusion than that all this is attainable by the unassisted action of the human faculties.

It has long been a cherished view with me, that REASON—meaning by the term the combined action of all our intellectual and spiritual faculties—reveals nothing; that it is the recipient of inspiration and revelation, not the revealer; that its high office is to examine and judge of all that is revealed according to Divinely ordained laws, in both the universe of matter and the universe of mind. I deem that the all-wise and loving Parent has not isolated his children, by conferring on them self-sufficiency; but having made them for communion with himself, it is their glory to be ever dependent on him for guidance and direction. Hence, I was naturally jealous of any views implying such self-sufficiency.

Since reading thy notice of my remarks, I have made a further scrutiny of thy views, as elaborated and unfolded in thy other published articles, and in particular in thy discourse on Free Religion in No.

three of last year's issue of THE INDEX, in which I find them more full and definite on the points in question than any I have met with; and I am happy to say that in most of their aspects they are highly satisfactory. Accepting them as exponents of the "Affirmations" and "Modern Principles," it is pretty evident that some of my inferences are not warranted by the premises, at least as intended by thee. If so, may not my mistake be chargeable to want of care in wording them? Basic propositions and principles should admit of but one meaning.

Some of the passages in the discourse mentioned, and in thy response to my former article, I propose now to notice. And while there will be much in which we agree, it is possible that points of difference of some moment may be found between us. I begin with thy more enlarged definition of religion, viz: "Religion, taken in its essence, is man's obedience to something within him which ever impels him upward to the Better. Divers names have been given to this something in man,—conscience, the ideal, the moral sense, the inner light, the Holy Spirit, the grace of God, and countless names besides. I care not what name is applied to it; he is religious who obeys this impulse to the better, and no one is so who does not obey it. This aspiration and endeavor after perfection,—this unconquerable resolve to reach upwards,—this hungering and thirsting after ideal good,—is the very essence and central verity of all religion. The rational theist believes it to be the life of God in the human soul; the atheist believes it to be the result of impersonal forces and laws. But theist and atheist, so far as they aspire and strive to realize their own highest ideal, are religious men. It was one and the same spirit that dwelt in the heart of Fenelon, the saintly Catholic, and Holyoake, the saintly Atheist. It is this pursuit of the Ideal, this honest endeavor to realize it in character and life, which constitutes the soul of religion."

Save one or two adjuncts following it, I heartily agree with thy definition of religion. It has the merit that it does not leave man to his unassisted faculties, but requires his "obedience to something within him"—inner light, Holy Spirit, or grace of God—"which propels him upward," &c. I cannot say with thee, "I care not what name is applied to it." The idea entertained on this point, as a practical fact, is in my views far from being unimportant. Let me ask thee, my friend, has not the "rational theist" whose ideal is infinite God, vastly the advantage, in a practical point of view, over the "atheist" whose ideal is mere "forces and laws," regarding the origin of which he has no belief? The first has the sanction of omnipresent, all-comprehending Wisdom, Goodness, and Power, to warm his soul and energize his actions, while the second has a bare ideal of "forces and laws," without the recognition of any living mover or law-giver, to energize and propel him to act. It is because of the inadequacy of a bare ideal to make man and society what they should be, that I define religion to be the tie which binds the finite to the Infinite.

Let us look at the two next sentences. "But theist and atheist, so far as they aspire and strive to realize their own highest ideal, are religious men." Now religion, in the legitimate meaning of the term, it seems to me, necessarily implies the existence of God. Had the conception of such an existence never presented itself to the human mind, I apprehend no word expressive of the idea ever could have existed. That persons claiming to be atheists may exhibit in practice works which are the legitimate fruits of religion, even beyond many who make high profession of it, I can very readily believe. Their skepticism does not place them beyond Divine influence. They feel the sentiment of goodness which flows into their spiritual and moral nature from the everlasting Fountain, and, like others, they feel better and happier in its exercise, though they may not recognize the source whence it comes. Of such it may be said, "They are not far from the kingdom of God." I doubt, however, if such a person as a really intelligent and thorough atheist can be found. I can readily admit, too, that "it was one and the same spirit that dwelt in the heart of Fenelon, the saintly Catholic, and Holyoake, the saintly atheist;" for that infinite presence is "over all, through all, and in all." And if humanity and works of justice and goodness abounded in each, and were paralleled in each—of which, however, I am uninformed—they are of course attributable to the same cause. We have a similar remarkable example in the person of the venerable Robert Owen of near Lanark, in Scotland—the father of the present Robert Dale Owen—who, as I understood, had for the greater part of his life, perhaps 60 or 70 years, thought himself an atheist, yet meanwhile spared neither time nor money in endeavors to benefit his fellow-beings. Hearing of the reported facts of what is called "modera spiritualism," he

felt impelled to inform himself on the subject, with the design of exposing it as a pernicious superstition. But after a careful examination of facts which came under his own observation, he was convinced of his error, and published a careful circumstantial statement of his change of sentiment. Now as to the philanthropy and virtues exhibited by Holyoake and Owen, while unbelievers in Deity and continued existence, I think Theodore Parker somewhere says, that some men are so naturally good, that they seem to have been born aborigines of heaven. Supposing this to have been their case, that so finely were they organized, mentally and physically, that they could be saints without piety, and religious without adoration (!), they must be regarded as exceptions to the general rule. The argument is none the less valid in regard to the mass of the human family, that a recognition of God and immortality are mighty auxiliaries in the promotion of the higher virtues and affections—in short, of every thing that can permanently minister to human brotherhood and spiritual unity.

I will now address myself to some of the points in thy answer to my article. I agree with thee that society needs "natural organization—an organization on the basis of reverence for the individual, and, as a necessary condition of this, the organization of human thought on the basis of truth and right." And "that mankind to-day need nothing so much as a true intellectual system." And now the inquiry presents itself, How are these objects to be secured? I answer, By the introduction into society of correct views of the Divine and human natures, and of man's relations and duties. To give force and definiteness to this proposition, the solution of a few important questions is necessary.

First, what are correct views of the Divine nature? I answer, the recognition of God's infiniteness in all speakable and unspeakable perfections; the recognition that he is infinite in Wisdom, Goodness, Power;—in Justice, Mercy, Love, Truth, Fidelity and Holiness.

Second. What are correct views of human nature? I answer, that man, in the faculties of his soul or spiritual nature, is a finite transcript of the infinite Divine nature. Others may verbally differ in their answers to this question, but the likeness of man in the higher elements of his being to the properties of the Divine Being, seems to be required by fact and experience.

Next, what relation does man stand in to God? God is the Infinite Parent, man the dependent child, who owes his existence, and all the blessings of that existence, to the Divine Parent. God being infinitely perfect and therefore complete in happiness within himself, I can conceive of no other motive in the creation of conscious intelligent man, but to make him a partaker of his own blessedness. And all God's infinite perfections conspire to affirm that he endowed man with a nature precisely adapted to the participation of the happiness intended for him. His immortality is guaranteed to him by the capability with which he is endowed to contemplate being without end, and the desire which, in the contemplation of the vast idea, spontaneously wells up in him from the deepest depths of his nature, to be made the possessor of that eternal life; and by the horror with which he shrinks from the thought of annihilation. So the fact of man's immortality rests on the immovable basis of the existence and perfections of God, who could not, consistently with those perfections, have given to him such capacities, desires and hopes, only to be cruelly disappointed. Hence the truth of the aphorism,—*"If man is not immortal, God's not just."* But such an event is not possible in a government of infinite Love and Power; and would form an anomaly to all the analogies of nature, which exhibits no superfluity in her mechanism.

By reason of man's likeness to God in the properties of his nature, there exists an inter-communion of the Divine and human natures. God can give and man can receive, all that his nature requires, individually and socially—Wisdom, Love, Power. Individually, to bind and unite him to God; socially, to bind and unite him to his fellowmen.

First, individually, the consciousness of his relation to God-ward. He feels love and reverence poured into his soul and expanding it in affection to the author and sustainer of life. He feels his obligation to do God's will. He feels the impulse of worship, filling his soul with thanksgiving and praise. He feels the impulse of prayer for the continuance of the love that has blessed him, and for preservation in obedience to the Divine will—to the laws of his soul and body, so far as he has perceived them. God needs not man's love or reverence; but man needs to love and reverence God. God needs not man's worship or prayers, but man needs to worship and pray: not that God is or can be changed, or

made more loving and benevolent by any of these, but because, when they are the sincere out-gush of the soul, they help man to a condition of nearness and unison with God—a condition of fitness to receive the inflowing of the Divine nature—the light, the life, and love of God. What man needs is a state of fitness to receive truth and goodness. That state existing, the supply from Omnipresent God can never fail. God needs not man's *obedience*, but obedience to the laws of his being is the one and only condition of man's enjoyment of the measure of happiness of which, in the present stage of being, his nature is capable. Hence the beneficent arrangement of the Creator, that every violation of law, physical or mental, brings its appropriate penalty of praise or remorse, that all may "learn obedience by the things they suffer." All is done for man's sake; not from any ulterior object outside of the Divine benevolence.

"God is paid when man receives,—
To enjoy is to obey."

Second. Socially—man's relation and his duties to his fellow men. If by reason of man's likeness to God there exists an inter-communion, sublime and beautiful, by which man receives a supply for the aspirations and wants of his high and imperishable nature, so his likeness to man, his identity, in the constituent elements of his being, with universal humanity, brings with it an inter-communion broad and beautiful, in the right exercise of which his happiness is most intimately involved. Children of our common Parent, with like natures and wants, he has made them, as social beings, mutually dependent on each other for the exercise of those beneficent offices which the supply of their wants requires. The necessity of these offices, in the various relations of life, is apparent to all, and their fulfillment comprises the duty of man to man. To facilitate the performance of these duties, he has conferred on the race, as inherent in their being, common feelings, sympathies, and affections, and has written, in characters of living light, on the tablet of the soul, his own *Law of Love*. By obedience to this law, as it operates on the Divinely adjusted principles of his nature, man loves his fellow man *with God's love*, as it is poured into his being from the eternal Fountain. The beautiful ends of life, in this mundane sphere, are attained—unity and fellowship grow and flourish in their own congenial soil, provided by the great Husbandman. Selfishness, the bane of human society, cannot grow in that soil. But without obedience to this law of love, the principles of man's nature unfailingly become deranged and perverted. Selfishness takes the place of philanthropy,—and the language of the selfishly enslaved is, "Let the world wag—I will take care of myself and my own." These are the sad results of a want of correct views of the Divine character, and of human relations and duties. The latter are the natural sequences of the former.

I am persuaded that, in all periods of human history, and among all nations and peoples, nothing has been so prejudicial to human welfare and social happiness, so fruitful of misery and cruelty, persecution and oppressions, as false views of religion, in association, as they have ever been, with ignorance—the want of intellectual culture. It seems to be a principle applicable to all the relations of life that the best things, when perverted, become the greatest evils, that is, causes of the greatest suffering and anguish. The history of the race demonstrates that this has been eminently the case in respect to religion. Even *intellectual culture*, when not associated with *truth* in the department of religion and morals, forms no exception to the general fact. The *religious* is one of the strongest elements in man's nature. Hence the indispensableness, in all our efforts to bring about a true "social system," that, while not neglecting education in natural science and general knowledge, every accessible mind be *richly imbued with correct ideas of God*, and our relations to God, in connection with our relations and duties to our fellow-beings,—as conditions precedent to the realization of that "true unity and fellowship" for which the noblest men and women are earnestly yearning." Without the existence in the human consciousness of those eternal and immutable principles which are recognized by all religions as attributes and perfections of Deity,—such as Wisdom, Power, Goodness, Justice, Mercy, Truth, Benevolence, &c.,—where shall we find the materials for the construction of a perfect intellectual system? Where shall we find the materials by which a permanent unity and fellowship and a "homogeneous civilization can be built up," and a world-wide religion established? Are not these the principles, and the only principles, which, being inherently unchangeable, and in harmony with both the Divine and human natures, can be universally recognized?—and which are in perfect adaptation to human progress in the unfolding of "new truths."

In the conception of Deity there is one fact of primary importance—God's INFINITENESS, IN ALL DIVINE AND GLORIOUS PERFECTIONS. To what but the want of an intelligent recognition of this sublime truth, in the earlier ages of the human race, and the prevailing ignorance in regard to the character and immensity of the external universe, are we to attribute the puerilities, errors, and absurdities which abound in the Hebrew Scriptures, in regard to the six days' creation; God's possession of the characteristics of finite men, deciding to do things, then changing his mind; delighted with the smell of burning flesh (Gen. 8. 21.); placing a "bow in the cloud" that he might not forget a covenant he had made (9. 16.); often manifesting the worst passions of men, in being jealous, wrathful and vindictive, and commanding the most horrid cruelties; in short, the

anthropomorphism that runs through the Pentateuch and most of the books of the Old Testament, and some traces of which appear in the New? Had the great truth of God's *infiniteness* been recognized and fixed in men's minds, would the idea of multitudinous Deities, and the worship of dumb Idols, ever have obtained in the world? Men must have been almost incapable of reasoning, not to have seen that there can be but ONE INFINITE. And even now, were the fact of God's *infiniteness* in every attribute and perfection intelligently accepted by professors of Christianity, and not obscured by prejudice and foreign conclusions, and views of religion false as they are unworthy of God, their dogmas of trinity, original sin, and *vicarious atonement*, would pass away like the darkness of night before the beautiful beams of the Monarch of day.

And now, my friend, let us look at another portion of thy remarks: "The kind of intellectual unity which the world wants . . . is like that which science is creating in our knowledge of outward nature." "All points of belief as such must be *scientifically determined*." "Whoever has read our essays and editorials the last year should know that we do believe in God—that we think science will ultimately justify this belief in God." Why not say, *We think science does justify this belief*, in strict fidelity to its own methods, and that in this conviction we find our deepest joy? Not, as it now stands, that the justification by science of the belief and the conviction that yields thee the deepest joy are both postponed, at the option of some phase of science, to an indefinite period! The former, it seems to me, would have been the true ground, and the ground I should have expected thee to be prepared to take. Is it possible thy belief in God has no scientific basis? I can't believe it. Let us look at this matter. What is science, in the simple and natural import of the term, but knowledge of what *is*, in the mighty universe of matter and mind,—the knowledge of the properties, relations, and uses of things, and the laws by which they are governed. And as the domain to be investigated is *vast* in extent, beyond our powers of examination, we can "know" but "in part" and "prophesy" or tell, but in part. In the physical department, a pebble, a plant, an animal, a world, or some portion of the countless host of worlds, bounds our science. But still an immense and interesting field lies before us, in which, even here in the material realm, the *spiritual* takes precedence, by right and inherent authority.

In the physical department, the phenomena of matter, however numerous and wonderful, *without mind to recognize and apply them*, express nothing, and can by no possibility constitute any part of science. "Outward nature," therefore, in the attainment of science, is but the instrument and servant of the soul or spiritual nature, and could no more, by any power of its own, build up a structure of "intellectual unity," without the cognition and action of the soul, than it could build up a structure of stone or wood without the direction of the soul. It has neither thought, volition, nor action, but is wholly the passive instrument of spirit. But the *soul* is a positive entity, a conscious intelligent existence in itself—consciously intelligent and intelligently conscious—acting in virtue of its own properties, without matter or by and with matter. Mind is palpably a higher order of existence than matter. *Scientifically*, matter in all its manifestations and phenomena is dependent on mind, ("that for which a thing is such, the thing itself is more such") but the soul is dependent on its own principles and the facts of consciousness. Spiritual evidences addressed immediately to the soul, such as those relating to the being and perfections of God, are therefore a higher species of evidence, and as such more certain than evidences which come through the bodily senses. But the soul being the recipient of the evidences in both cases, each is relatively certain in conformity to "its own methods"—always supposing that the body and mind be in a healthy condition, and the points of view be well taken.

In all examinations regarding the facts of the external universe, the trust-worthiness of the senses must be admitted, or vain and worthless would be all our investigations. The same remark applies equally to the facts which lie within the spiritual domain. "The truth of the human faculties must be assumed in all arguments, and if this be admitted, we have the same evidence for spiritual facts as for the maxims or the demonstrations of geometry." (Theodore Parker.) "The *idea of God* is a fact given by man's nature, and not an invention or device of ours. The belief of God's existence, therefore, is natural, and not against nature. It comes unavoidably from the legitimate action of reason and the religious sentiment, just as the belief in light comes from using our eyes, and belief in our existence from men existing. The knowledge of God's existence, therefore, may be called an INTUITION OF REASON, in the language of Philosophy; or a REVELATION FROM GOD, in the language of the elder Theology." Again: "The existence of the religious element,—a sense of dependence, the sentiment of something without bounds, is itself a proof by implication of the existence of its object, something on which dependence rests. A belief in this relation between the feeling in us and its object independent of us, comes unavoidably from the laws of man's nature. There is nothing of which we can be more certain. A natural want in man's constitution implies satisfaction in some quarter, just as the faculty of seeing implies objects to be seen and a medium of light to see by." Here, then, in the action of the principles of our minds, in the facts of our consciousness, are the legitimate and only possible scientific evidence of the

existence of Infinite God. I say *only possible* evidence, for I have shown that all evidence from the external realm comes to us *only* by reason of the action of our minds. Mind therefore stands at the head of all evidence, and in its own realm, abstracted from the external system of things, furnishes the highest and most conclusive evidence on this sublime and momentous subject, which true science cannot but justify, "*in strict fidelity to its own methods*." But this is not all. We have her sanctions as well, in the almost limitless evidences which come to us through outward nature. Nature may be said to be the garment in which God wraps himself; and hence our privilege to "look through nature to nature's God," and the rational delight with which we exercise that privilege, and the comfort we may derive from this source, if by any untoward circumstances our faith in the strictly mental evidences has become weak or wavering.

Another point presents itself in which, on scientific principles, as thou wilt see by the preceding course of reasoning, my views take issue with thine. "To say that science must govern the future belief of mankind, is not to dogmatize, but to state a universal principle or method of investigation. To say that science must teach a belief in God would be indeed to dogmatize." I ask, would it be any more to dogmatize, to say that science *does* teach a belief in God, than it would be to say, in reference to the solar system, that science teaches that the sun is the centre and that the earth and the other planets, in their respective orbits, revolve around the sun? Certainly not. Science vouches for both, on the principles proper and applicable to each. The facts of the latter are demonstrated by telescopic observation, geometry and kindred sciences, which mind uses. The former—a belief in God—is demonstrated by *spiritual evidences*, flowing from the Fountain of light and truth, addressed immediately to the conscious intelligent soul. And in addition, by all the evidences which astronomy and every department of outward nature furnish, of power, wisdom, design, and perfect adaptations, which nothing but a self-conscious, infinite Intelligence could adjust and arrange.

Look for a moment at that admirable structure, the human body, its various organs and their functions precisely fitted to design and use. The telescopic eye, with its lenses, and mirror behind them to receive the images of objects transmitted from the external world. The ear with its nicely contrived tympanum, essential to vocal-communication, and to receive the music of the human voice, and of nature's own *Æolian harp*, and the sweet sounds of humanly devised instruments. The sense of smell, to distinguish things appropriate to that organ, and by which we perceive the fragrance of luscious fruits, and are refreshed by the delightful perfume of flowers. The taste, so important to us, the sense of feeling, and the exquisite arrangement of it at the ends of the fingers, without which we could not pick up a pin!—the brain, with its two hemispheres and system of nerves running throughout every part of the body, through which man transmits his will-power and performs every voluntary action. Behold another wonder of design!—a system of *involuntary* nerves, by the action of which the blood courses through the body, and the heart and lungs perform their office—an action without which man were not, and by the cessation of which for a few minutes his earthly career would end—an action alike necessary *sleeping or waking*, and therefore not left to the control of *man's will*, but the *will of the Divine Author*. Here, again, it is to be noted, as of all phenomena pertaining to the eternal realm, that without intelligent *mind* to recognize and appreciate them, they would be no evidences at all.

Do the materialistic tendencies of any portion of imperfectly developed humanity call in question the force of abstract homogeneous *mental evidences*, in the realm of spiritual existence, let us bear in mind, it is but a few years since the facts in astronomy to which I have adverted were scouted, by men too filling high social and ecclesiastical positions, and a man burned at the stake for asserting them. And as to "drawing out a creed," spoken of, can there be any legitimate objection to creeds, if they embrace only universal and unchangeable principles, in harmony with the self-evident properties of the Divine and human natures, and the demonstrated facts of science? The objection to creeds, and that which constitutes the *bad sense* of the word, is that in general they are largely made up of merely hypothetical dogmas, in conflict with the properties and perfections of Infinite God, and those intellectual and spiritual faculties implanted in us by the Author of Being for the investigation and knowledge of truth.

I come now to some positions and explanations, which I notice with some reluctance. After stating thy belief in God as a conviction that affords thee thy *deepest joy*, in the latter part of thy article thou expresseth thyself in these beautiful and touching words: "The more we think and feel, the longer we live, so much the more do we believe in God. Science, as we understand it, but confirms our idea of him: the experience of life but intensifies our need of him." Now let me ask thee, with all deference, how I shall harmonize this with the following passages:—"Dear to us as is the great thought of God, the thought of loyalty to truth is still dearer, . . . and if loyalty to truth should ever demand that we surrender the thought of infinite and self-conscious Being, we mean still to be loyal to truth." The subjunctive mood implies the possibility of such a contingency, but surely thou wouldst not soberly admit that such an alternative *can ever occur*, while the universe stands and man exists. Again: "If science

Voices from the People.

[EXTRACTS FROM LETTERS.]

can ever prove that in all this lovely universe there is no infinite Love, farewell to many a bright hope and secret joy; but we shall find no despair where truth is. There will still be left the grand possibility of faithfulness to truth, duty and virtue. *If that is all, so be it.* That is at least much. And if God be truth, duty, virtue, he must at least exist so long as one human heart is left to glow with deep, passionate love for these." Why, my dear friend, take INFINITE LOVE (God and all his perfections), from the universe, and all certainty and stability would be gone forever. "Truth, duty, and virtue, would be idle words." "The serpent of Fate would coil himself about the All of things, and crush it in his remorseless grasp." A universe without a God!—a state of universal orphanage—no Father, no sustainer, no protector—man would be left to wander up and down through a trackless desert, seeking rest and finding none. But true science, instinct with God, as he is revealed in the universe of mind and matter, teaches a very different doctrine. A doctrine which turns faith into knowledge. A faith which feels God's love poured in living streams into the soul, harmonizing and exalting every faculty, and going out in fraternal love to universal humanity. The existence of God is the great CENTRAL TRUTH on which all other truths depend. It will outlive all skepticism, growing brighter and brighter in men's minds as human development progresses. Let no one fear or doubt. In the Divine administration—as the great and good Theodore Parker said, in a letter to a friend of mine—"Every thing is insured against ultimate shipwreck at the office of the infinite God. His hand is endorsed on all that is."

In what remains of the notice, I heartily accord with most of the sentiments expressed. On one or two points, I would like to say a word further. But the length of this article forbids. On the whole, it appears, I think, that we differ in our philosophy of reform, as to the mode of procedure and the means to be employed in the accomplishment of the great ends in view—practical goodness, and human fraternity and unity. And we differ somewhat materially—do we not?—as to the importance of the recognition of Deity in the attainment of the momentous objects to be achieved. At all events, thy philosophy begins at the merely moral, human end, working up towards Deity as a desirable possible ultimate. Mine goes all along the line, using every moral sentiment and every human impulse and affection, whatever be their origin in the opinions of mankind, yet making the recognition of a God of infinite perfection the most potent fact in giving efficiency and a right direction to the principles of man's nature, and indispensable to a perfect and permanent condition of human society.

With sincere regard, thy friend,

THOS. MCCLINTOCK.

PHILADELPHIA, 3 mo. 10, 1871.

CORRESPONDENCE.

[From the Toledo Blade.]

TOLEDO, March 10, 1871.

The undersigned request you to name the time, during the present month, when you will deliver in Toledo a course of three lectures on the subjects of Free Religion and Theology.

To Mr. Parker Pillsbury.

J. M. Ritchie,	E. P. Bassett,
A. Stephan,	H. L. Holloway,
O. White,	J. S. Norton,
A. E. Macomber,	Wm. Kraus,
Richard Mott,	C. Cone,
E. D. Moore,	T. M. Cook,
J. W. Scott,	Frank J. Scott,
M. I. Wilcox,	H. E. Howe,
C. Auchard,	F. E. Abbot,
E. Bissell,	Allen T. Stebbins,
Geo. Stebbins,	Guido Marx.

INDIANAPOLIS, March 16, 1871.

MESSRS. E. P. BASSETT, J. M. RITCHIE, ESQs., AND OTHERS.

Gentlemen:—I am truly honored by your letter. I shall gratefully accede to your proposal, though profoundly sensible of the responsibility it involves, both as respects the highly intelligent audience assured by the eminent names associated in my letter of invitation, and more especially the seriousness, the solemnity, indeed, of the subjects you ask me to present.

But supported by my own conscious rectitude of purpose to learn and to teach the highest, divinest truth revealed to or attainable by the human soul, and that only; and trusting that you will look charitably on my imperfections, I will go cheerfully to the work proposed; commencing on Tuesday evening, 28th inst., if that be agreeable.

Engagements already made will prevent my second lecture earlier than Sunday evening, April 2, or if preferred, the second and third lectures may be given on Monday and Tuesday, third and fourth of April.

With sentiment of sincerest respect, I am, gentlemen,

Very truly yours,

PARKER PILLSBURY.

The Rhine vintage for 1870 is a failure. German superstition avers that every year written with a cipher at the end is a fatal one for the vintage. The wine of 1860 was anathematized under the epithet of "Garibaldi," and that of 1870 will doubtless be cursed in the name of "Napoleon."

—"If all the subscribers to THE INDEX were so remiss in renewing their subscriptions as I have been, your bank account, I fear, would present a very unsatisfactory appearance. Such, I trust, is not the case, for I most heartily wish the greatest measure of success, not only to THE INDEX as the advocate and herald of a broader liberty, a truer religion, and a sounder morality for mankind, but also to its bold and fearless founder, who has embarked, almost single-handed, in a crusade far more formidable than that of Peter the hermit. The mixed offspring of the ancient mythologies, nursed for centuries in monasteries and fed upon the superstitions of all ages and all peoples, waxed strong and grew into such a monster that even science, with its positive and demonstrable proofs, can only gain ground slowly and inch by inch against it. True, Galileo and his followers have thrown the light of a thousand shining worlds into the dark cavern of this dragon; Martin Luther launched a missile against him, more dangerous than the ink-stand he hurled at the devil—that is, if anything can be more dangerous to error than an ink-stand properly used; Geology has piled mountains against it, yet today it is a hydra with many heads, some of them bruised, it is true, but filled with the same animus as of old, to smother and crush out freedom of thought and of speech, wherever it exists. Nearly a hundred years ago our forefathers were wise enough to divorce religion from politics and frame a constitution without a confession of faith; now we learn that this was a great mistake, and if we would be happy and prosperous, like France and Spain and Italy, we must spice our political pottage with a pinch or two of orthodox theology. Will the pious reformers succeed? If so, then may we not expect that the President who is in pinafores today will be a 'defender of the faith' for the dominant orthodoxy of the next generation? But I have no right to inflict a letter upon you, for you no doubt have quite too many of them. Let me only add that I enclose two dollars for THE INDEX for 1871, and with best wishes for success in your labors."

—"I have just finished reading the fifty-third number of THE INDEX. I trust I am none the worse—I hope I may be the better for it. I am conscious that, should I live fully up to its teaching, I should be radically improved by it. I was born and bred within the surroundings of Church influence. Still live in sight and sound of three orthodox churches. Have contributed, more or less, my mite to build them all, and have contributed to the support of one or more of them ever since, notwithstanding the stigma of infidelity has been resting on me the last fifteen years. Recently (and more particularly since I commenced reading THE INDEX), the propriety of my course has frequently rose in my mind, and as often reason has admonished me of the inconsistency of it. Some six months since I came to the conclusion that I was probably paying my last direct tax to the Church. Therefore the probabilities are that henceforth my contributions (though small they may be) will be to some cause more congenial to my convictions of right, than the popular priest-ridden institutions of the day. I send the following [five] names and addresses as subscribers, together with the funds for one year's subscription for each."

—"I have tried to get you some subscribers hereabouts, but have not succeeded. People don't love to think in unaccustomed channels much. One case that I met, it might be interesting to mention. It was a man who is quite a reader, and something of a thinker, after a fashion. He is very much preoccupied with the Bible, the prophecies particularly, in which he finds the present attitude of the nations of the earth, the existing European war, railroads, &c., clearly portrayed. I lent him some numbers of THE INDEX, and heard from time to time that he was much interested in them. Your 'Fifty Affirmations' he had believed for twenty-five years (?), &c., &c. A short time ago I called on him, and asked if he would not like to subscribe for the paper. He spoke up readily, saying, 'No, for to tell you the truth, although you will probably laugh at it, that editor is not far enough advanced for me.' If I laughed, I did it inwardly. As I left with my papers, he incidentally remarked that, if there was anything really good and strong said in the future numbers, he should like very much the privilege of seeing them."

—"I am confronted in my arguments against Christianity by the opponent in debate that Christianity did not wage the war against philosophy and science, but only the ignorant classes in those times. If the church has been and is corrupt, and not Christianity, then it might be said that Democracy is pure but the party corrupt, Republicanism is pure and the party corrupt, and so forth. If so, then why belong to a church? I hear the epithet 'Infidel' frequently. Please deliver a discourse on this word. I ask, infidelity to what? Please give a discourse on 'Total Depravity,' or 'Depravity.'"

—"Will you please send me a specimen copy of THE INDEX? If it suits my views, I think I can secure several subscribers, as we are heartily disgusted with orthodox cant."

—"The bound volume of THE INDEX came to hand in good time and in good shape. I am very much pleased with the same, and hope that you will continue to bind as many volumes each year, or as many as its numerous subscribers and friends may desire. It will, with me, be quite an object to secure each year a bound volume of THE INDEX. Were I not a farmer, I might aid its circulation, and help the same more than I do. But I intend to grow up to the mark as far as is possible under the circumstances. Most of our farmers here are very ignorant, and full of superstitious ideas. They have so long been looking for what they imagine Divine authority, that they have but little faith in themselves. I want a dime's worth of those 'Modern Principles,' or rather 'Truths for the Times.' I will make them useful towards letting light into some of the darkened and obscured souls that are in need of it, as also useful to myself. I never want to forget that I am in need of light, as well as others. Send on the 'Truths.'"

—"Much joy to you and yours at this season. I hope you get on faster with your cause in Toledo than I do with mine here—that you are no more unpopular. Not that either of us is to set up complaint. I am somewhat encouraged to feel that my day of usefulness is not quite over, since I am still the subject of severe remark and criticism. I regard our movement still in the gristle, not yet meat or bone. (You may be cruel enough to suggest—just like all the Unitarian efforts; but don't you judge too hastily.) By the way, I met—and his wife at Kansas City last Winter. He is a persevering fellow, formerly an editor, I believe, thoughtful, courageous, a good speaker withal, effective of manner, and calculated to do good. So I was glad of your notice."

—"I do not expect to largely benefit by the perusal of your paper, because you will doubtless write for a class of readers not so thoroughly emancipated from the superstitions of the past centuries as I am; yet if I can aid you in the least in pulling or casting down some of these old idols, I shall feel abundantly compensated for this small contribution."

—"I cannot do without your paper. I have felt the need of it so much since it has quit coming. Please forward the back numbers immediately, and oblige an interested reader."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the winter on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

FREE LECTURES.—By special invitation of many citizens of Toledo, Mr. PARKER PILLSBURY will deliver three lectures on Free Religion in the above-mentioned Hall on March 28 and April 2 and 3. The correspondence on the subject will be found in another column.

RECEIVED.

A SECULAR VIEW OF RELIGION IN THE STATE, and the Bible in the Public Schools. By E. P. HURLBUT, formerly a Judge of the Supreme Court of the State of New York; author of "Essays on Human Rights," etc. Albany, N. Y.: JOEL MUNSELL. 1870. pp 55.

SIXTEENTH ANNUAL REPORT OF THE Board of Directors of the St. Louis Public Schools, for the Year ending August 1, 1870. [Abstract of]. St. Louis, Mo.: PLATE, OLSHAUSEN & Co. 1871. pp 32.

THE RELIGIOUS WEAKNESS OF PROTESTANTISM. By FRANCIS W. NEWMAN, Emeritus Professor of University College, London, and formerly Fellow of Balliol College, Oxford. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate. 1866. pp 45.

IT INJURES OUR BUSINESS, and, CHOOSE THE GOOD, REJECT THE EVIL—radical tracts by CHARLES K. WHIPPLE, 43 Bowdoin St., Boston. Four for Ten Cents.

LETTER FROM GERRIT SMITH ON TEMPERANCE. To the Thoughtful and Candid of the County of Madison.

THE WEST POINT MOB. By GERRIT SMITH.

THE RADICAL, Published Monthly. April, 1871. Boston: Office of Publication 25 Bromfield St. 1871. Price \$3.00 a Year. Single Numbers 30 cents.

THE EXAMINER, A Monthly Review of Religious and Humane Questions, and of Literature. April, 1871. Rev. EDWARD C. TOWNE, Editor. Chicago: THE WESTERN NEWS COMPANY, 121 & 123 State St. Price \$4.00 a Year. Single Numbers 50 cents.

THE HERALD OF HEALTH and Journal of Physical Culture. Advocates a Higher Type of Manhood, Physical, Intellectual, and Moral. April, 1871. New York: Wood & Holbrook, Publishers, 13 & 15 Lighthouse St. Price \$2.00 a year.

THE CATHOLIC WORLD. A Monthly Magazine of General Literature and Science. April, 1871. New York: CATHOLIC PUBLICATION HOUSE, 9 Warren St. Price \$5.00 a Year.

DER FREIDENKER. Monatschrift fuer Volksausklaerung, Religion, Wissenschaft und Kunst. Maerz, 1871. Inhalt: Wer ist Freidenker? Aberglaube; Religion; Panerismus und Arbeit; Sonntag. Herausgegeben von Dr. FR. LEISS. New York: Office, No. 57 Broadway. [\$2.00 a Year. Single Numbers 20 Cents.]

PETERS' MUSICAL MONTHLY. April, 1871. J. L. PETERS, Publisher, 529 Broadway, New York. Price \$3.00 a Year.

Poetry.

[FOR THE INDEX.]

THE PEASANT TO THE LADY.

Pass on thy gentle way, sweet saint,
Holy and pure as angels are!
Through manhood's clouds, now clear, now faint,
Soft streams the light of childhood's star.
Still, still I watch the eternal spheres,
And faith is born of hopeless tears.

Pass on, pass on! thy maiden hand
Unconscious dropped the immortal seed,
And lily leaves of love expand,
From every stain of passion freed;
Tears fall and kiss each petal fair,
And every drop enshrines a prayer.

Pass on, pass on! my skies are hoar,
I travel on through wastes of snow;
Yet still in dreams I seek once more
That strange, bright land of long ago,—
Still, still I watch thee from afar,
My Morning and my Evening Star!

1860.

ASTERISK.

The Index.

APRIL 1, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

INDUCEMENTS.—We would invite the special attention of our friends who cannot afford to give their services gratuitously in getting subscribers for THE INDEX, to the very liberal Cash Premiums offered in our Prospectus for 1871.

Whoever collects \$150.00 for 75 subscriptions, is authorized to retain \$50.00, forwarding \$100.00.

Whoever collects \$100.00 for 50 subscriptions, is authorized to retain \$25.00, forwarding \$75.00; and so on.

Now it cannot be very difficult, in a town of any considerable size, to get twelve subscriptions a day for one week, if the agent uses ordinary business energy. Yet he would be paid about \$8.00 a day—as much as his representative in Congress receives for work not always, we fear, so useful!

"A word to the wise." Who will canvass for THE INDEX, and at the same time earn as much as the Hon. Mr. ———? Send for "Truths for the Times," and begin at once.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them. Here is an excellent means of helping the cause of Free Religion and THE INDEX as an organ of it. Friends of Freedom, send for as many copies as you can use, and do your part in awakening an interest in ideas worthy of American institutions and the higher civilization of the future.

The opening essay of this week's INDEX is by Mr. Thomas M'Clintock, of Philadelphia; and we depart in this instance from our custom of declining long communications because we think the subject is very important and ably handled. Next week we shall probably make a brief reply. Mr. M'Clintock presents some of the objections brought by thinkers of the intuitional school against the opinions of our late Boston lecture; and we recommend his article to the attention of all who take an interest in the issue between intuitionalism and science.

"INFIDELS" AND "INFIDELITY."

Zealous "evangelical" people take a peculiar pleasure, apparently, in calling all those who choose to do their own thinking "infidels." The epithet is a sweet morsel under their tongues. It has a delicious flavor of brimstone about it, suggestive of the future of those to whom it is applied. In fact, crying—"infidel, infidel,"—is a species of profane swearing. It is the nearest approach to cursing which is quite decorous in persons of super-eminent sanctity. It hints at damnation without directly imprecating it.

Not long ago, our honey-tongued contemporary, *Zion's Herald*, was at some pains to prove (we regret the article is not at hand for quotation) that "Free Religion" is "infidelity," and that "Free Religionists" are cowards and hypocrites not to avow themselves "infidels." There was a consciousness of superior holiness running through the article which was edifying in the extreme, and could not have failed to produce "conviction of sin" in any offender less hardened than THE INDEX. As it was, THE INDEX was guilty of a few insubordinate thoughts on the occasion. The musket was well aimed; but the powder flashed in the pan. The bird was not winged.

There are many free-thinkers who boldly accept the epithet as a badge of honor, and wear it in public. They regard it as expressive of free thought alone—of disbelief in mouldy and maggoty dogmas which it is a positive luxury to crunch between their teeth, as some persons take a stern joy in masticating inhabited cheese. If the name simply meant "non-Christian," as some think, it would be less difficult to tell who are the "infidels." There could then be no doubt in our mind that *Zion's Herald* was right. But its righteousness is not so blazingly visible.

To be sure, if it is any comfort to the *Herald* or any other bilious paper to call us by the name in question, we beg it by no means to desist. The epithet has been so long and unremittingly shot at us, that we have positively lost all sensation under the discharge. It does not even titillate, as seems to be the case with our free-thinking friends above mentioned. Being absolutely without either pain or pleasure under the flight of missiles, and being obliged to confess ourself in a hopelessly pachydermatous condition, we trust that *Zion's Herald* will not unstring its bow from motives of misguided philanthropy, or forego for a moment the luxury of evangelical sportsmanship. Exercise is good for dyspeptics.

But if any one inquires whether THE INDEX regards itself as "infidel," the answer will be a quiet *no*. The reason is this.

The classical meaning of the Latin *infidelis*, from which the English "infidel" is derived, is *untrustworthy, unfaithful, faithless*. Its meaning in ecclesiastical Latin is *unbelieving or disbelieving*. This change of meaning is not without significance. It points to a characteristic of Christianity not to be overlooked in this connection, namely, the fundamental Christian assumption that belief is a moral duty, and unbelief a violation of moral duty. To believe in Jesus is the great Christian obligation binding on all mankind, to disregard which is to incur justly the punishment due to *moral faithlessness*. That is the theory behind the word "infidel," which is unconsciously endorsed by him who accepts the name. One cannot be unfaithful where he owes no faith; he cannot be an "infidel"

where he owes no fidelity. The really offensive thing in the application of the word is the moral accusation it carries; and this moral accusation goes openly or covertly with all its various uses.

Now while we are perfectly willing to avow our disbelief of the entire Christian scheme, we do not choose to admit—what is false—that this scheme makes a just claim on our acceptance. We make no such unguarded concession. We reject scheme and claim together. We owe no faith, no fealty, no fidelity to Jesus the Christ. These we owe to truth and goodness, to freedom, justice, love, to our own soul, to humanity, to the Infinite Reality. Infidelity is faithlessness to that which ought to be obeyed—and to that alone. Those radicals who are proud of the name "infidel" unconsciously endorse the worst part of Christianity,—its claim as rightful sovereign over human thought and life. The word they ought to prize, for the sake of the thing it stands for, is not "infidelity" but FIDELITY. Free-thinker, radical, liberal, rationalist, non-Christian, what you please; but "infidel"—never! "Infidel," like "rebel," implies treachery or disobedience to a rightful authority; and no lover of truth or freedom is either. It is the bigot and the sectary, hurling the epithet, that are the real "infidels"—infidel to kindness and justice, freedom and fellowship, charity and modesty and human rights. In the name of the higher, let us deny the lower, and plant our feet on fidelity to eternal laws. No matter by what epithet miscalled, *fidelity*, and not *infidelity*, should be the word uttered by our daily lives.

We find the following excellent and forcible statement by Mr. Alger, of Boston, in the *Liberal Christian*:—

"Rev. Mr. Alger, in treating of the doctrine of future punishment, gives the following significant warning to our Orthodox friends, who shrink from the full logical consequences of their creed, and who yet think to hold in some substantial way to their theological system as a whole: 'but they should beware ere they repudiate the literal horrors of the historic Orthodox doctrine for any figurative and moral views accommodated to the advanced reason and refinement of the time—beware how such an abandonment of a part of their system affects the rest. Give up the material fire, and you lose the bodily resurrection. Renounce the bodily resurrection, and away goes the visible coming of Christ to a general judgment. Abandon the general judgment, and the climatic completion of the church-scheme of redemption is wanting. Mar the whole of the redemption plan, and farewell to the incarnation and vicarious atonement. Neglect the vicarious atonement, and down crumbles the hollow and broken shell of the popular theology helplessly into its grave.'"

Our Unitarian contemporary approves this argument against liberal Orthodoxy. But it equally "shrinks from the full logical consequences" of its own creed. To give up the notions of a visible "second coming of Christ" and a "general judgment" eviscerates the gospel, and leads logically to the entire rejection of the favorite Unitarian doctrine that "Jesus is the Christ." In fact, the Unitarians are even more illogical than the "liberal orthodox;" for they surrender still more of the Christian scheme, yet cling to the Christian confession as a downing man does to a straw. How is it possible that a rational being could write the following editorial words, and yet persist in retaining the foundation of Christianity after rejecting all the superstructure?—

"Calvinism is relentlessly logical. Grant that its premises are true, and the rest of the system is legitimated and must be assented to. Discredit and reject any one portion of the compact and nicely adjusted whole, and the entire work is fatally broken and disintegrated."

Is not the Messiahship of Jesus a part of

Calvinism? Does not the *Liberal Christian* reject Calvinism, declaring that the rejection of a part is logically the rejection of the whole? Yet does it not accept the Messiahship of Jesus?

Nothing is more painful than to see a man cutting a ridiculous figure in public; but of all the ridiculous figures ever cut on the theological platform, we have never seen one quite so ridiculous as that of Unitarian Christianity. The only relief to our excoriated feelings is the sublime unconsciousness of the actor.

STANDING SQUARELY OUTSIDE OF CHRISTIANITY.

"To reject the Christian name necessarily implies a contempt for Jesus and his religion."

Does any one recognize the above sentence? Is it not printed in the columns of *THE INDEX*, Vol. 1, No. 1? In view of the current criticism upon Mr. Abbot's estimate of the Christian religion and the Christian name, the question is pertinent.

But let us turn to the first number of *THE INDEX* and read for ourselves.

"Standing squarely outside of Christianity, *THE INDEX* will aim to be just to it, recognizing its excellences, noting its defects."

"To reject the Christian name does not necessarily mean to despise either Jesus or his religion."

The truth is, a large number of the opponents to Free Religion do not know and do not care to know anything about it beyond the fact that the term does not necessarily involve the Christian faith. It is enough for them to know that a man can refuse to bow the knee to their Messiah. This is the unpardonable sin.

Mr. Abbot's announcement was no new thing; he made no discovery. A score of names might be mentioned, of men who have pronounced upon the inadequacy of Christianity as a universal religion, and declared their indifference as to whether they were called Christian or Heathen. The distinction between them and Mr. Abbot, however, is marked. They have been indifferent as to the name; he has uttered a protest at once clear and unmistakable. They have been content to submit their thought to minds of their own stamp, to men and women of liberal ideas and culture. They have shot over the heads of every one under six feet in intellectual height; their teaching has been esoteric; their personality has not been felt; they lack the aggressive element.

Far be it from me to disparage or undervalue scholarly work in matters of reform. I read with profound regret the sneer bestowed upon it by Wendell Phillips. Without it society would be swamped by ignorance, cunning and pretentious folly. Such men as Emerson and Wasson furnish the balance-wheel in reform movements. They cast their bread upon the waters with abiding faith. The growth of civilization is indicated quite as much by theoretical as by practical development. Indeed the one precedes the other.

What this class of reformers lacks, Mr. Abbot in his treatment of religion has supplied. He is aggressive; he preaches to the multitude.

The Boston Radical Club has discussed the meaning of the term Christian in such a way as to lead one to suppose that the Church never had an existence in this country, or, if it had, that its adherents were an insignifi-

cant, ignorant minority, unworthy of notice. Radicals declare themselves Christians in the sense that they are Americans; and we are gravely told that Christianity has nothing to do with the worship of Jesus, or with the salvation scheme and its concomitant doctrines.

A few theorists may persuade themselves that only the grossly ignorant attach value to these things; they may construct a religion and label it Christianity, putting new wine into old bottles; but they only deceive themselves.

Go into the street and ask the question,—"what do you mean by Christianity?" and ninety-nine out of one hundred people will repeat to you the orthodox creed. Now Mr. Abbot has gone into the street; he has accepted the popular definition; he recognizes the fact that, whatever may be its historical import, the word Christian is today the symbol of a superstitious allegiance to the person of Jesus; and with a logical precision that reminds one of Garrison, he defines his position. He stands squarely outside of Christianity. The axe is laid at the trunk of the sectarian tree. The value of such directness can be appreciated by noting its effect. Such a firing of big guns and popping of side-arms has not been heard since Theodore Parker startled the Christian Church into a sense of its insecurity. Orthodox bigots howl, timid Unitarians shrink back in dismay, and sentimental Liberals hasten to disavow. The attitude of Church and clergy toward him is Mr. Abbot's sufficient vindication; and Free Religion takes a step forward.

R. P. H.

ANOTHER WORD ON DOUBT.

"Yes!" said a friend, "you Radicals are nothing *but* doubters. You don't seem to believe anything, except that it is wise to doubt everything. I wonder if you don't even doubt you doubt? As for me, I believe as Mrs. Stowe says in 'My Wife and I'—that 'the way to get rid of doubts in religion is to go to work with all our might and *practise* what we *don't* doubt; and *that* you can do, whatever your calling or profession.'"

True, said I, we ought to "practise" what we don't doubt; but does that rid *you* of doubt? I knew that few men practised more and at the same time doubted more than he; the remedy he prescribed for others I knew and he knew did not work with him. If doubt were something akin to a disease, chronic and incurable, then I agreed with him that his was the best treatment. What we can't cure we must endure, and if we must endure, we shall stupefy our consciousness of pain by any soporific; if work will relieve you, then up and at it with all your might!

But I assured him that one thing I *believed* was, that doubt was not a disease, but that generally it was a healthy symptom of mental growth and progress. The great mistake which the church has made has been in regarding doubt as a *disease*; a kind of religious miasma that infects with its poison whatever steps outside the charmed circle of authority. The church, in order to keep off this dreaded plague, has had her guarantees of "thus far and no farther," and all sorts of paper blockades and disinfectants; but, despite her vigilance and precaution, doubt would get in occasionally to endanger the spiritual sanity of her children. It was a desperate disease, and required a desperate

remedy. When men like Bruno, Savonarola, Servetus or John Rogers were attacked by this terrible contagion of doubt, the church thought that the surest remedy was to burn their bodies, and, as they vainly hoped, the pestilence with them. The argument that the church then used was a clincher. It was well put in the words of St. Louis,—“A man ought never to dispute with a misbeliever, except with his sword, which he ought to drive into the heretic's entrails as far as he could.” This was an opiate that was very effective with the individual.

But the modern church has abandoned these cold steel and hot fire remedies, and resorted to what may be called the New School treatment, namely, medicated baths and soothing syrups. It doesn't attempt to relieve you of doubt, as formerly, by chopping off your head, but gently pats you on the head and says,—“Come, come, my dear fellow, let us go to work! The way to get rid of your doubts is to practise what you don't doubt. Here! dish out this soup for that poor, hungry woman, or take that ragged, fatherless boy to the orphan's home. Drown your doubts with your cups of cold water.”

Now I freely admit that all this work of love and charity is excellent. Radicals cannot well do too much of it. Most of us, I fear, ought to do more. I am willing to confess it for myself. I believe in works of the hand, but I believe in head-work, too. I believe neither hand nor head should flinch or shirk duty. If doubt comes in your way and looms up like a mountain before you, then dig and dig until you get a Mt. Ceniz tunnel right through it, and not throw down your pick and cry,—“what's the use, boys? Let us go back home and join some Benevolent Society, etc.”

Benevolent Societies are good in their way, and it is a noble way; but when they become the refuge of despairing minds, then the age of intellectual decline has begun. I will join your charity unions with all my heart, but I cannot with all my mind. To practise what you don't doubt is good,—good as an end always, and good as a means, when it becomes a safety-valve or balance-wheel to the high-pressure mind; but when the church makes work the scape-goat to carry off mental doubts, then the hour of her decadence has begun. She may continue to breed excellent nurses and hospital stewards, but she cannot bring forth strong-minded men. It is true, that “all work and no play makes Jack a dull boy,” and no less true that all work and no thought will do the same,—though the Jack should be a St. John. No doubt this gentle way of hushing the inquiring spirit is far more agreeable than the old method, but it may be no less fatal to intellectual progress. To cry, “never mind, never mind,” will end in never mind or *no* mind. It betrays, too, a consciousness of weakness and inward fear. It reminds one of the “practice” of certain savages who, to banish their fears during an eclipse, raise such a hullabaloo with shouts and sounding brass that they cannot hear themselves *think*—or of timid boys, who “whistle up their courage” when passing a ghostly graveyard.

Mr. Froude has observed the same spirit in England. He says:—“The ritualist conceals his misgivings from his own eyes by the passion with which he flings himself into his work. . . . He buries his head in his vest-

ments. He is vehement upon doctrinal minutiae, as if only these were at stake. He clutches at the curtains of mediæval theology to hide his eyes from the lightning which is blinding him. His efforts are vain. His own convictions are undermined in spite of him. Only the Germans, only those who have played no tricks with their souls and have carried out boldly the spirit of the Reformation, are meeting the future with courage and manliness, and retain their faith in the living reality while the outward forms are passing away."

That is what we must do—meet all questions with courage and manliness. I can bear my own doubts as I can my sins, and I ask for no "Savior" to shoulder them. The practice of calling on *work* to bear your burden shows, not faith, but the want of it. Those men are the men of faith as well as doubt, who do not flinch in grappling with any problem. They may not have *faith* in what *you* consider the essentials, but they do have faith in themselves; faith in their own powers to discover what truth is good for them to know; faith in the uniformity and universality of the laws of the Universe; faith that we can think God's thoughts after him; faith that God has not hidden any truth from us forever, but only put it so deep that the sweat of the brow may sweeten the meal. It is this kind of faith and courage that we need. Then we shall not "fly the track," or patch up a truce with our doubts, or lullaby them to sleep by the nursery song of "work, work," but shall meet our doubts fairly and squarely in open field, and conquer them as the Past has done. So let us practise what we don't doubt, and master what we do doubt.

W. H. S.

The following paragraph will show that *The Radical* continues to publish valuable articles, which should be read by all desirous of keeping abreast with the times:—

"*The Radical*" for April will attract the attention of scholars and thinkers, as it will contain a paper of great length by Francis Gerry Fairfield on "The New Philosophy, in which Mill, Huxley, Spencer and Bain are critically considered as the Exponents of Modern English Thought. The "Conversations" of Goethe and Mueller, translated by C. C. Shackford, and now running through the monthly numbers of this magazine, are highly spoken of. T. W. Higginson contributes to the May issue of "*The Radical*" a number of "Unpublished letters from Theodore Parker."

The Syracuse Radical Club has republished in tract form Rev. Samuel J. May's excellent article in the *Liberal Christian* on the "Presbyterian Confession of Faith." By full quotations from the authorized "Confession and Catechism," it shows that Presbyterianism still professes belief in the most abominable features of Calvinism. It is a useful tract to give to those semi-modernized orthodox believers who declare that orthodoxy does not teach such monstrous dogmas. Price \$1.25 per hundred. Apply to Mr. H. L. Green, Syracuse, N. Y.

"GOLD AND NAME," by Marie Sophie Schwartz, the Swedish novelist, is translated by Selma Borg and Marie A. Brown into idiomatic and generally very correct English. The story is well conceived, and rarely flags in interest. It evinces no small power of characterization, and individualizes the various personages with an unusual degree of self-consistency. The book is well printed in octavo form by Lee & Shepard, Boston.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

QUESTIONINGS.

CARPENTERSVILLE, ILL., Feb. 19, 1871.

F. E. ABBOT:

Dear Sir,—Of all the liberal papers published, I consider *THE INDEX* one of the foremost. I think your position on the religious question is very sound, as far as I can understand it; but will you permit me to ask you a question or two?

Do you believe in a personal God, in prayer, and a special interposition of Providence? Thomas Barlow intimates, in his communication, that you advocate *some kind* of theology. If so, what are your ideas of Deity, and why your conclusion? I hope you will not consider me impudent, but I wish for light. I want honest and experienced men's views.

I do not endorse Christianity, nor even religion, as those terms are commonly understood. Like Col. Higginson, I believe in calling things by their right names, that we may not be misunderstood by the mass.

I deny Christianity because I do not believe in its dogmas, creeds, worship, &c. For the same or similar reasons, I deny religion. If I say I am a Religionist (without a qualification), I am misunderstood. I believe our whole duty is of this earth, our obligation to our fellow man; and if that is fulfilled, what comes after will be all right. To give an odd illustration, I will quote Franklin:—"Take care of the pence, and the pounds will take care of themselves."

S. DOOLITTLE.

[Nothing could be *less* "impudent" than the above manly letter. But we cannot answer such questions in a brief note, so as to be understood. Not to evade, however, we reply that we believe in God as Infinite Intelligence, but not as person in the common conception of personality; that we believe in prayer as adoration, but not as beggary; that we believe in wise, universal laws of Nature, but not in "special providences;" and that we accept the word religion because we cannot get along without it, though it is, like all words, used in different senses.—ED.]

"LET JESUS REST."

LOCKPORT, N. Y., March 10, 1871.

MR. EDITOR:—

I think your paper is destined to do good and to awaken thought. But while I find here and there a new idea, something as fresh and inspiring as new and free, I find column after column loaded with the old hackneyed themes and theories that have been preached about for the last two thousand years. For instance, this everlasting talk about Jesus and his teachings frequently constitutes the leading articles of many of your papers, that only add to the ten thousand times ten thousand different changes that have been rung out to the world upon this mythical person and his reputed sayings. Now I for one do not care to hear this, and I honestly believe that I speak the sentiments of nine-tenths of your readers on this subject. Who are they in all Christendom that have not been taught "Christ and him crucified" from their infancy up? There is not a person in this country who can not in five minutes' walk on Sunday hear a lecture on Jesus after any kind of pattern he chooses, from the mother-church of Rome down to her latest-born protesting daughter. What is the utility of repeating all this? It is very well known that there is no positive proof that such a being as Jesus of the New Testament ever existed; and I challenge any person to produce anything in the form of evidence on this subject that is worth a moment's consideration. The whole story of his conception,—his mother's visit to her cousin Elizabeth, and the incidents related in connection with it, his birth, the vision of angels singing to the shepherds in the night,—is as unworthy of belief as any one of Mother Goose's melodies; and I here say that there is not one single rite or ceremony, not one single form of expression used in the worship of Jesus in our Christian churches, that has not its origin in some one of the so-called heathen ceremonies, and in the worship of the gods that were adored long before the hap-hazard date of the advent of the mythical Jesus. I know that R. H. Howard's hermit in his cabin in the lonely glen testifies that the story of Jesus is true, because "he feels him in his soul." Any old heathen will say the same thing with respect to the carved stick which he has worshipped all his life as his God. There is no connected and well defined system, either of morality or religion, taught by Jesus; his reputed sayings, experiences and acts are a heterogeneous mass of good, bad, indifferent and doubtful precepts, and so indefinite that they have given rise to a legion of religious sects who have cursed the world with oppression, cruelties, persecution and death, and still tear each other like ravenous wolves. If I had the space, I should like very much to analyze some of the sayings of Jesus. Many of them are very beautiful, and have been a comfort and a solace to thousands bowed down with grief

and despair, helpless and forsaken. Others again seem repulsive, hard and harsh, and awaken very little of the better part of human nature. Many accounts of his dealings with the devil, the history of the temptation, the story of the drowning swine, seem very much like fairy tales, and appear fitted only to amuse credulous children. But I forbear pursuing this subject any farther, and will close by asking if you do not think it would be much more useful and interesting to get altogether out of the old ruts and traces that have been travelled over so long, and take humanity as we find it today, its capacities and capabilities, as a foundation to build upon, and rear a structure where all can find a pathway to happiness by fully understanding and obeying the laws which govern their physical and spiritual being? The practice of this is true worship, and leads to happiness and the brotherhood of humanity.

ISAAC ALLEN.

[The main object of *THE INDEX*, as expressed in the standing statement on its first page, necessarily involves considerable discussion of Jesus and the Christian religion in general; and to exclude all such discussion from our pages would simply be to change the entire purpose of the paper. In our opinion, it does much good to treat these subjects in the bold, direct manner which we are so glad to recognize in the articles of our occasional correspondents. In fact, Mr. Allen's vigorous communication is itself a proof that in one way or another these topics still retain their freshness. When the public interest in them is all gone, we shall cease to receive articles bearing on them.—ED.]

A WORD ON THE OTHER SIDE.

FORT MADISON, IOWA, March 14, 1871.

ED. INDEX:—

You are pruning away many useless twigs and parasites from the fair plant of Christianity, to the advantage of mankind. But in striving to cut up the roots of the tree, you manifest a zeal with which I do not sympathize.

I have recently read the sermon of Dr. Powers and your response to the same. Allow me to except briefly to some of your positions.

1. You regard Free Religion as founded on self-respect and on the love of humanity for humanity's own sake. And you deem Christianity to be founded on self-humiliation, and the love of man for Christ's sake.

I would say, rather, that in Christianity self-respect and humility are reconciled. I rejoice in the mental and moral powers with which God has endowed our race, indicating a destiny far grander than aught which we can imagine. Yet, as an individual, I am humbled by a sense of inferiority to my own highest ideals, and especially to Christ. Yet only the lowly aspire to "the heights."

2. You consider, I infer, that Christ commands man to love his neighbor, mainly for his own (Christ's) sake.

Christ's occasional appeal to the sentiment of personal attachment which his disciples so strongly felt was by no means exclusive nor incompatible with other incentives to benevolence. Every religious teacher naturally appeals to that class of motives which are likely to be most influential at the special time, place and circumstances in which he finds himself. But if I thought that Christ urged loving of our neighbors chiefly upon his own account, I should appeal to his *example* as better than his *precept*. Christ indisputably, I suppose, loved man as man, and not for his own (Christ's) sake. In order to understand his opinions, let us consider his deeds and the general drift of his utterances.

3. Again, you state that leaders are only requisite for common-place men.

But, my dear sir, that epithet characterizes the masses of mankind. And "followers," you say, "are not followed." Yet Socinus and Luther and the Christian Theodore Parker are followed.

With much respect yours,

D.

[1. In an essay entitled "The Humility of Free Religion," in *THE INDEX* No. 35, we showed (or tried to show) that true humility and true independence can meet only in one who depends on no external authority—therefore in no consistent Christian. We would refer to that essay for a reply to the first point made above.

2. Jesus did, we think, love man as man; and we see no reason to regard him as himself a Christian. But if he practised Free Religion in this respect, he preached Christianity when he said—"Whoever shall give to drink unto one of these little ones a cup of cold water only *in the name of a disciple* [much more, then, in the name of the Master], verily I say unto you, he shall in no wise lose his reward." Free Religion would prompt to give the water in the name of the little one that needed it; and would forget to say anything about a "reward." If the life of Jesus was nobler than his religion, that is surely no argument for his religion.

3. We must admit that, so long as the man-worship of Christianity is the popular faith, the majority

of men are indeed "common-place." But we meant no more reproach than would be implied in saying that men are mostly children in their religion.

Socinus, Luther, and Theodore Parker began to get followers, when they themselves stopped following and dared to innovate. Who would have ever heard of them, if they had continued to follow?—ED.]

HUXLEY—SPONTANEOUS GENERATION.

"K. N." says (INDEX, Dec. 31) that he cannot conceive the possibility of the conversion of inorganic or unconscious matter into conscious matter; and thinks that Huxley is illogical in supposing that such a conversion could take place at any period of the earth's history. Huxley believes that reason, in questions on the origin of things, cannot deduce any satisfactory answers; and as to experience on the subject, he says,—"Belief in a scientific sense of the word is a serious matter and needs strong foundations. . . . I find no record of the commencement of life, and I am therefore devoid of any means of forming a definite conclusion as to the condition of its appearance. . . . I think it would be the height of presumption for any man to say that the conditions under which matter assumes the property we call 'vital' may not some day be artificially brought together. . . . I see no reason for believing that the feat has been performed yet."

Huxley's "philosophical faith," that, if he "could look back through the prodigious vista of the past, he should be a witness of the evolution of protoplasm from non-living matter," is not shared by Mr. Wallace. Partly from his conception of atoms as minute solid bodies which do not touch each other, he cannot conceive the possibility of inorganic, unintelligent matter becoming intelligent matter. In his essay on "Natural Selection applied to Man," he says that he can comprehend the possibility of the phenomena of vegetable life being due to the extreme complexity and instability of molecular combinations of matter under the stimuli of certain forces; but, he says, it is impossible to believe that however far such combinations may be carried out, any consciousness can originate from any combination of molecules or groups of molecules. It is impossible, he says, to believe that the addition of one or of a thousand unconscious material molecules, can produce a self-conscious existence. To say that mind is a product of protoplasm, or of its molecular changes, is to use words to which we can attach no meaning.

His convictions are stated more fully in his review of Murphy's "Habit and Intelligence in connection with Matter and Force." Murphy supposes that there is an indwelling creative force in Nature working to a definite end, and realizing a definite structural plan. He says that the Creator has not separately organized every structure, but has endowed vitalized matter with intelligence under the guidance of which matter organized itself. He also says, that the unconscious intelligence that directs the formation of the bodily structures is the same intelligence that becomes conscious in the mind; and that there is a gradation from perfectly unconscious to perfectly conscious intelligence.

Wallace says, in opposition to Murphy, that he cannot conceive the possibility of his theory. Either all matter lives, or is conscious; or consciousness is distinct from matter. The latter, he says, is a more easily conceivable theory, and it is not necessarily incapable of proof. Wallace's theory is that there are various grades of conscious and personal intelligences at work guiding the forces of matter and mind for their purposes as man guides them for his.

I am of opinion that it is as easy to conceive that all matter lives or is conscious, as is perhaps indicated by its motions, as to conceive that consciousness is distinct from matter; and this opinion is expressed by Bayle, who says that Epicurus spoiled his atomic system by not retaining the doctrine of Democritus touching the soul of atoms. If, says Bayle, we suppose that atoms have a soul, or are animated, we may easily conceive that their several combinations form divers species of animals, divers manners of sensation, and divers combinations of thought, we may thereby shelter the atomic system of Epicurus from the thundering objections of Galen. I may also cite Cudworth as a supporter of that doctrine, as being more conceivable than the doctrine of Descartes, who supposed consciousness to be distinct from matter. Cudworth adopted the atomic physiology of Democritus, and made use of it to refute the Cartesians, who maintained that beasts were mere machines, had no souls, and were pushed or directed in what they do; and that God is the immediate agent in all generation and all perception. Cudworth supposed that there are plastic and vital natures, immaterial substances, endowed with a power of forming plants and animals *without knowing what they do*. This gave Bayle the opportunity of stating that, instead of refuting Atheism, which was the main object of Cudworth in his "Intellectual System," he had deprived the Natural Theologians of the most sensible argument for the being of a Supreme Intelligence. If, said Bayle, there are plastic natures having the power of organizing animals without knowing what they do, then the atheists may retort that the world was produced without the operation of an intelligent cause; for as Cudworth argued that *unintelligent* immaterialities formed all the existences and produced the admirable structure, order, and symmetry observed in the world, why may not they be the Unconditioned Primary Cause? What need to go behind them for another quite unknown cause?

I do not assert that living matter has eternally existed, or that the notion of an "Azoic Period" of the earth's history is a blunder of the geologists. I say only, the testimony to it is now an inference from Astronomy, not from Geology; and while the past eternity of the human species is not affirmed by any paleontologist, I can refer to one, De Blainville, who affirmed that the human species were among the earliest organized beings, as he said there has been but a "single and simultaneous creation." The gradual series of beings, complete at the moment of creation, subsequently "becomes incomplete in proportion as species perish by slow and ordinary causes" (see Flourens' "Memoir of De Blainville"); and I say that this, from the destructive conditions besetting terrestrial organisms and from the hindrances attending geological research, geology cannot disprove.

Respectfully,

JOHN CHAPPELLESMITH.

NEW HARMONY, Ind., Jan. 23, 1871.

ESCAPING FROM PRISON.

TIPPECANOE CITY, O., Feb. 27, 1871.

MR. ABBOT:

Sir,—Through the kindness of a friend I have been favored with the reading of a few numbers of your paper. The sentiments advanced and the objects advocated so far surpass those of Trinitarianism, that my heart leaps for joy in view of this star that has arisen, setting forth the reasonableness of freedom of thought, as a moving power in all that pertains to the dignity and prosperity of a nation. I am an apostate from the faith of my progenitors—all my early life having been embittered with the constant struggle of trying to accept as truth the (to me) horrid doctrines of the Calvinistic school. I was urged into the communion of the church at the age of eleven, with the accompanying assurance that with the discharge of this imperative duty all doubts would be removed, and an evidence of my acceptance would fill my soul with joy unspeakable. After years of watching and looking for this unspeakable joy, I resolved to extricate myself from this worse than Egyptian bondage, and think for myself. That resolve gives date to my real existence, as all prior to that had been a parasite-existence, a desperate effort to believe as taught.

The voice of nature is for freedom; and why should man's faculties be circumscribed by man? When and where did the idea of bondage and tyranny take root? Other species than man use the powers provided by Nature as suits their taste and convenience. The bird soars when and where it pleases; if he thinks a more southern clime will contribute to his comfort, he is under no necessity of consulting his superiors or inferiors. No objections are raised, no inquisition is invented to crop its wings and make it an object of dependence and sadness, when it was made to perch high or low, and fill the air with its melody. Why should we be put under the microscope and have every feeling mutilated, until we dare not give expression to our own thoughts, but are forced to accept in all silence and submission those of others? The opinions we may honestly entertain are made null and void, and we might as well have no mind, since our volition must be in subordination to another; and these intrusions have become a law not soon to be repealed unless "the man of sin" (which I take to be the usurpation of authority in matters of opinion) be put away, and his strongholds battered down by an enlightened public sentiment. If this result cannot be reached, we may look for a reign of terror equal to any the world has ever seen. Lives devoted to the most chaste and worthy objects, hands that are ready for every good work, are sacrificed in the honor of sectarian interests; which interests are to keep the largest number possible in ignorance of their own rights, that this Jungernaut or priesthood may remain in power. Many of noble aspirations are so fettered and bound that they dare not give expression to their own ideas.

With these views I rejoice in the efforts of the Free Religious Association and in the efforts of individuals, one and all, to bring into consideration the rights of humanity, exposing the assumed rights of those claiming to be "watchmen placed upon the walls of Zion,"

MRS. L. REYNOLDS.

BROKEN FETTERS.

ED. INDEX:—A kind and liberal friend has directed a copy of your paper to be sent to my address.

Truly am I rejoiced that men are learning to think for themselves without the aid of priests or books. I was reared under the "droppings of the sanctuary" by parents who did not dare to question the grim and terrible dogmas of the orthodox creed.

Verily was my soul encompassed with terrors, and my days and nights were full of bitterness.

In my dreams I stood trembling before the awful "judgment-seat of Christ," fearing to hear the dreadful sentence,—"*Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*" for it was *God* I feared, and not Satan.

Thus my childish days, which should have been filled and brightened with God's sunshine, were clouded with the black darkness of a horrible theology.

Who more than I should hail with joy unspeakable the progress of "Free Thought" and "Free Religion," that will eventually dispel the clouds of ignorance and superstition?

That the cause of Truth may prosper, is the sincere wish of your friend and well-wisher.

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Philadelphia, June 1st, 1868.

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THE INDEX was established in November, 1869, and has just closed its first yearly volume.

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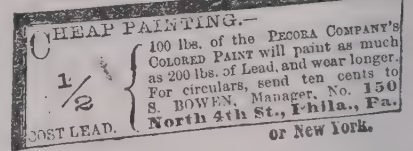
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VOL. 2.—No. 14.

TOLEDO, OHIO, APRIL 8, 1871.

WHOLE No. 67.

The Index.

A WEEKLY PAPER DEVOTED TO

FREE RELIGION.

PUBLISHED BY

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The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.
OCTAVIUS BROOKS FROTHINGHAM, THOMAS WENTWORTH HIGGINSON, WILLIAM J. POTTER, RICHARD P. HALLOWELL, J. VILA BLAKE, WILLIAM H. SPENCER, Editorial Contributors.

FALSE AND GENUINE SANCTITIES.

[A Sermon by O. B. Frothingham.]

Let no man judge you in meat or drink, or in respect to a holy day, or the New Moon or the Sabbath, which are a shadow of things to come; but the substance is Christ.

COLOSSIANS, II, 16, 17.

How complacently people anywhere in Christendom will read these words! How vexed they are, if living apostle or disciple were to say the same kind of thing! Men do not judge one another now in meat or drink, except in the way of a Catholic Lent or an occasional excise law. Holy days are few, and are not holy days any more, but holidays. New moons are unheeded, save by lovers and excursionists. The Sabbath is not hedged about with awe and menace as it used of old to be, and though occasionally the Puritan feeling breaks out against the Germans or the Frenchmen, the ancient temper is laid. But suppose now that a living apostle were to come and say,—"Let no man judge you in regard to baptism or communion, the observance of Sunday, the reading of books, meeting-going, worship, amusements,"—would there not be trouble? Men have been burned at the stake ere now for obeying Paul's injunction. In fact, almost all those who have suffered martyrdom have met their fate simply for refusing to be judged in eating and drinking, in new moons and sabbaths; simply for declaring that the substance of all observance was Christ.

The boldness of Paul in making the statement he does in the text, and in making similar statements in many another text, is something amazing. It would be amazing at any time. No more radical or revolutionary statement is it possible to make. When Paul said "Christ," he meant precisely what we mean by principle, the heart's right purpose, the dictate of a good conscience. He meant to say:—"No matter about fasting on this day or fasting on that; no matter about praying in this place or the other; no matter about stopping work today, and beginning work the next day; no matter when you rest and when you labor. The great point is that, feasting or fasting, working or resting, playing or praying, you should keep a good conscience and be about your duty as Christian men. If you hold a day sacred, do so because it helps your virtue to do so; if you refuse to hallow the day, do so because that helps your virtue. If you join in public worship, do it because your best manhood bids you do it; and if you stay away from public worship, do that for the same reason. If you eat no meat in Lent, it is well, provided your mind is clearer for it; if you eat in Lent

just as you eat at other times, it is well, provided you are consulting the welfare of your constitution. Everything is indifferent but principle. Nothing is of moment but ideas."

This is the very essence of Radicalism. No one goes beyond this. They are considered brave men who go so far. They are considered brave men who go half as far. They are considered dangerous men who venture more than a few steps in this direction which the greatest of all the apostles indicated.

From time immemorial the distinction between false and genuine sanctities has prevailed in the world. We cannot go back to the time when it began. We cannot tell where it began, or how,—with what people or under what influence. Whether it was a device of the priests, or an inevitable superstition of the multitude; whether it had a ground in some philosophical doctrine or whether it was a mere feeling, it is hard to say, and it would be unprofitable here to ask. Enough that there it is, in all religions, in all generations, under all forms of civilization. It may have come from the East, as a part of that theory of dualism which set the evil principle over against the good, body over against soul, matter over against spirit, the world over against the church, this life over against the next, and instituted opposition between the week day and the Sabbath, work and worship, clergy and laity, religion and life. But whether it had this origin or some other, the distinction is graven deep in the minds of men, and seems to be ineffaceable. With the exception of a favored spot here and there, it exists now as positively as ever. It takes as puerile forms as ever. All the original authorities are against it. The sacred books of the faith flout it, and denounce it as foolish and dangerous. The author and finisher of the faith, Jesus himself, seemed to take particular pains to show his utter disregard of it, and to outrage it on every conspicuous occasion, and in every public manner. He hurled invectives at it; he ridiculed it; he put his foot on it; he exposed its shallowness in argument and parable. Yet it lives still. Some have less of it than others. Some judge others for retaining it where they have dropped it, and retain it themselves where others have let it go. But to get rid of it entirely appears to be an achievement for the millennium to accomplish. Let us notice some of the phases which this confusion of false with genuine sanctities has assumed.

1. There is the superstition about sacred places. The church is held to be a sacred place. It is the house that contains God. Things right elsewhere are deemed wrong there; things innocent elsewhere are deemed hurtful there. To curse God in the street is a venial offence; it is done every day to spice conversation. But to curse God in the temple is blasphemy. To sit with covered head among gentlemen in a club house or a caucus is not even an impoliteness; to wear the hat in church, except for Quakers, is a high misdemeanor. To plunder widows' houses, to drive a hard bargain with a debtor, to rob women of their wages, is excusable, when done in the way of trade; but to take a silver candlestick from an altar would now be regarded as a sacrilege. Terrible have been the penalties inflicted on sacrilege; but sacrilege was nothing more than the stealing of things from a church. When Jews committed it, the Mosaic Law sentenced them to heavy fine and penance. When strangers committed it, the wrath of Jehovah was invoked on them in horrible forms. The Roman law placed sacrilege on a level with parricide. Death by the sword, by fire, by wild beasts, was not judged too severe a punishment for those who violated the sanctity of God's house. A tribe of ancient Germans, after their conversion to Christianity, revived an old pagan law which enacted that whosoever broke into a temple and took thence any sacred thing, should be taken to the sea-shore, and set in the sand as the tide was coming in; and there, having been shockingly mutilated, should be sacrificed to the God whose dwelling he had polluted. The ground of this was the holiness of the place and the holiness of the article purloined from it. The place was God's dwelling; the article was God's property. To take a holy thing from an unconsecrated place was simple theft. To take an unconsecrated thing from a holy place was simple theft. But to take a holy thing from a holy place was sacrilege. The present English law of sacrilege depends on a statute of George IV, which enacts that, "if any person shall break and enter any church or chapel, meeting-house, or place of divine worship, and steal therein any chattel, or who, having in such place stolen any chattel, shall break out of the same, every such offender, being convicted thereof, shall suffer death as a felon." The value of the article is no consideration. An article of ten times the value might be taken from a poor woman's shop, and a small fine would be punishment enough. Nay, a man well connected in society may

steal half a million of dollars from a bank, and nothing very serious happen, except to those who lose the money. That only shows that, under a slight aberration of mind caused by too close application to business, a man has for a moment forgotten the distinction between what was his and what wasn't. But to steal a silver communion cup proves that the man has malignantly abolished the distinction between what was his own and what was God's.

This idea will take on ludicrous forms. A harmless dramatic entertainment was given in the room below for a beneficent object. An influential paper, speaking of it, remarked that the "sacrilege of the performance was in part excusable, on account of the benevolence of the purpose;" or words to that effect. *The sacrilege of the performance!* The sacrilege of having a little innocent amusement in a vestry-room! It would be no sacrilege to hold a fair in the vestry-room, for the purpose of buying an organ or a christening font, an altar cloth or a walnut pulpit. There would be no sacrilege in selling goods that nobody wants at double the price they are worth; there would be no sacrilege in graciously wheedling gentlemen out of their pocket-money by feminine art, or in making them take shares in the pleasant little lotteries called raffles; there would be no sacrilege in all the pretty tricks played with grab-bags and mock post-offices. But for a company of young men and women to dress themselves fancifully and enact parts in character, not an indelicate word spoken, not an unbecoming thing done, not a rude thing suggested,—that is sacrilege! One would think that, if anything would consecrate a house of God, charity would. So long as it is used for charity, it is well used, if used with grace and decorum. Was it sacrilege during the war to turn churches into hospitals, to have physicians there instead of priests, and nurses instead of choristers? Was not the binding-up of wounds a sacrament better than bread and wine; and the bathing of brows with pure water a rite more saving than baptism? And the low-voiced reading of the newspaper or the story to the suffering men,—was it not better than the repeating of litanies? *The substance is Christ;* and the Christ is mercy and truth and love. When the church is used in the interest of those graces, it is hallowed, whether the means adopted be a sermon, a lecture, a concert of music, a dramatic reading by Mr. Dickens, or an acted play. I would not turn the church into a play-house; neither would I turn a play-house into a church. But if the player sees fit to call in religion for his purpose, as the great players sometimes do, why should not the religionist call in the drama for his purpose? Each building has its use and its function. The use of the theatre is entertainment. The use of the church is charity. And if entertainment will help charity without offending goodness, let us be glad that charity has so genial a helper; and let us rejoice that the house we have built up for God's service is not shut up to one set of forms as well as one set of uses. Call it bad taste, if you will; but do not confound taste with principle, or say that God is dishonored by using an unoccupied room in any reputable way for the benefit of his children.

2. But let us pursue the foe we are hunting. I have spoken of sacred places. There are sacred times as well, sacred days and hours, when things elsewhere harmless, profitable, and even beneficent, become to the popular apprehension impious. In Massachusetts the law still prohibits travel on Sundays except for need or charity; it forbids public diversion, show, and entertainment, not because such things are evil in themselves, for all entertainments are put on a level; it lays fishing under a penalty. It does not allow inn-keepers to receive guests on the Lord's day. Intelligence is highly valued in Boston. Reading is an art universally cultivated. Libraries are numerous and noble. But the city library must be closed on Sundays, not that the clerks may have rest, but that the day may not be violated by literature. A friend in New Jersey was recently animated on severely for working in his little garden on Sunday morning; and a neighbor in New England was menaced with divine judgment because he rescued his hay crop from destruction on a Sunday afternoon. Idleness during the sacred hours is reckoned better than useful employment, though in secular hours idleness is reckoned a demoralizing vice. It is thought more pious to go to sleep over a volume of sermons than to be instructed by a volume of history or entertained by a work of fiction. To doze in meeting is counted for righteousness, when to recreate in the country would be rebuked as sin. The parent on week days loves the mirth of his children; but on Sundays the mirth must be frowned away,—not because it harms the child, not because it disturbs the neighbors, but because it violates the day!

3. The distinction runs through everything. We speak of sacred "callings," as if one calling as such

was more sacred than another; as if preaching were holier than teaching, or teaching holier than trading, as if all callings were not simply modes of activity by which we served ourselves and our fellow-men! Why should the person of a priest be held more sacred than the person of a layman? Yet it always has been. The time is not long gone since it was a peculiar crime to strike, maltreat, or insult a clergyman; not because he was weaker in body than other men, not because he was a man of peace whose principles forbade violence in self-defence, but because he was a man dedicated to the service of God and the sanctuary, and therefore a peculiar person set apart from the rest, who only served God in the shop, the studio, the library, or the court-room. It was not the *humanity* that was sacred, but the cloth. The civil and social privileges of the minister, some relics of which linger amongst us yet, were due to the same prejudice. He was not drafted in the militia, nor forced to serve on juries; not because his time was more precious than another's, but because these temporal avocations dishonored his rank.

4. We still hear people speak of "sacred literature." The Bible is considered materially more sacred than other books. To steal it from the desk would be held specially nefarious. Were I, instead of reading it here on Sundays, to read from Jeremy Taylor or John Milton, from Channing or from Martineau, I should be criticised as doing an irreverent thing, though the chapter read contained the richest thoughts of the ripest Christian men. To read an unmeaning list of kings from the book of Chronicles would be regarded as a more pious act than to read the sublimest passage from Lord Bacon. It would not be *sacred* scripture. It has been mentioned as an extraordinary thing if a minister reads from the Old Testament Apocrypha. It is a great deal grander than other parts of the Old Testament; but it is not canonical. The Bible Society does not print it in its editions. The American Bible is too holy to contain the noblest specimens of Jewish literature, because Greek wisdom adorns them. Were a child in a fit of passion to tear a brother's picture book in pieces, it would be a very naughty thing to do; but were the same child to fling down the New Testament and trample on it, the offence would be worse than human parent could correct. It is not the *contents* of the book that are sacred. It is not the *contents* of the other books that are profane. It is the *book* that is sacred. It is the *book* that is profane. The one book may be unintelligible, the other may be instructive. The one may be out of all reach of mind and feeling, the other may come in and give the proper sustenance to the mind at the exact moment. No matter. It is not use that sanctifies; it is tradition. The blessing is not in the ideas, but in the letter-press and the title. Few parents would say to a boy or girl who was dozing over a Bible—"You might be better employed. Put the book down, and take a run; or if you wish to read, here is 'David Copperfield' or 'Hans Christian Andersen.'". To repeat the words of the Bible is considered more sanctifying than storing up the ideas of a book of history or science.

5. But, worse than this, the distinction between sacred and profane things is thrust into the domain of duty, as if all duty, borrowing a sanctity from the moral law, was not of the same stuff, as if duties to God could be labelled and packed up, and laid on one side for use, while duties to man must be otherwise labelled, and pigeon-holed in a different part of the obligation office! As if anything that was deserving of being called a duty to God was not from the nature of the case a duty to man! As if the cultivation of the religious affections was not pre-eminently good for daily life! As if the practice of honesty, truthfulness, fidelity, kindness, was not the best possible way of confessing allegiance to the divine Lord! As if the mere word "duty" did not strike a chord that resounded over the whole universe—a chord so dominant and commanding that, when struck anywhere on earth, in a carpenter's shop, a smithy, a cabin, by some poor woman wearing herself out to save her honor, by some poor man dying daily to pay his debts, the ring of it starts echoes in the firmament, and sets vibrating the harps of seraphs. "*Secular duties!*" Why not say at once "*secular*" justice, "*secular*" loving-kindness, "*secular*" humanity, "*secular*" heavenly-mindedness, "*secular*" sacrifice, "*secular*" God? You might as well divide the celestial attributes into sacred and profane, as divide thus the essential law of allegiance to those attributes. All duty is religious, for all duty confesses the bond between the individual and the universe, the personal and the absolute. All duty is rendered both to God and man. If it is of the true stuff, it is of *divine* stuff. If it is not of divine stuff, then it is not duty, but some miserable, creaking ceremonial device which can be shut up in a closet or a chest and produced to order in a moment, and which deludes people into the idea that they are serving heaven, when they are only posturing for effect before men.

For this distinction between sacred and profane things there may once have existed sufficient reason. There was a time, no doubt, when sanctities had to be locked up for safe-keeping. When the earth was possessed by abominations, it was something to rescue a few spots from pollution. If God could not be adored at large, it was well he should be adored in cathedrals, where symbols suggested him, and heavenly words and music touched the soul. If innocence was unprotected by law or social usage and was a prey to violence, it was well that there should be shrines where the victim of oppression might be sheltered as under the wings of God's own majesty, there sitting sleepless to protect its own. If brute passion held unchecked sway over men, it was much

to make sure of a few hours, once in a while, during which the sacrilegious weapons and tools and toys must be laid aside for thoughts of immortality and God. If every other day is desecrated, there is fitness in honoring Sunday; and if the sanctity of its uses could be guaranteed only by fanciful legends and superstitions, we can simply be glad that even by such means the brutality of men was for a moment averted.

And so on. If man could not be respected as man, it was surely better than nothing that he should be respected as priest. If it was impossible to carry the thought of God into all they had to do, let people begin by carrying it into a few things, making sure that some matters, even if they were unimportant ones, were done consciously as under heaven's eye. In an age when literature was coarse and licentious, good service was rendered the world by rescuing the one noblest book in all the world from the class of literature, and saying—"This book is holy; this book is divine; to read this book is a merit; to neglect it is a crime. Let no man dare to find fault with this volume, to criticize its form or contents, to lay upon it the smallest indignity; for it is the word of God. Its very paper is hallowed; its vowel-points are set by celestial fingers; and to lay a sacrilegious touch upon it is to incur the wrath of the Omnipotent."

But this course involved a great danger; and the danger, not being guarded against, came. The distinction between sacred and profane things which at first saved sacred things from profanation, presently exempted profane things from the touch of sanctity. At first it gave a shelter to the divine attributes; at last it locked them up in a dungeon. At first it offered a sanctuary to which truth and pity could flee in their distress; at last it bolted truth and pity in the sanctuary, so that the world lost the benefit of them. The same love of religion which induced men in former times to separate it carefully from the pursuits of the earth now as imperatively bids us identify it with the pursuits of the earth.

The distinction I have been commenting on is now exceedingly pernicious; for it does more than anything to demoralize existence. By especially consecrating churches, we intimate that banks and shops and warehouses are unconsecrated. By calling Sunday the "Lord's day," it is intimated that he has no claim on the other six. By revering the Bible as the "word of God," a fling is cast at all the other products of the human mind. Science, political economy, history, fiction, philosophy, ethics, are put indiscriminately under the ban and handed over to charlatans, if charlatans care to take them. The very intellect of man is flouted; and an affront, not implied but explicit, is put upon that sovereign reason which alone receives inspiration from the highest, and is alone competent to judge of what is written.

Recognize as peculiarly sacred now the person of the clergyman, and you fasten a stigma on the merchant and the mechanic. At a critical hour in the late war, it was decreed that the clergy should be liable to draft equally with other men. A few clergymen were weak enough to urge the sanctity of their calling as a ground for exemption. But all the laity breathed more freely; they felt that the decree was less a depreciation of the minister's dignity than an elevation of their own. The law paid a tribute to the *humanity* which may wear a cassock or a fustian jacket, but which is neither disgraced by the one nor dignified by the other. It was a declaration of the universal sacredness of duty. It was a manifesto to the effect that liberty, loyalty, humanity, was dear to God. It was an intimation that a common necessity made a common brotherhood. The wise man today is not the man who can nicely distinguish the shade of reverence that is to be given to this thing or that, to this person or that; but the man who knows how to revere *principles* wherever he finds them.

"The great change for which the secret religiousness of this age pines, and which it is sorely constrained till it can accomplish, is the deliberate adoption into heavenly places of this world's faculties and affairs as God has made them." Why are politics degraded? Why is trade corrupt? Why is finance tricky and "speculative"? Why is literature trifling? Why are amusements coarse? Very largely because religion has disowned them, and deliberately made them over to passion and greed, shut them out of "sacred places," shut them out from "the Sabbath," made them inaccessible to ministers and church members, and retired to its sanctuary to pray for their conversion. It is because they have been put under a different law from that which regulates things divine. But whose business forbids his loving God and man? Whose business is always a temptation and never an opportunity? Whose day is necessarily spent less worthily than the minister's? What politician, trader, novelist, journalist, musician, artist, actor, may not, if he chooses, serve God as faithfully in his place on Monday, as the priest does in his place on Sunday? Why should not a man, on going into his factory or office,—why should not a woman, on going into her parlor or kitchen or nursery,—say:—"Lo, here is duty and opportunity; lo! God is here; and here am I in his presence. This is my place; this is my time; these are my implements. Be this hour and place sacred to me! Be it my endeavor to do well whatsoever I have to do; to deal honestly, generously, kindly with all about me; to pay what I owe, to exact no more than is my due, to set an example of industry, cheerfulness, patience, courage, and hope." Would not that be as holy as the minister's going to his church to speak the truth that is given to him, and to break the bread of communion?

I am speaking of *principles*. I am claiming for

them alone the sanctity that has commonly been awarded to places, times, and utensils. I am saying that all these fall under one law. I do not say that principles need no especial culture, and may simply be left to take care of themselves. I do not say that the world is by this time ready to dispense with special means of keeping them alive. I do not say that special places and times are not needful any longer for the education of religious and humane feeling, or that special men are not called for to teach and illustrate the Laws of Life. I do not say that churches and Sundays and ministers should be abolished, and that business or amusement should enter in and take possession. Why should not religion have buildings of its own, as well as trade or finance? All occupations have their hours set apart, fixed and consecrated. Religion must have *hers*. All occupations have their rules and implements, their books and salaried officers. Religion must have hers. Even pleasure has its times and temples and votaries. But the sanctity is always in the *work done*. Would a merchant say—"I have a splendid store, and may therefore be idle?" Would the lawyer say—"The court sits next week; therefore I need not prepare my case. The room and the hour are so sacred that justice may not trouble herself to go in?" Will business hours do business? Will banking-houses adjust finance? No more will Sundays secure sanctity, or churches make charity. The sanctity is in the man, or it is nowhere. *He is the temple*. To steal from him is sacrilege; to pollute him is desecration; to violate him is impiety; to break into the house of his life or his possessions, and defraud him of the opportunities he might use or the privileges he might enjoy, to deprive his faculties of one day out of seven, by cutting off thus his means of culture through literature, science and art—this, I should say, was that crime against holy times and places which is not easily forgiven.

The grand duty of the time is to bring principles into honor; to make them so honorable that every place will be honored when they come in, and every time will be hallowed that they touch; so honorable that the highest place will add no grace to them, and the humblest place will catch from them a sweet grace from heaven; so honorable that whether they preach, play, traffic, paint, model, they are beautiful and noble.

We are far from having done this yet. But we ought to be about it. With our belief in the immanent and permanent Spirit, whose all laws, principles, and activities are—the Being who worketh hitherto and still works; with our belief in man as God's agent in mending the world; with our belief in goodness as the acceptable offering; with our belief in human nature as the organ of influence, and in human life as the field of duty,—we ought to be able to run principles straight through times and places, and to make times and places serve principles. We ought to be able to live in motives, and to feel the intrinsic worth of qualities. We ought to be able to find sanctities at home, and on office-floors a place as fit to kneel on as the pavement of St. Peter's. We ought to be convinced that the real sacraments are the duties of life. Is it asking much to ask that we shall feel so? It is asking simply that we bestow such respect as we have upon those qualities of manhood and womanhood which alone can take on any virtue, or be subject to any praise. To do that in any one particular is to do it through and through. If we truly see God in anything, we see him in all. If we have the least conception of a principle, we are initiated into all the mysteries of Principle. See the law that rounds a dew-drop, and you see the law that rounds a sun. Understand the bond which holds you to your neighbor, and you understand the bond which holds the moral universe together, and makes that brotherhood of souls which all sanctities but feebly represent.

THE DISAGREEMENT OF THE DOCTORS.

[From the Albany Morning Express.]

The action of Commissioner Van Aernam in removing from the position of Examining Pension Surgeon a practitioner of the homœopathic school of medicine, for the avowed reason that he *was* a homœopathic physician, has already excited considerable comment, not only in medical circles, but among people outside of the medical profession as well. As might be expected, the homœopaths are very indignant, and their several State societies have passed resolutions denouncing the action of Dr. Van Aernam, and have sent delegations to Washington to procure the reinstatement of the discharged surgeon.

The mildest view which, in our judgment, can be taken of Commissioner Van Aernam's action, is that it was ill-advised and impolitic. He has deliberately provoked a controversy in which his associates of the old school are, if they sustain his action, placed in the position of seeking to persecute a body of men having a large and respectable practice. It may be that the homœopathic theory of medicine is a false one, but the fact nevertheless is that many skillful men practise it, and that hundreds of thousands of people in the United States are believers in it. This fact is entitled to recognition, and in some way or other that recognition is likely to be forced upon the government.

Most people believe that their is but one true religion, and the faith which they profess and practise is the one. But what would be the result if officers of the Federal government were to interfere officially for the purpose of deciding between the several creeds? ⁴² The Administration which tolerated it

would be swept from power, and would richly merit the fate. But if, for instance, it would be improper for the President of the United States to use his official influence to procure the discharge of all army chaplains except those of a particular religious denomination, why is it not improper for Commissioner Van Aernam to proscribe and seek to remove all medical practitioners holding official positions, who do not agree with him in theory and practice?

So far as we are concerned, we have no bias in favor of the homœopathic theory of medicine, but we believe its practitioners are entitled to fair play at the hands of the government. We had hoped that Commissioner Van Aernam's action would not be openly sustained, even if not openly denounced by his professional brethren. It seems to us that our County Medical Society has made a mistake in passing resolutions which directly sustain the Pension Commissioner in the action mentioned. There is enough bitterness in politics already, without bringing in professional or religious quarrels. If the resolutions of the Albany County Medical Society are indicative of the real feeling of its members, we may expect them to petition the Legislature to repeal the charter of the Homœopathic State Medical Society, and to order that hereafter no degree of doctor of medicine be conferred upon physicians of the homœopathic school.

[The position taken in THE INDEX more than a year ago by Dr. Horsch, of Dover, N. H., that practitioners should be perfectly free to adopt any method of treatment which approves itself to their educated judgment, and that the sectarian oppositions of the schools should be ignored in Medical Societies, is as sure to be ultimately endorsed by all liberal physicians as unsectarianism in religion is sure to be ultimately endorsed by all mankind. The proscriptive policy above described will do more harm to the "regular" Societies than any other that could be devised.—Ed.]

A DEFENCE OF SPIRITUALISM.

[By Cephas B. Lynn, in the Banner of Light.]

Looking over some back numbers of Mr. Abbot's paper, THE INDEX, the other day, we noticed the following sentence in a column headed "Voices from the People:"

"Your efforts to awaken Spiritualists out of their dreamy life, to bring them back to *active individual life*, and to show them that *to grow* is the object, and not to be slumbering under the lullaby of spirit songs, will also succeed, I hope. I should wish, though, that you should touch oftener that chord, and show them plainly the danger of giving up their brain to unknown spirits, be they in or out of the body."

We marvel that Mr. Abbot should put such a paragraph in his paper. A general reader will infer that the editor of THE INDEX endorses the sweeping statements therein made. We think differently, however.

Mr. Abbot is surrounded by intelligent Spiritualists in Toledo. They are among his most earnest friends and zealous supporters; and when he lectures, the Spiritualists always assemble to hear him. In fact, his audiences would be very small, were it not for the presence of this class, who believe all that free religionists do, and more besides.

It is from principle that our people rally to attend Mr. Abbot's lectures, rain or shine. He does not touch upon the themes that especially interest Spiritualists, viz.: spirit communion, the planes of life in the heavenly world, clairvoyance, psychometry, mediumship, etc. He is silent where spiritual lecturers draw their deepest draughts of inspiration. And the ground he does go over, most of the avowed believers in spirit communion have travelled in years gone by. They love to hear Mr. Abbot talk concerning radicalism; they applaud to the echo his satires upon bigotry, and, in reality, they are among his most appreciative auditors. And why? Because, having traversed the domain in which he is laboring, they are now prepared to see the beauty of his critical and analytical essays relative to religious progress; whereas, on the other hand, those individuals who are just budding out into free thought are not calm and self-poised enough to observe with what care the INDEX editor prepares his essays, or to note how rigid he is in logic, or even how felicitous he is in expression, or how pointed in wit and sarcasm, or how unanswerable in argument. All this is lost by the novice in radicalism. The utterance of a few bold thoughts, outside of the old routine, by a speaker, will so startle some souls, not yet free and full-orbed, that everything else is forgotten, and a few isolated statements only are remembered.

Who wrote the extract that we have here copied from THE INDEX? Mr. Abbot, we advise you to let the names of the parties whose little gems you print grace the columns of your paper.

This correspondent of THE INDEX needs attention. We propose to touch him up a little, for he represents—we judge by his words—quite an ancient type, so far as criticising Spiritualism is concerned.

Mr. Abbot has delivered one lecture on Spiritualism in Toledo, which has been published in his paper. That lecture we attentively and thoughtfully perused. We pronounce it the most superficial thing that we have ever seen from Mr. Abbot's pen. And there are ample reasons for it, too. Mr. Abbot is not familiar with the subject of Spiritualism. He admits this in private conversation. He has never

attended but very few seances. While Mr. Abbot has been studying and analyzing and classifying ideas, during the past six or seven years, in order to free himself from allegiance to creed and church, Spiritualism—divine Spiritualism—has been gradually assuming definite shape out of the chaos that necessarily marked its introduction.

Now it was this lecture of Mr. Abbot's that called forth the ideas contained in the extract herewith presented. Not that Mr. A. really said anything in that lecture to warrant such unqualified statements—that is, from anybody of thought and discrimination. Mr. Abbot did say, however, that he cared less about the spirit-communion idea than anything else connected with Spiritualism. Hence we aver that he treated the subject superficially, for, according to his general line of argument, the special element in each religion is the only thing really distinctive; consequently spirit-communion, which is the special element in Spiritualism, should have been made a matter of particular consideration, and not passed by hastily, as though it were an item of minor importance, or of no importance whatever.

The nameless correspondent of THE INDEX calls pursuing such a questionable course a praiseworthy endeavor to "awaken Spiritualists out of their dreamy life." The popular prejudice is, that mediumship and revelations from the spirits produce a dull, sleepy life. Now how are Spiritualists to be resurrected into an active life? By ignoring spirit-communion and mediumship altogether, when you are talking about Spiritualism? A very singular and doubtful way, we think.

But Friend — stumbles along and says that this method of treating Spiritualism will bring Spiritualists back "to *active individual life*" (italics his own). It is proper to laugh right here.

Dear Friend —, Spiritualism gave us "active individual life." It quickened the latent forces of our being; it intensified our hopes; it exalted our ideals; it spiritualized our affections; it purified us through and through, and bathed the whole world in new light and glory for us. It did all this at the outset, and it is to do all this, and more, today.

This unknown correspondent of THE INDEX thinks that when Spiritualists give up spirit-communion, and thus get out of their dreamy condition and back to individual activity—as though that existed universally among mankind—then they will learn "that *to grow* is the object [of life], and not to be slumbering under the lullaby of spirit-songs."

More information for friend —. Spiritualists are indebted to the songs of the arisen spirit hosts for the idea that growth or progress or eternal spiritual unfoldment is the object of life. Outside of Spiritualism that idea is not a living vitalizing force—not even in free religion, for free religion has a very, very slight hope for immortality, and how insignificant this grand idea of "growth" becomes, if you confine it to this shadowy realm of earth!

"Slumbering under the lullaby of spirit songs" merits contempt, and nothing less than that. The trouble is, we are not soothed and calmed to the extent we ought to be by the delightful melodies that come to us from the higher planes of the blessed spirit-land. It is safe to say that the great majority of Spiritualists today do not have *confidence enough* in the words of their spirit friends. A reaction has come upon the spiritual movement, and thousands are at the present time going to greater extremes in skepticism than they ever did in credulity.

Friend — concludes by hoping that Mr. Abbot will improve every opportunity, and "show them (the Spiritualists) plainly the danger of giving up their brain to unknown spirits, be they in or out of the body." We heard a Swedenborgian clergyman say about the same thing in Norwalk, O.

"Giving up their brain"—what does that mean? "Why, being influenced by some one else," A. answers. "Yes, you lose your individuality," puts in B., who never heard of mesmerism until yesterday.

Let us see about this. Are media influenced all the time? Are they never themselves? What is their object in being influenced at all? Media subject themselves to the control of spirits as an experiment. For what? In order to demonstrate immortality. Reader, would you refuse to allow some spirit to control you, say ten or fifteen minutes, if by so doing you could satisfy some wrecked and saddened heart that eternal punishment was not the lot of that father, or brother, or friend who recently passed from earth?

How foolish to talk about not being influenced by spirits in or out of the body! How foolish to affirm that this "giving up of their brain," which characterizes, in a general sense, most of our modern media, is anything unnatural or out of the line of ordinary events!

To "give up" your brain is—what? Why, simply to become passive. This passive or negative condition is an essential element in progress. Without it, civilization falls to the ground. We listen to one another—we are influenced by one another—yea, everything we see, read or hear, exercises an influence upon us either for good or evil.

We will now dismiss THE INDEX correspondent with a smile and a benediction. We are sorry for him, or her, as the case may be. We shall continue to read THE INDEX, and the column, "Voices from the People," we shall not overlook. But we do hope that never again shall we hear such a feeble "voice" as poor — possesses.

After we have laughed over such foolish statements, we must grow calm and thoughtful and really sad over them. Yes, sad! And sad to think that after all these years of trial and struggling and

prayer and analysis, Spiritualists should have such slurs cast upon them as the case in hand, and that, too, through the agency of such a journal as THE INDEX! We have taken this matter up and looked it over, in detail, and we intend to treat similar productions accordingly wherever found.

Voices from the People.

[EXTRACTS FROM LETTERS.]

—"My son paid the dollar and had the paper sent in my name. I read a few of them occasionally, and found it what I termed a *half-way-house* paper, and paid little more attention to them, supposing they would stop when the time expired. Your paper is decidedly a good sheet, filled with interesting matter to those who need it; and that class is very numerous. I wish you great success. It is good and nourishing 'milk for babes'; but I think I can stand a little stronger meat, having been an out-and-out Spiritualist for over twenty years, and during that time having had a multitude of personal experiences that seem to carry me a little beyond what is usually recognized in your journal."

—"We have had the old Pennsylvania *Freeman and Standard* for over thirty years, and THE INDEX seems to fill as important a niche in our weekly needs as the utterances of Garrison, Phillips, the Motts, Childs, Wrights, and their contemporaries, and for that reason we should (in a measure) starve without it. We are Spiritualists of long standing, and your honest dealing in this direction is so tolerant and candid, that I am ready to shake heart and hands with you cordially, while I can but pity some of the weak-kneed and narrow-minded who claim to be leaders and oracles in the ranks, and defenders of the Harmonial Philosophy."

—"THE INDEX is the only liberal paper taken at the Fort, and as a number of the officers are interested to read it from week to week, I feel it is doing good service in disseminating ideas which are entirely new to most of the community. I rejoice in the success of your work and heartily wish it God speed. Feeling that your labors will be rewarded, though I can do so little towards it, I remain, &c."

—"I formerly read in the *Independent* interesting extracts from your paper. As Tilton has been thrust out, and as I suppose I shall see no more there of THE INDEX, except in savage and orthodox severity of condemnation, please send me a copy or two of THE INDEX."

—"My paper of the 11th has not come to hand, and it was doubtless sent off as usual. Enclosed find a stamp to pay for another of the same date, for I don't like to lose a number. Yesterday (Sunday) had a large blank for want of THE INDEX, to 'point a moral and adorn the day.'"

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the spring on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

DONATIONS.—THE INDEX ASSOCIATION gratefully acknowledge receipt of the following donations:—

A. FOLSON, Boston, Mass.,	\$ 8.00
J. W. SCOTT, Toledo, O.,	10.00
E. B. WARD, Detroit, Mich.,	10.00
MICHAEL NEALE, Battle Creek, Mich., (for A. KENT),	1.00

RECEIVED.

THE LIFE OF THOMAS PAINE, Author of "Common Sense," "Rights of Man," "Age of Reason," etc., etc. With Critical and Explanatory Observations on his Writings. By G. VALE, Editor of "The Citizen of the World." Boston: Printed and Published at the Boston Investigator Office, by J. P. MENDUM. 1871. Svo. pp. 192.

SOWING AND REAPING. A Sermon by Rev. O. B. FROTHINGHAM, preached in Lyric Hall, February 12, 1871. New York: D. G. FRANCIS, 17 Astor Place. 1871. pp. 23.

OLD AND NEW, for April, 1871. Published Monthly. Boston: ROBERTS BROTHERS, 143 Washington St. London: Sampson, Low, Son, & Marston. 1871. \$4.00 a Year. Single Copies 35 cents.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW. April, 1871. Rev. JOHN H. MORISON, D. D., Editor. Boston: LEONARD C. BOWLES, Proprietor, No. 3, Beacon St. \$5.00 a Year. Single Numbers 50 cents.

THE ART REVIEW. A Record of Art Progress in America. March, 1871. New York and Chicago: E. H. TRAFLET, Publisher and Proprietor, 39 Park Row, New York, and 115 Madison St., Chicago. \$1.50 a Year. Single Copies 25 cents.

THE YOUNG PILOT. An Original Monthly Magazine for Young People in their Teens. April, 1871. Chicago: THE YOUNG PILOT PUBLISHING COMPANY. - \$1.00 a Year. Single Copy 15 cents.

Poetry.

"TO KEEP A TRUE LENT."

Is this a fast, to keep
The larder leaner,
And cleaner
From fat of veales and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an houre,
Or ragged to go,
Or show
A downcast look and soure?

No; 'tis a fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soule.

It is to fast from strife,
From old debate,
And hate;
To circumsise thy life.

To show a heart grief-rent,
To starve thy sin,
Not bin;
And that's to keep thy Lent.

HERRICK'S NOBLE NUMBERS.

The Index.

APRIL 8, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

INDUCEMENTS.—We would invite the special attention of our friends who cannot afford to give their services gratuitously in getting subscribers for THE INDEX, to the very liberal Cash Premiums offered in our Prospectus for 1871.

Whoever collects \$150.00 for 75 subscriptions, is authorized to retain \$50.00, forwarding \$100.00.

Whoever collects \$100.00 for 50 subscriptions, is authorized to retain \$25.00, forwarding \$75.00; and so on.

Now it cannot be very difficult, in a town of any considerable size, to get twelve subscriptions a day for one week, if the agent uses ordinary business energy. Yet he would be paid about \$3.00 a day—as much as his representative in Congress receives for work not always, we fear, so useful!

"A word to the wise." Who will canvass for THE INDEX, and at the same time earn as much as the Hon. Mr. ———? Send for "Truths for the Times," and begin at once.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

The last issue of the N. Y. National Standard has the following very friendly paragraph:

"Rev. Francis E. Abbot, editor of THE INDEX, we understand, has resigned his position as pastor of the radical Unitarian Society of Toledo, and has under consideration a proposition to remove THE INDEX from Toledo to this city. Mr. Abbot is an able, conscientious, outspoken representative of free, radical religion. We hope THE INDEX may be abundantly prospered."

We expect to stay another year as speaker to the First Independent (not "radical Unitarian") Society of Toledo, and THE INDEX will stay too. Next week we shall announce an arrangement, not yet perfected in all its details, by which we hope to strengthen THE INDEX in more ways than one.

"RELIGION AND SCIENCE."

On a few points made by Mr. M'Clintock in his thoughtful article in last week's INDEX, we have something to say as briefly as possible.

1. Religion he defines as "the tie which binds the finite to the Infinite." This conception of the finite and the Infinite as standing over against each other, separated by a chasm of which religion is the bridge, must yield, we believe, to a higher conception. No such external and mechanical connection will satisfy the demand of modern thought for the recognition of absolute unity in the universe. Instead of attaching man to God as a sort of satellite revolving about its primary in a far outlying orbit, modern religion seeks to bring him into harmony with himself and universal Nature, and thus to realize the true interior relation which ought to subsist between him and the Infinite. Not two tied together, but the part finding its true place in the Whole,—that is the thought struggling to realize itself in the modern consciousness. It is the hard, numerical dualism of the popular religion which is making so many atheists.

2. But our friend doubts if a "really intelligent and thorough atheist can be found." If atheism be disbelief of Infinite Wisdom and Goodness (which Mr. M'Clintock makes essential elements in his idea of God) as anywhere existing in the universe, then we have found many such. Infinite Power in Nature few, if any, deny; but thousands and thousands believe it to be an utterly blind, unconscious, material Necessity. Would he not call that atheism? Yet justice forbids our withholding the epithet "intelligent" from such persons.

3. In reply to our statement—"We think science will ultimately justify this belief in God,"—Mr. M'Clintock asks: "Why not say, we think science does justify this belief?" With regard to a kindred statement—"To say that science must teach a belief in God would be indeed to dogmatize,"—he asks: "Would it be any more to dogmatize to say that science does teach a belief in God, than it would be to say, in reference to the solar system, that science teaches that the sun is the centre, etc.?"

The simple fact is that science, as such, at the present day, does not even entertain the question whether God exists or not; and it would be untrue to say that she now teaches his existence. By accepting the universally established method of science, and applying it to this question which science ignores, we are satisfied that science herself will in her own time come to an affirmative solution of it. Logic, in our opinion, leads that way. But there is to be a battle over this question such as the world has never yet seen. Let us abide it without fear. Out of every such furnace seven times heated comes at last the pure gold of truth.

Is Christianity a supernatural revelation of God?—that question is now agitated in millions of minds. But when it is answered, as it will be, in the negative; then must come the profounder question—*is there any God to be revealed?* In the absence of all universally recognized authority save that of reason rightly used, science will be compelled to study that momentous question as she alone can study it, and give to it at last such answer as shall proceed from the most highly trained intelligence of man. But while we have sought to anticipate, as best we may, the irre-

versible decision of science, we should count it inexcusable arrogance to say that *our* verdict must necessarily be *hers*. This distinction between the ultimate verdict of science and the present opinions of individual students of science is so fundamental, nay, so elementary, that its apparent incomprehensibility shows how little the true scientific spirit has been diffused among the people. Free Religion has no object more vital than that of diffusing it everywhere, for it is the very spirit of freedom itself.

4. "The idea of God," says Theodore Parker, "is a fact given by man's nature, and not an invention or device of ours." Mr. M'Clintock accepts this position. He starts from the existence of God as "the great central truth on which all other truths depend," and thinks we err by beginning at "the merely moral, human end, working up to Deity as a desirable possible ultimate."

Now it is a truth, hardly to be called into question at the present day, that the idea of God *has a history*,—beginning in the grossest forms and images, and gradually becoming more refined and elevated. As held today by philosophical thinkers, it is the most subtle and complex of all ideas. Now this truth that it has a history shows that it has been *formed by the activity of man's mind*, not *given as a fact of his nature*. It is not an original datum of consciousness. The way it has been arrived at is the way of inference and generalization,—conjecturing the unknown from the known, correcting the first crude conjectures by larger experience and riper reflection, getting rid of childish fears and imaginations, and by degrees developing out of a savage's dream the sublimest idea of the civilized man. What is this but beginning at the "human end," and "working up" towards God? Is it not the highest object of human life thus to work up? Why should it not be the highest object of human thought as well? Has any one yet learned the perfect truth? Why not accept cheerfully our manifest necessity of going from low to high, and from high to higher, in our thought as in our life? True it is that we start from the "human end;" nor do we know any other end to start from. Out of ignorance into knowledge, out of weakness into strength, out of vice into virtue, out of slavery into freedom, out of superstition into religion—that is the road humanity is still travelling; and we are not ashamed of the route. The only shame is that of lying down by the roadside, and falling asleep.

The "recognition of Deity" that we want is earnest thought and hard work and unceasing endeavor in the direction of the Perfect.

In another column we print an article by Mr. C. B. Lynn, from the *Banner of Light*, complaining of our publishing among the "Voices from the People" a paragraph criticising Spiritualism. Has he never noticed there the other frequent paragraphs *praising Spiritualism*? It is the *people* who write that column, not we; and we print in it very much sharper criticisms on our own opinions. Mr. Lynn thinks he has been "all over the ground" of Free Religion. With perfect good-nature, we would suggest that he has something in that field yet to learn, if he fails to understand the free spirit of THE INDEX, and its willingness to let people speak for themselves. We assume responsibility for nothing we have not personally written. Mr.

Lynn writes with kindness, which we would reciprocate; and we are sorry he should be so "sad" because we treat nothing, even our own most cherished beliefs, as above criticism.

A few errors of fact in the article we leave uncorrected. In justice to our own correspondent, we ought to add that his "voice" does not appear so "feeble" to us as to Mr. Lynn. We think it utters much wholesome truth.

LETTER FROM WM. H. CHANNING.

I am sure the readers of THE INDEX will be glad to see the following letter from Rev. Wm. H. Channing, who writes from England of things that are interesting all thoughtful minds, not only there but here. The first part of the letter is taken up with some details with regard to the circulation of the Annual Report of the Free Religious Association in England. This part is omitted as not of so general interest.

W. J. P.

... In mentioning Mr. Voysey, I refer to one of the most remarkable events in the ecclesiastical history of the year. For, as you noticed doubtless, upon his trial before the Judges of the Privy Council, he was convicted of heresy. This decision will prove to be, not the conclusion of a controversy, but the beginning of one, which may yet rend the already shattered structure of the Established Church into fragments. For immediately following the condemnation of Mr. Voysey, as the representative of the Broad Churchmen, came the condemnation of Mr. MacConnachie and Mr. Purchas, as representatives of the High Churchmen, or Ritualists. It needs only to catch some ultra-Calvinistic Low-Churchman, some "Evangelical"—and there are many such ready to exchange with Spurgeon or Newman Hall—and the three-cornered battle will be fairly joined. For it is very certain that neither the Broad-Churchmen nor the High-Churchmen will acknowledge a defeat. For the moment, of course, there may be slight seeming concessions of conformity. But each of these movements will sweep on with only added force over a wider range, till the cyclone of commingling counter-currents envelopes the nation.

Indeed, the atmosphere of speculative and religious thought in Great Britain now is overclouded and tempest-tost. The discussions in the London School Board, led by Huxley on the liberal side and by Lord Sandon and several orthodox clergymen on the conservative side; over the "Use of the Bible in the Public Schools," and the far fiercer discussions in the two Houses of Convocation as to the presence of a Unitarian among the translators of the revised edition of the Scriptures, and at the Communion Service in Westminster Cathedral, which all the revisers were invited to attend,—headed by Bishop Wilberforce in behalf of the hierarchy, and by Dean Stanley in behalf of free Churchmen,—are but slight signs of the swift coming equinoctial. The real centre of the storm is the problem of the Divine presence and agency in the development of the universe, including, of course, humanity,—which gathers around Darwin's "Origin of Species." His last book, on "The Descent of Man," especially, is the centre of the centre thus far; and the very pivot whereon the vortex whirls will finally be found to be whether "the im-

perious word *ought* in the conscience merely implies the consciousness of the existence of a persistent instinct, either innate or partly acquired, serving man as a guide, although liable to be disobeyed." And when the agitation of this question as to the moral order of the universe, and man's relation to this order as a person and as a member of society, is fairly begun upon the focal point, *that in the development of the universe man is a being specifically characterized by a consciousness of Ought*, there can be, as for one I think, small doubt as to the result. Modern Natural Science will find itself led by an irresistible logic, through the successive stages of latent Atheism—Nescience as to the unknown Persistent Force—the recognition of unitary and universal Force in varied evolution, the new form of Pantheism,—up to the clear re-assertion of Personality and a spiritual philosophy thence outgrowing, and finally to a new outburst of Theism, as a living communion in conscious love, thought, and joyful concert of action with the Person of persons, the Living God. The result of this tremendous disturbance in the air-currents of Christendom will be, I predict, a sublime revival of Religious Life, like a serene heaven above a renovated earth.

If only the barbarians do not meanwhile succeed in their infernal feat of uncapping the volcanoes of the hills! And I deliberately say *if*, because with solemn earnestness of feeling, as well as with calm scientific conviction, I am sure that men and nations, and ages of men and nations, are *free* to make or mar, to crush or crown with beauty their own destiny. Never so little as now in the light of latest science, confirming all tradition, is it pardonable to be a Fatalist. No! as the finest outgrowth of the universe on this planet, man is a Free Sovereign; a nation yet more Free and Sovereign; and humanity superlatively Free and Sovereign,—under the law of liberty of the one All Good and True. So, bright as in many ways is the promise of our time, yet the barbarians are free to blast this opening paradise, if permitted by their fellows. And this hideous war, *the wickedest in all history*, the circumstances fairly considered, has really let loose hell for a season. And I do not pretend to predict the result. At the outbreak of hostilities, like so many onlookers, I was deceived by the apparently generous uprising of the German people to defend their homes from invasion. And seeing how justly the corrupt dynasty of Napoleon III. deserved to be ground to dust, while the French people by their subservient connivance merited the humiliation of its fall, one submitted with awe and sorrow to the spectacle of the appalling judgment. But as gradually it became plain that the German military caste, with Bismarck and his cohort of intriguers, had carefully for years prepared to spring this mine, and as the whole outside of Europe recognized with a shudder that the real meaning of the cruel strife was to rear a vast central military despotism upon the fragments of ruined France, one became heart-sick at the hideous crime against the Humanity, Social Order, Historic Conscience, Ideal Hopes, and Spiritual Aims of the whole age. If the countrymen of Lessing, Kant, Fichte, Schelling, and Hegel, of Wieland, Klopstock, Goethe, Jean Paul and Novalis, of the grandest historians, critics, theologians, scientific discoverers, and artists of our race in this generation, can thus consent to see the

capped crater of the French Revolution deliberately reopened, where can we look with trust? I cannot pretend to answer. The future of Europe does look very black to me. This war has left apart one fissure. Presently another great war will cause another crevice to yawn. Beneath all widens, to devour, the livid abyss of a wide-spread Social War, that threatens to swallow all existing governments, college halls, and churches in one fiery chaos.

Here is the alternative for Europe and for Christendom,—either a grand *integral* revival of Religion, Philosophy, Science, Art, Industry and Polity, by a new consciousness of man's relations to the living laws of the Living God, a revival which must be truly unitary and universal, or a dissolution of existing civilized societies into their elementary forces. I still hope for the former. But the experiences of the last dreadful year have taught me to trust in Human Freedom as never before,—but only when that Freedom is spiritualized, purified, refined, illumined by the sovereign will of God dwelling in Humanity. . . .

With hearty fraternal and friendly best wishes for yourself and our brethren, I am,

Very sincerely,

W. H. CHANNING.

COUNTERS AND CULTURE.

The Rev. Dr. Deems, an enterprising minister of New York, with a keen eye to business, and a shrewdness of clerical speculation that makes him remarkable in the profession, is reported to have said, in a lecture on "Money-Makers," delivered in his church, that store-keeping was superior to academic training as a means of mental culture. The opinion of Dr. Deems on such a subject may or may not be entitled to consideration. The statement is important as indicating the ground that ministers who aim at popularity permit themselves to be forced upon. Dr. Deems is not the only "sensational" preacher who discredits culture and prefers the discipline of trade to the discipline of thought. The doctrine is quite congenial to an age of money-makers, and is certain to attract the money-changers to the temple which substitutes a counter for an altar; unless, indeed, it makes them prefer their shops, where the discipline is acquired, to the temple where it is only recommended. But to the friends of intellectual culture, to all who have a sense of the value of rational training, the doctrine is to the last degree discouraging.

That a reaction should succeed the long devotion to theology, and the persistent scholasticism of sects of learning, is very natural. But we must pay this tribute to theological training, that it maintained the intellect on a high level of activity and kept alive our interest in momentous questions. It delivered people from the tyranny of mercenary pursuits, and saved them from precisely the sharpness, shrewdness, quick-wittedness, the mechanical aptness and swiftness of self-interested calculations that is fostered by the very worthy and necessary yet somewhat unennobling practices of store-keeping.

Theology is out of favor. Scholastic attainments are voted a humbug and a nuisance. But is there no alternative between the rarified atmosphere of the once popular studies and the close air of the shop? Is there no such thing as philosophy, no such thing as science, no such thing as literature,

no such thing as music or art? Is the grindstone the best device for sharpening faculties, as it is for grinding axes? Or will the same kind of edge answer for all tools, those that open oyster beds, those that develop mines, and those that unlock the treasure-houses of knowledge?

The teachers of religion are supposed to be at the head of those who maintain the necessity for the highest culture of the rational powers. As a class they are the best educated men in the community; they are, at all events, the most laboriously and expensively cultivated men. It is their business to hold the popular mind to the duty of thinking on the highest themes; to put men face to face with truths of the greatest moment; and to enable them to do this successfully, education, not the education of the shop, but the education of the school, the academy, the college, has been encouraged by them. The Fathers of New England established Harvard College as a nursery for ministers of religion. They dedicated it, therefore, "to Christ and the Church."

The simple effect of this new doctrine now in vogue will be first to bring into discredit the very order to which its preachers belong. Possibly Dr. Deems and his brethren may be no sufferers by the loss of the clerical reputation for culture; but it is clear that the best part of the influence of the order will disappear with that reputation. The theological power of the clergy is on the wane, fortunately so, we think. The growth of general intelligence and the prevalence of secular knowledge have brought this about. Their intellectual prestige has not departed, need not depart, should not depart, will not depart, if they are faithful to their own best traditions of culture. But if they surrender entirely to the mercenary spirit, and exalt the already exaggerated estimate which the untrained and uncultured have of their practical intelligence, not only will the influence of the order be broken down,—there might be no great harm in that,—but the acquired supremacy of disciplined mind would be lost for a time, and would have to be painfully regained under heavy disadvantages.

It is hard enough already in our communities to stem the current of common sense which, elated by its success in the region of practical business affairs, claims right of domain in the department of philosophical and speculative truth. The storekeeper is quite ready to sit in the teacher's seat and pronounce judgment on "goods" that are not for sale in the shop. The interests of culture are none too carefully looked after; and if the teachers of religion forsake them, who will take them up?

Let nothing here said be taken as disparaging to the practical intelligence of the store and the street. The education of trade is valuable, but it is not all the education there is. Why does Dr. Deems preach? And to what purpose is his "Church of the Strangers?" Perhaps, though, he does not consider it his province to instruct people in ideas.

O. B. F.

The *Examiner* for April opens with an interesting discussion of Dr. Ginsburg's treatise on the Essenes and their relation to Christianity. Dr. Ginsburg fails to appreciate the importance of Hilgenfeld's views on this subject in *Die Juedische Apokalypitik*, though he

refers to them on page 80 of his pamphlet; and Mr. Towne is apparently unfamiliar with them. The latter speaks of the "rude Galilean expectation of Messianic revolution;" whereas the Essene community was itself, according to Hilgenfeld, the natural product of that very expectation—the universal expectation of Judæa. Next follows a still longer article on Lewin's little book on Judaism, very cordial and appreciative towards the Rabbi's catholic thought, and full of generous sympathy for progressive-Judaism. Mr. Towne then proceeds in a third article to criticize Dr. Schaff and orthodoxy in general; and he does it with his accustomed vigor and fire. As a satirist, there are few who can deal keener thrusts at folly and superstition than he. In the fourth article, on Mr. Swing, he inquires—"Does rationalism have no base, *when it starts from faith in the nature of man?*"—the very position which we understood Mr. Towne to controvert, when he questioned our statement that Free Religion is "organized faith in man."

The fifth article is an account of the formation of the Boston Radical Club. Mr. Towne forgets that the idea of this Club, and its present name, were first suggested in a company of about a dozen young Unitarian ministers, returning in the cars from the Syracuse Conference; and that he was not the first to suggest either. This idea of a Club subsequently broadened out into that of the Free Religious Association; but it should not be left unrecorded that Mr. Potter had previously and independently conceived this broader idea, and mentioned it to Mr. Frothingham in New York on his return from the same Conference. Mr. Towne, however, is entitled to the credit of having taken the first practical steps towards forming the Free Religious Club (which at a later period voted to call itself the Radical Club), soon after the successful formation of the Free Religious Association. The real origin of both Club and Association was, not the suggestion or device of any one man, but the common thirst of the times for a purer and freer fellowship than that of organized Unitarianism. This was quickened and intensified in many minds simultaneously by the narrow denominationalism of the Conference. From the very start, the free religious movement has been thoroughly democratic; and no one person was its author, founder, leader, originator, or suggester. It is important that this should be understood, in justice to the movement itself and to all those who have taken part in it.

"A good story is told of Dean Swift's parrot, which was a great pet with the whole family. One day Polly managed to open her cage and get away, to the great consternation of the household. After a great search, some one found Polly in the garden on top of an apple tree. The welcome news was communicated to the Dean, who, with the whole of the inmates, rushed at once, accompanied by Dr. Vaughan, who, with some friends, was then on a visit to the Dean. Polly was found swinging on the topmost branch, but when she discovered the large audience below her, she looked gravely down on them and said:—*'Let us pray!'*"

The above story, which we find in the *Investigator*, is undoubtedly true. We have heard parrots make the very same remark in the pulpit.

One of our subscribers offers to return a spare copy of THE INDEX No. 2, of the first volume. We shall be under obligation to him and to any other subscribers who will be so kind as to send copies of that number in good preservation.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

THE COMPLAINT OF METHODISM AGAINST FREE RELIGION.

BROOKFIELD, March 22, 1871.

My Dear Mr. Abbot:—1. I observe, in looking over my articles, that thus far all the reply you have made to my position in that essay is to the effect that the heart is capable of being wrought up to a pitch of frenzy and made to subserve the ends of fanaticism and superstition: all which nobody denies, and all which proves nothing—no more than the assertion that, because fire and steam and gunpowder are capable of producing disaster, therefore they are not most important and beneficent agents. Because a man's appetite for food and drink is capable of being so perverted as to lead to his ruin, that does not make it out that appetite should not be ministered to. Because the sensibilities are being morbidly inflamed, that is no reason why, when normally developed, they do not signify all I have claimed for them.

2. Like the intellect and conscience, the affections in themselves are neutral. Their value and influence will depend entirely on the manner in which they are operated and developed. My charge against Free Religion is that it is not calculated to operate or inspire them at all, or but feebly and indifferently. The position taken and illustrated in my articles was, first, that it was the heart principally that wanted religion; and, secondly, that Christianity, with a few great basis facts, revealed or demonstrated to the intellect, addressed itself mainly to the heart, or the religious nature, and satisfies that nature and makes live men. This is the point I would like to see controverted. Mr. Higginson admits that the masses can only be moved by an appeal to their sympathies. Christianity really moves men because it knows how to get hold of the sympathies. It addresses, in fact, the *whole man*, the intellect, conscience and sensibilities. Free Religion only addresses the first. What appeal does Free Religion make to the imagination, the love of music, the devotional or worshipful nature, the spiritual, religious, Godward side of our being? It but feebly and softly touches the conscience, and ministers to the *affections*—the hopes and warm aspirations of the heart—not at all. How can such a religion ever be generally loved or cared for?

3. We, of course, believe your religion very dangerous in its tendencies. But we have this to console us. A system, or faith (unfaith) that thus ignores that great *spring of all action*, the deep and fervent *sympathies of the human soul*, must necessarily cut away its own grounds and defeat its own ends. It can never organize itself. It can never extend itself. Its own advocates *don't care enough* for it, and outsiders will not be likely generally to fall in love with it. The religion that is to take the world has got to carry men's hearts; and that Radicalism can never do. And so we really have nothing to fear, save the incidental disaster that may in the meantime be wrought from the advocacy of these systems of unbelief. Like those of the past, one after another as wave urges wave, they will disappear; while Christianity will still live on, going from conquest to conquest. Our Methodist Church alone in these United States is building churches at the rate of one for every three hours of a working day, and our congregations number 5,000,000. Does this look much as though "the coming man would not go to Church?" The next time your essayists attempt this theme, let them put down the above fact as one of their data. If we found it as hard work to maintain congregations and periodicals as the Radicals, we might well lose heart in regard to the church-going habits of "the coming man."

4. But I have been a little diverted. I was thinking of the mild and mellow light, the soft and warm coloring, our doctrines throw around scenes and circumstances of suffering and affliction, and the desolations of death, as compared with yours. You intimate that this talk about the dreary, hopeless death-beds of unbelievers is "stale." Alas! it is not "stale." The scenes denied come before us again and again. And when Hobbes said that death was a "leap in the dark," and Gibbon, the prince of Radicals, said on his death-bed that the future "looked dark and doubtful," these men expressed simply what must be the legitimate issue of your present position,—that of *uncertainty and doubt*.

I close by saying that to my mind the noblest manifestation of manhood is that presented where the moral sentiments are predominant and luminous.

Yours truly,

R. H. HOWARD.

[1. Mr. Howard strangely misses the point of our notes on his "Claims of the Heart in Religion." He argued from the feelings of the believer to the actual truth of his beliefs. We replied that this argument is worthless because every form of religious delusion makes the same plea; and Mr. Howard sees its worthlessness in all cases but his own. The deluded believers in witchcraft argued from their own excited feelings to the reality of witches and demons; and

their testimony is good, according to him. Why not?

2. But Christianity, he says, "with a few great basis facts, revealed or demonstrated to the intellect," makes a powerful and successful appeal to the heart. So does Mahometanism, with its "facts" of Mahomet's mission, a heaven of houris, etc. The Christian "facts" referred to are such as Adam's fall, man's depravity, Christ's incarnation, resurrection, ascension, etc. These "facts" Mr. Howard very quietly takes for granted, and fancies that their influence on the imagination and sentiments is some sort of proof of their reality. Not so. It is these facts that need proving; and some better proof is required than a Methodist's "Glory to God!" Nobody denies the reality of camp-meeting deliriums; but they prove nothing beyond the mere excitability of the crowd. *Facts demand evidence*; and because Mr. Howard's "facts" have none, we regard them as fictions. Hallelujahs do not weigh much in reason's balance.

3. Whether Free Religion is "dangerous" or not, is not the point. *Is it true?* If it is true, it will thrive. If not, it will disappear. All this talk about the "heart" is whistling against the wind. Let him who hopes to overthrow Free Religion buckle down to close study and hard thinking on the points at issue. The human heart has sooner or later got to accommodate itself to the human head—not *vice versa*. If Christianity cannot justify itself to the intellect, its doom is sealed. If it shirks the obligation, its power over the heart will disappear because its "basis facts" are disbelieved. Methodism may build a magnificent church every second, for aught we care; but if Methodist ideas are dying, as they most assuredly are, they will only die in downier beds. And the beds will be sold to pay funeral expenses.

4. The "mild and mellow light"—"the soft and warm coloring"—of such doctrines as everlasting punishment for unconverted friends, we willingly forego. Mr. Howard, of course, believes in an endless hell for sinners, with torments unspeakable and unimaginable. At the grave of an unconverted son (and a great many sons are unconverted in these days), what comfort a Methodist mother must derive from "our doctrines!" What solace to remember that, though poor William or James is writhing in the gripe of horrid pangs forever and ever, she herself is to sing throughout eternity the praises of divine forgiveness, compassion, and love! Verily, a warm, a cheerful, a delightful religion! For one, we would rather be grilled on a gridiron than enjoy such "warmth." We do not deny that Christianity "makes live men." But the same is true of religions that Mr. Howard would call "false"—especially Free Religion. If there had been no truth in Christianity, it could never have lived so long. But it cramps and fetters the intellect, which will yet signally avenge itself for its long bondage. Free Religion addresses itself equally to the intellect, the affections, and the conscience. What we conceive to be its power over the "heart" is set forth (we could wish more adequately) in two essays on "The Warmth of Free Religion" which will soon be published.—Ed.]

AT REST.

Died, March 12, 1871, in Dayton, Ohio, Maggie R. Boyer, aged 29 years.

Mrs. Boyer was the wife of A. J. Boyer, Esq., the well-known advocate of woman's suffrage, formerly Editor of the *Woman's Advocate*, and at present Editor of the *Nineteenth Century*.

Mrs. Boyer was Mr. Boyer's assistant, adviser, and counsellor. She was one of the thousands of "silent workers," preferring to remain modestly in the sphere of her home circle, and by sympathy and help stay the hands of her husband in his more public labors for the welfare of the sex to which she belonged. They were as happy and affectionate as any couple could be. I have heard them both remark, in answer to questions respecting the peculiar felicity of their life, that it "resulted from a law of marriage much higher and diviner than any ever enacted by man, the law of love." Naught but death could have separated these happy ones.

Mrs. Boyer left a representative in a child now a year old, Stella Wyoming, named in honor of the Territory that first removed the political disabilities of its women. Mrs. Boyer's religion was the religion of humanity. The church and society called her infidel, and infidel she was to all that was wrong, absurd, and superstitious. She preferred to do good, attend to the sick and distressed, and take care of the things of this world, leaving the future to itself.

She died calmly, falling sweetly to sleep without a struggle or a murmur, and retained consciousness to the last.

In answer to a question she said,—"I am not afraid to die, although it does seem hard that we must all thus take a 'leap into the dark.'" "I know just as much of the future as any one else—that is, just nothing at all. Of one thing I am sure. If there is a future state of individual existence, I shall meet my mother and father, my sisters and brothers there, who have all gone the same road before me." A few moments after expressing these views, she died in her husband's arms, the victim of hereditary consumption.

Mrs. Mary L. Strong, a Spiritual lecturer, conducted the funeral service. She delivered a most affecting and impressive address, eulogizing the virtues of the deceased and condoling with the bereaved husband. A choir of young ladies sang with melodeon accompaniment, and four young married women were the pall-bearers. The occasion and the somewhat novel manner of conducting it, together with the large circle of the deceased's friends, drew together a great many people. The remains were deposited in the beautiful cemetery near this city.

J. W. G.

UNDILUTED ORTHODOXY.

BURTON, O., March, 1871.

EDITOR OF THE INDEX:—

This region was one of the earliest settled in the Western Reserve, and was almost entirely owned and populated by people born in Connecticut. Their descendants now own and till the soil, and run the only two churches of which this place can boast, *i. e.* one Congregational and one Methodist. The Congregational is much the larger and more wealthy of the two, and has for the last sixty or more years sustained a regular orthodox preacher. Never until about three years ago did mortal man dare to preach from its sacred pulpit a sermon which did not contain descriptions of the awful wrath of an offended God, and of the eternal damnation and perdition of all humanity that did not happen to be included among the elect. It is needless to say that the man who ventured to speak common-sense and "modern principles" from this pulpit did not have an opportunity to repeat his efforts many times, before his place was supplied by a man evidently more to the taste of this "orthodox" community. And he, wishing to assure his supporters that he was all right on the doctrine of "hell-fire," and other cardinal dogmas, preached, at the outset, a *credo*, a few *verbatim* extracts from which I wish to make, to show you what abominable doctrines are even in this day of enlightenment preached in meetings to willing hearers, and taught in Sunday schools to innocent, unsuspecting children.

Out of his twenty-two articles of belief (in order to be brief), I have only selected the 3d, 4th, 5th, 6th, and 8th.

3. I believe that the Scriptures reveal, as a fundamental doctrine, that there are three persons in the Godhead, the Father, the Son, and the Holy Spirit; that these three are the one living and true God, the true Jehovah, the only proper object of religious worship. I cannot explain nor comprehend the doctrine of the Trinity, but I believe it is not contrary to reason, and is to be believed as a fact in the Divine revelation.

4. I believe that God has from all eternity fore-ordained whatever comes to pass, yet in such a manner as not to affect the accountability of man, and not to be the author of sin. I believe that God has elected some to everlasting life, while others are left to suffer the just punishment due to their sins. I believe that God has fore-ordained to eternal life those who will come unto him by Jesus Christ; and that he has determined from all eternity to remove from his favorable presence every one who so refuses finally to come to him.

5. I believe that God the Father, Son, and Holy Spirit, created the world and all things therein, visible and invisible, and that he upholds the same by the word of his power. . . .

6. I believe that God created man upright, and gave him a law, as the rule of his obedience, when he said:—"Of every tree of the garden," &c. . . .

8. I believe that, enticed by the craft and subtlety of the devil, our first parents disobeyed the command of their maker, and thus exposed themselves to the penalty of God's most righteous law,—*Temporal, Spiritual, and Eternal Death*. I believe that, in consequence of Adam's fall, all his posterity are by nature children of wrath; and in addition to this corruption, I believe that every one who arrives at an age sufficient to distinguish good from evil, voluntarily transgresses the law of God. And I believe that God might have left our first parents and all of their posterity to *perish eternally*, and his justice would have remained *unimpaired*.

These are the doctrines which are and have been taught to the descendants of the Puritan fathers, in this "New Connecticut" town. I believe I am the only subscriber to THE INDEX here. I have richly enjoyed the reading of all its numbers from the beginning, and have handed some of them to others who have perused them with that relish which bodes future good results.

Yours for progress and light,
GEO. H. FORD.

Beecher says that men confess everything but their own besetting sins. They steer clear of these. Whoever heard a man say, "O Lord! I am so mean and stingy that 'tis only with great pain that I can unclothe my fist: make me generous."

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THE INDEX PROSPECTUS FOR 1871.

THE INDEX was established in November, 1869, and has just closed its first yearly volume.

We deem it proper, therefore, to submit the following PROSPECTUS of Volume II for 1871, and ask the friends of the cause it represents to make active efforts to increase its circulation and usefulness. There is quite a large number of persons in almost every community, both in the church and out of it, who would subscribe for such a paper, if the matter was properly presented to them, and especially if they were urged a little to do so by a neighbor. We cannot afford to send out travelling agents, nor would they succeed so well in getting names as persons of local influence. We therefore have determined to use the funds it would cost to get our paper before the people, in another way, namely, in the purchase of articles of value to be given as premiums to those who make up lists of subscribers; thus presenting to the friends of free thought and pure religion the double motive of doing good and getting paid for it.

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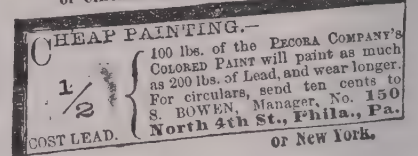
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The Index,

A WEEKLY PAPER DEVOTED TO

FREE RELIGION.

PUBLISHED BY

THE INDEX ASSOCIATION, at TOLEDO, OHIO.

TWO DOLLARS A YEAR.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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THE INTUITIONAL AND SCIENTIFIC SCHOOLS OF FREE RELIGION.

[The Fifth Lecture in the Course of Sunday Afternoon Meetings in Horticultural Hall, Boston, delivered Feb. 5, 1871.]

"Ignorance more frequently begets confidence than does knowledge. It is those who know little, and not those who know much, who so positively assert that this or that problem will never be solved by science."

DARWIN, *The Descent of Man*, Vol. I, p. 4. (Introd.)

"Beyond the Nebula scientific thought has never ventured hitherto. . . . The only thing out of place in the discussion is dogmatism on either side. . . . Granting the Nebula and its potential life, the question—whence came they?—would still remain to baffle and bewilder us. . . . They [the philosophical defenders of the doctrine of the uniformity of Nature] have but one desire—to know the truth. They have but one fear—to believe a lie. And if they know the strength of science, and rely upon it with unswerving trust, they also know the limits beyond which science ceases to be strong. They best know that questions offer themselves to thought which science, as now prosecuted, has not even the tendency to solve. They keep such questions open, and will not tolerate any unlawful limitation of the horizon of their souls. They have as little fellowship with the atheist who says there is no God as with the theist who professes to know the mind of God."

TYNDALL, *On the Scientific Use of the Imagination*, ad fin.

"When man began to interrogate Nature, and, not content with observing, learned to evoke phenomena under definite conditions,—when once he sought to collect and record facts, in order that the fruit of his labors might aid investigation after his own brief existence had passed away,—the Philosophy of Nature cast aside the vague and poetic garb in which she had been enveloped from her origin; and, having assumed a severer aspect, she now weighs the value of observations, and substitutes induction and reasoning for conjecture and assumption. The dogmas of former ages survive now only in the superstitions of the people and the prejudices of the ignorant, or are perpetuated in a few systems which, conscious of their weakness, shroud themselves in a veil of mystery."

ALEX. VON HUMBOLDT, *Cosmos*, Vol. I, p. 24 (Amer. Ed.)

"That astronomers should pretend even to know the weight of the different celestial bodies, and to say how many Earths may be placed in one scale of a balance to hold the Sun in equilibrium in the other, will seem paradoxical, at all events, to many. We shall farther on show the possibility of conclusions apparently so audacious, the inquiry into which may seem to border on presumption. We must, however, in the interim invoke a sentiment which is but rarely required in science—faith in our assertions, not a faith which shelters itself under the impenetrability of the mysterious, but one

which will become by future study clear and demonstrated truth."

GUILLEMIN *The Heavens*, p. 18 (Lockyer and Proctor's Ed.)

That the Hebrew and Christian Scriptures, in this age of the world, are no longer regarded by the majority of well-educated people as decisive authority in matters of belief, is a fact so plain that it needs no demonstration. For good or for evil, modern thought has withdrawn its confidence from the theories of God and Nature, of man's origin, history, and destiny, which underlie the precepts and appeals of the two Testaments. The Bible is no longer the book—it has become a book. However respected for what it is (and this is much), it is rapidly ceasing to be worshipped for what it is not. The strong fortress of Bibliolatry is invested on all sides, and the armies of science march by it as the armies of King William marched by Strasburg and Metz.

But the great problems whose Biblical solution has been rejected by the cultivated intelligence of mankind are still unsolved, and challenge as never before the grave and intense attention of reflecting minds. To the civilized man life is as profound a mystery as to the savage. Its beginnings and causes, antedating all human consciousness, still elude the philosopher's search. Its destiny and purpose are still shrouded by a darkness that no eye can pierce. Nature is still the eternal enigma that no human wit can read. God is still the infinite and the unknown. With all its majesty and unutterable beauty, the universe is dumb to human interrogation, and suffers human thought to play over its surface, opening its depths to none. The generations of men come and go, chasing each other over the sea of Time like billows over the boundless blue; and the arch of heaven, now flooded with beams of gold, now glowing with starry points in a canopy of black, now shut from view by a veil of earth-born clouds, spans the small world of human life with mysterious, unechoing silence. Mingled of light and shade, the great panorama of existence, a part of which we are, is unrolled before our eyes. We look; we thrill; we think.

Among those who, either by native vigor of intellect or by acquired breadth of information, have come to find in the Bible only a match struck in the dark, and who believe that the human soul must shine itself with the true light by which to read the enigmas of Nature and human life, I find two great classes or schools. They turn away from the traditions of the past with equal hunger; they look towards the discoveries of the future with equal hope; they feel with equal joy the tides of the new life of the race coursing to-day through their veins. Cheerfully and undauntedly, they alike press forward towards that El Dorado of the idealist—the "golden age" in which humanity shall come to its own, and breathe an air of freedom, truth, and love that shall make gods of men. Both classes are rationalistic in principle and conviction, and discard with equal energy the notion of infallible authority, whether lodged in Church, Bible, or Christ. To both, truth must authenticate itself, and find its only credentials in the free assent of the human mind. To both, law is universal and inviolable, Nature safe and wholesome, and the true welfare of humanity to be attained by free development and natural methods alone. Hence both classes are equally strong and pronounced in their adherence to Free Religion,—whether under that name or not, is of no consequence.

But there exists between these two classes a marked difference of attitude towards the great problems of GOD and IMMORTALITY. Alike trusting to natural solutions only of these as of all other problems, they are nevertheless conscious of a deep and apparently bridgeless chasm between their respective modes of thinking on these high themes. For the sake of convenience I will designate them as the Intuitional and the Scientific schools of modern religious thought. It is my object to say something on their character and mutual relation, and the present bearing of science on the points that divide them.

To the Intuitional school, God and Immortality are undoubted and indubitable facts. These two great problems are solved. God is a fact; the only questions concern his essence, the mode of his activity, and the nature of his relations to the universe. Immortality is a fact; the only question concerns the laws and conditions of the future state. Doubt of God and Immortality is not *wrong*, according to this school, but simply strange, incomprehensible, even

absurd. Nay, so strong is its conviction on these two points, that it even denies real atheism to be a possibility, and holds that at heart all men believe in its own God; while disbelief of Immortality wears in its eyes the aspect of a diseased and monstrous development of human thought. Debate on these points it tolerates, having far too profound a respect for freedom of thought and speech even to wish any curtailment of it; but all such debate appears in its eyes like the disputings of blind men as to the existence of color. In short, to thinkers of the Intuitional school, God is as sure a fact as the solar system or the Milky Way,—Immortality as sure a fact as the present life of man on the globe.

The Scientific school, however, finds the existence of God (that is, as Person or intelligent, self-conscious Being) and the continued existence of man after death to be the great open questions of to-day. It finds them to be unsolved problems—problems of most absorbing interest and of inconceivable importance, but problems nevertheless. Doubt on these questions is not only not wrong, but it is not even strange or incomprehensible,—still less absurd. Atheism (by which I mean non-belief of infinite Intelligence and Goodness in the universe) is so far from being impossible, that it is one of the very commonest phases of modern thought, to be encountered by any one who meets his fellow-men with respectful sympathy instead of holy horror; a phase of thought, moreover, having no natural connection with a bad life or feeble mind, but often characteristic of the noblest natures and strongest intellects of the time. No one at all familiar with many of the ablest writers of the age can have failed to perceive the sceptical undercurrent, partially concealed, perhaps, by ambiguous phrases, which marks their thought. Doubt of God and Immortality, according to the Scientific school, is neither idiocy nor disease, but rather the inevitable result of the discovery that the old supports of these beliefs are rotten beyond repair. *Are there any solid supports at all?* This question the Scientific school regards as strictly legitimate, as perfectly sane, and in fact as absolutely necessary in the present stage of human development.

Thus to the Intuitional school of modern religious thought God and Immortality are SELF-EVIDENT FACTS; to the Scientific school they are GREAT OPEN QUESTIONS. On what is this difference based? What are its causes?

Before I attempt to answer these inquiries, let me say that these two classes of thinkers are equally earnest, equally honest, equally devoted to truth, equally filled with the spirit of self-consecration to the highest and best ideals. They often misunderstand, and therefore misrepresent, each other; sometimes they suffer themselves to speak of each other in terms of depreciation. But I see no reason to doubt their perfect equality in all the intellectual and moral virtues. The issue between them is one of thought, not of character; and it should be tried before the tribunal of reason, not that of prejudice. I trust that I shall speak and you listen in the spirit of justice and love of truth.

The Intuitional school, then, rests its absolute, undoubting conviction of God and Immortality on the supposed faculty of IMMEDIATE INTUITION. The human soul is claimed to possess the power of discerning the truth on these great subjects, not by any direct or indirect process of ratiocination, whether long or short, but by coming, as it were, into immediate vision of the object of belief. No argument, whether *a posteriori* or *a priori*, can prove either God or Immortality. The subtle web of logic, however finely spun or artfully woven, is too coarse to snare the prey. The slow and patient demonstrations of science, proceeding by exact observation and cautious induction of the unknown from the known, are as powerless to reach their object as were the bricks of the mythical Babel-builders on the plains of Shinar to scale the heavens. The human brain, charm it never so wisely, can but spin a cocoon for its own fancies, while the infinitude of God and the endlessness of the future life over-arch the puny toiler like the blue canopy of the empyrean. In the eloquent language of Dr. Hedge [*Reason in Religion*, p. 208],—

"I do not believe in any such induction. I deny the logical sequence in that argument. I deny the ability of the human intellect to construct that ladder, whose foot being grounded in irrefragable axiom, and its steps all laid in dialectic continuity, the topmost round thereof shall lift the climbing intellect into vision of the Godhead. Between the last truth which the human intellect can reach by legitimate induction and the being of God, there will ever lie—

'Deserts of vast eternity.'"

Rejecting, therefore, all the devices of cunning philosophy and plodding science, the Intuitional school teaches that the grand truths of God and Im-

mortality are made known to man by direct revelation of infinite Being itself; that in the human soul there exists a natural faculty of intuition fitted to receive a revelation so transcendent; and that this supreme faculty, the crowning glory of human nature, which is sometimes called the "higher reason," is infinitely superior in degree and utterly unlike in kind to the mere "understanding," which deals only with the data of the senses and the inductions drawn therefrom. It teaches that logic is useful as a means of discovering truth of a lower grade, but is misused and abused, when applied to the investigation of truths that transcend the sphere of sensuous and purely intellectual experience. Thus the Intuitionist school plants itself on a revelation, direct, it is true, but yet strictly natural, made to a faculty in the human soul which is specially fitted to receive it. Revelation is thus stripped of its arbitrary and exclusive character as a boon granted only to certain favored races or favored individuals, and made a part of the universal spiritual outfit of every human being.

Now, as a necessary consequence of these ideas, the Intuitionist school is logically bound to deny the possibility of atheism; and, as I have said, it does this, holding atheism to be a merely nominal thing. It finds atheism, wherever alleged to exist, to be an incomprehensible absurdity, a state of mind which cannot in any way be reconciled with its own theory of a universal, natural revelation. Most adherents, therefore, of the Intuitionist philosophy, sacrifice the fact to their theory by denying its existence—thus following the example of so many other theorists. That any human being should be absolutely devoid of the idea of God, or, still worse, that any human being should understand it, yet deny its reality, is a phenomenon so inexplicable on the Intuitionist theory that the easiest way of escaping the embarrassing fact is to refuse it credence. If it is the special function of the "higher reason" to behold intuitively the great truths of God and Immortality,—if, furthermore, the higher reason is an integral and universal element of human nature,—then, it is clear, no being endowed with ordinary human nature can possibly deny these truths. An atheist, a disbeliever in immortality, must be practically dehumanized by his disbelief.

When confronted, therefore, with the fact that human beings, manifesting all the common faculties and powers of humanity, are either ignorant of these truths or, worse still, consciously deny them, only one escape from this fact, if admitted, is left to the Intuitionist school—namely, to maintain that every such man or woman has the higher reason in an absolutely undeveloped state. The atheist or the materialist must consequently be regarded as devoid of the crowning attribute of humanity, the power of receiving the natural revelation of the highest truths. He must be looked upon as a spiritual idiot—a moral cripple—a sort of *lusus nature* with whom it is impossible to associate on terms of spiritual equality.

It lies, therefore, in the inevitable logic of the Intuitionist theory to refuse fellowship on equal terms to all atheists and materialists. The absence of the intuitive recognition of supersensuous realities becomes a ground for religious disfranchisement, which can only be waived by a glaring inconsistency—by an amiable weakness of generosity overriding the dictates of strict logic. The humanity of the theorist may (as it usually does) protect him from unbrotherly conduct; but it will most evidently be at the expense of his theory. As a matter of fact, adherents of the Intuitionist school are occasionally betrayed—unconsciously, let us hope—into a tacit assumption of superiority over atheists and materialists which it is painful to witness. A lurking contempt for all who cannot confess that they have these transcendental intuitions, a certain complacent air of spiritual elevation above them, has now and then come under my own observation, and appeared as a sad offence against human brotherhood. I do not see how to eradicate from the Intuitionist theory this pride of spiritual aristocracy, based on mere belief, except by the surrender of the theory itself. If the pure "scientist" who doubts or disbelieves the veracity of these transcendental intuitions is merely a plodder, dealing with a lower order of facts by a lower order of faculties,—if the believer in them is, in consequence of his mere belief, the spiritual superior of the "scientist" as such,—I see no way logically to escape the admission that intellectual opinion is the basis of gradations in spiritual excellence. Yet to admit this is to strike a blow at the supremacy of the moral element in human nature from which, I confess, I shrink. Human worth seems to me to be so entirely dependent on moral character, and so utterly distinct from merely intellectual illumination, that I am disqualified for accepting any theory which thus reverses the true order of moral judgments. Because my philosophy of the universe and its cause differs from that of the atheist, I am not prepared to pronounce my "neighbor" spiritually "legless." If he stands on the rock of moral rectitude, I ask no better proof that he has the normal number of "legs."

The simple truth is that the Intuitionist school have imported into Free Religion some relics of the dogmatism they ought wholly to have left behind them. They have not all unlearned the orthodox habit of taking certain things for granted which they find difficult to prove, and even of looking down with some degree of superciliousness on those who think differently from themselves. Above all else they need to foster the profound humility of science, which counts nothing thoroughly or finally established until proved to the universal acceptance of all minds competent to form an opinion. It saves a world of hard and toilsome and painful thought to say that God and Immortality are first principles,

guaranteed by the testimony of immediate intuition,—to say that these great ideas need no proof, all proof being the work of the mere understanding, which discharges for the higher reason the function of an humble mental. In fact, the Intuitionist theory is a marvellous labor-saving machine, doing the work of consolation for human hearts without taxing the powers of the human brain. But the great, weary, aching heart of the world cannot be thus consoled. Humanity cries for bread,—and receives a stone. It asks for light,—and receives the burnt-out lamp of Christian dogmatism. It asks for evidence,—and receives assertion. It asks for proof that there is an endless future, and an infinite Love to fill it with peace and joy; it receives assurance that to ask for proof is itself proof of a gross and carnal mind, floundering about in the bog of the "understanding" and powerless to soar upwards on the wings of the "higher reason." So the poor world sits down to the Barmecide feast spread by the Intuitionist school, chews the air, and goes away famishing. Alas! to hungry mankind, crying—"Show me that God is, and that we shall be!"—it is little better than mockery to stand up, and say—"I affirm it!" Is it any wonder that the response comes like the sound of many waters,—"Who are you? And how do you know it?" Something better than empty asseveration is wanted; "yea, yea," will not serve here. But now that the Church with its ancient and venerable dogmas no longer holds the world's impatient ear,—now that the empty affirmations of the Intuitionist school, backed by no evidence but endless self-repetition, ring out with the hollow sound of false metal,—the questions of God and Immortality rebound from soul to soul like echoes leaping from peak to peak among the mountains. And the answer tarries, and the world's heart grows sick with hope deferred.

In this hopeless failure of the Intuitionist school, manifest to every keen observer, to show itself equal to the demand in this great crisis of the world's experience, the eyes of mankind are riveted with infinite yearning on the youthful figure of Science. The whisper runs around the globe—"Is not this he that should come?" And millions hang breathless on his most trivial word. It must be confessed, I think, that the stripling lets fall much nonsense. He is still, in the one pungent phrase of the "Country Parson," in the "veal" stage. Somewhat elated and puffed up by the attention he receives, somewhat given to flippant and pert speech, somewhat too eager to show his disrespect for venerable ideas whose depth he has by no means fathomed, Science is nevertheless destined to be the world's true Messiah. At present, he is full of young blood, bent apparently on sowing his wild oats to his heart's content. But with all his occasional imprudence and shallowness and premature solutions that will not stand the test of his own riper consideration, there fall from his lips such numerous words of solid wisdom that humanity is crowning him with its most sacred hope. From him, if from any, must come the final answers to the questions that have burned themselves deep into the heart of the race. He it is that must re-kindle the light of a divine faith in the eyes of asking humanity, or glaze them with the stony look of stoical resolve. With a strength of conviction that I cannot begin to utter, I reiterate what I said years ago, that Science is weighing in his scales our human faith in God—our human hope of a life beyond the grave. It will be long before his final verdict will be rendered; and wisdom cautions you and me not to take his first crude guesses for his lasting and decisive word. But the day of dogmas and assertions without proof is gone; the day of knowledge is at hand. And when Science shall have claimed the whole of his inheritance, and learned to treat the greatest questions as respectfully and as honestly and as thoughtfully as he now treats the least, he and he alone must give their answer. A whole world waits to hear.

What, then, is the real attitude of science towards the ideas of God and Immortality? And what grounds are occupied by the Scientific school of modern religious thought?

In the first place I must say that science is not the set of opinions held by this or that scientific man or clique of scientific men. Real science is the great body of truths thus far discovered by the human mind, and established beyond dispute or reasonable doubt. It is neither more nor less than *human knowledge*, in all its various branches and departments. Nothing can be regarded as the assured and ultimate word of science on any subject, so long as the scientific world are divided in opinion concerning it; and even when the scientific world are agreed, it by no means follows that new discoveries may not require important modifications of accepted opinions. For science is ever increasing, without a y limits that can be assigned; and he is very rash and very foolish who pretends to set up barriers beyond which investigation is impossible. Let the distinction between science and the opinions of individual men of science be not forgotten. Nothing is more common than to hear individuals more or less versed in the knowledge of the times claiming the authority of science itself for very questionable theories, sometimes for the wildest vagaries. It is the tyro and the quack who boast; the great, wise thinkers are always modest. Neither Humboldt, nor Darwin, nor Agassiz, nor Vogt, nor Buechner, nor Huxley, nor any other, is the Pope of Science, nor claims to be. Whoever arrogates a practical infallibility either for himself or for his clique has yet to learn his first lesson in the true scientific spirit. The authority of science is the authority of Truth alone; and it rests on the fundamental principle that

human reason, the universal reason of the race, is in the long run worthy to be supremely trusted.

Now I am very well aware, that the present attitude of science towards the ideas of God and Immortality is that of pure indifference. Busied with present problems, which indeed demand its first attention, science is simply laying the foundations of a great future edifice. The time has not yet come when it can leave this preparatory work for any cause. Sociology, psychology, ethics, and the allied branches, are scarcely capable as yet of a scientific treatment. Still less can we expect that branches higher still, involving the most intricate questions of philosophy, can be thus treated. For a long time to come the attention of the vast majority of men imbued with the spirit of science will be absorbed with questions that lie nearer the field of ever-widening discovery. I look far into the future, and venture to do no more than follow out present tendencies to their natural results. There is, I think, a good reason for the present indifference of science to the higher problems of thought, inasmuch as the data for their full solution are not yet gathered. But however ignored today, however impatiently thrust aside as interlopers in the province of scientific research, my conviction deepens, as the years go by, that science will at last take into its own hands interests which are now somewhat contemptuously abandoned to the care of priests. The Church is simply a "provisional government." The moral and spiritual concerns of humanity really require, more than any others, the wisdom of management that can come only from a scientific comprehension of their magnitude and importance. Hence, in the manifest irritability with which too many scientific men today turn their backs on religion, I see merely a proof that science itself is very young. When it has become more mature, it will demand to control by its own laws all human thinking on what most deeply concerns humanity.

Symptoms of this change of attitude, indeed, can be already discerned. A school of thinkers is gradually forming, devoted to the strictly scientific investigation of the highest problems. Within a few years such phrases as "the scientific study of theology," "the science of religion," etc., have become somewhat familiar to the public ear. What is called "Comparative Religion," that is, the critical study of the sacred writings and history and institutions of the various great religions of the world, is claiming a fitting place in the sisterhood of the sciences. Scholars of the highest eminence have pursued and are pursuing these investigations in the most strictly scientific spirit. None but the most ignorant or narrow minded man will sneer at their achievements. Their labors, however, are as yet bestowed mainly upon the more superficial phenomena. Not content with these outlying researches, others begin to indicate a tendency to study the substance of religion itself in the light of modern thought and according to the most rigorously scientific method. They propose to extend their inquiries to the ideas of God, of Immortality, of Duty, embracing everything that has passed under the name of religion, and subjecting it to the severest tests. In short, science is even now beginning to treat religion as within her own jurisdiction and amenable to her own laws.

The disrespect towards religion, however, which still pervades the scientific world, has been organized into a new and most curious religion under the name of Positivism, or, as it should be called, Comtism. Although its adherents are very few, its philosophy is widely diffused. Chief among its principles is this, that phenomena and their laws are the only proper subject of scientific investigation,—that all study of causes, in the strict sense of the word, is futile and pernicious. That is, all thought concerning God and Immortality and the soul is sheer waste of time, and should be discontinued to make way for profitable study. This intolerance of all religious problems, organized as it is into a system, I consider as a striking illustration of the "vealiness" which characterizes so much of the science of the day. The arbitrary exclusion of true causes from the proper subjects of investigation is an attempt to get rid, no matter how, of questions which Science is not yet prepared to discuss scientifically, and which therefore render him very uncomfortable. But it is idle, by noisy assertions of the impossibility of acquiring knowledge on subjects which yet excite the intensest interest of mankind, to seek to withdraw attention from them. What use to exclaim—"Think no longer of God or Immortality!"—when the very exclamation does but stimulate new thought on these very subjects? The Positive Philosophy, as propounded by Comte, asserts that the greatest of all questions are no questions at all; but herein it violates the true spirit of science, which refuses to acknowledge the right of any to set limits to its investigations. Dr. Lardner is said to have declared that he would eat the first steamer that should ever cross the Atlantic, so confident was he that ocean steam navigation was a scientific impossibility; and it is reported that the first printed copy of this rash vow was brought to America by the steamer itself. In my college days I heard a learned professor demonstrate the impossibility of sending communications through an ocean telegraph wire; and now who could dispense with the Atlantic cable? It is simple fatuity to mark out lives and bounds for science. There have been too many miniature Almighties, saying to the heaving sea of human thought—"Hitherto shalt thou come, and no farther; and here shall thy proud waves be stayed." They have had barely time to retreat, before the incoming tide washed out all traces of their foot-prints on the shore.

The plain fact is this. Scientific men, no less than

men of the world, are divided in opinion on the profound questions of God and Immortality. One party asseverates that science settles them affirmatively; another party asseverates that science settles them negatively; a third party asseverates that science is dumb with regard to them. Which party is right? Or who can tell which party is right? Men have their private opinions; but has mankind yet pronounced an opinion? Is any fact more plain and incontestable than that, in the actual consciousness of the nineteenth century, the existence of a personal God (in any sense of those words) and the reality of a future life are subjects of deep, serious, perhaps agonizing doubt? Professor Huxley says [*Lay Sermons*, p. 142]:—

"As surely as every future grows out of past and present, so will the physiology of the future gradually extend the realm of matter and law, until it is co-extensive with knowledge, with feeling, and with action. The consciousness of this great truth weighs like a nightmare, I believe, upon many of the best minds of these days. They watch what they conceive to be the progress of materialism, in such fear and powerless anger as a savage feels, when, during an eclipse, the great shadow creeps over the face of the sun. The advancing tide of matter threatens to drown their souls; the tightening grasp of law impedes their freedom; they are alarmed lest man's moral nature be debased by the increase of his wisdom."

This passage fails to express exactly the nature of the feeling it describes, nor do I altogether like its spirit; but the description is substantially true. It is time to look facts squarely in the face, and drop all euphemistic disguises as to their purport. The progress of physical science has called the faith of mankind in God and Immortality into grave and most painful doubt. That is the naked, unvarnished truth. Thousand and thousands confess it in the secrecy of their own souls; and because they keep it secret, they suffer in isolation, and lose the great help that comes from sympathy. What is the use of keeping up a show of absolute certitude, if the central conviction is decayed? There is none whatever, but rather infinite mischief. Sincerity is strength; hypocrisy is weakness and cowardice.

Now the doubts which the Intuitionist school meets with absolute affirmations that hang, like Mahomet's coffin, in mid-air, the Scientific school of modern religious thought meets with frank recognition. It says,—"Yes, these doubts are real. They are rational. They are inevitable under the circumstances. They must be respected, and honestly, fearlessly treated. They are born of physical science, which knows nothing of a personal God or of Immortality. But physical science is not all; the appeal lies to universal science. By the verdict of universal science we must abide; bring the case before the court."

This is the attitude of the Scientific school in religion. It perceives (what no man in his senses can deny) that God and Immortality are today open questions in the thought of vast multitudes; and it makes no effort to evade the fact. It simply says,—

"Returning were as tedious as go o'er."

and boldly proposes to push through to the other bank of the stream. The problems raised by science, it affirms, science alone can solve. The dogmas of the Church once gone, there is no reliance but on reason, reasonably used. To the queries of modern thought, the Intuitionist school can only reply by affirmation and re-affirmation, nodding everlastingly like a wooden Chinese mandarin in a tea-store; while the Scientific school proposes to take the doubting thought of the age, and try, at least, to think it through to the answer. That is the exact difference. The one school claims knowledge; the other seeks it. The one looks on doubt as an incomprehensible phenomenon, an obtuseness of perception, a mark of mental or spiritual inferiority; the other looks on it as the natural and inevitable activity of a keen intellect which has no data but those of physical science. The Scientific school admits that God and Immortality are indeed shut questions, if we have nothing to go upon but "matter and law;" but it insists that universal causative power, the intelligible unity of Nature, the "creative idea" in organic development, the moral sentiment in man, the religious affections, the spiritual instincts, sensibilities, and aspirations, the ideal hopes and struggles, the conscious freedom of the human soul considered as a part of Nature, are just as real facts, to be scientifically studied and interpreted, as any other facts,—demanding the same scientific investigation, with the same liberty to frame provisional scientific hypotheses, as the influence of dust on disease, the phenomena of fertilization, the results of deep sea dredgings, the photosphere, chromosphere and corona of the sun. The Scientific school avers that science is too modest by half, and insists that it claim control over fields which have hitherto been submissively surrendered to the Church, as if beyond its own proper province. It insists that all the facts of consciousness shall be included in the universal realm of science, and regarded as truly phenomena for scientific study as the relations of number and quantity, the processes of chemical combination, the fungoid origin of cholera, the origin of species, or the bright and dark lines in the solar and stellar spectra.

If, then, the Scientific school treats God and Immortality as open questions, it does so because they are living, momentous questions in the thought of the age, and holds that no questions which have an intellectual origin can ever find other than an intellectual solution. But it takes up these questions cheerfully, hopefully, fearlessly, knowing that reason leads to truth, and that truth alone, be it what it

may, can really bless mankind. Perceiving that science as yet is ignorant of the absolutely unlimited extent of its own domain, the Scientific school would waken it to consciousness of its imperial future, and annex to the region of physical phenomena the hitherto unexplored region of spiritual phenomena. Science, it believes, can never lay claim to a true universality till this enlargement of its sphere is accomplished; and not till then will it be competent to give a trustworthy reply to questions which have their real origin in the spiritual nature of man.

In support of this conclusion, I would cite a sentence from John Stuart Mill [*System of Logic*, Bk. III. Ch. XIV.]—

"The ultimate laws of Nature cannot possibly be less numerous than the distinguishable sensations or other feelings of our nature; those, I mean, which are distinguishable from one another in quality and not merely in quantity or degree."

The moral law, then, known by the moral sentiment (which the keenest analysis fails to merge in other "feelings of our nature"), is an "ultimate law of Nature;" and how can science ever become universal, until it includes all such laws within the field of its investigation? Nothing will serve as foundation for a truly universal science but the totality of all phenomena; and if this be so, science is bound to consider all the problems which grow inevitably out of any class of phenomena. Thus I see not how it can escape the obligation of treating patiently and fairly questions it now postpones in a manner the reverse of patient and fair.

More than this. Not only must science so enlarge its sphere as to include the problems of God and Immortality which it now excludes, but it must approach their solution by the one universal method which is the secret of all its triumphs—the union of induction and deduction, resting on a basis of observed facts and leading to verifiable results. It will not beg the question, like the Intuitionist school. It will not take for granted the very truth to be discovered, by pleading the existence of a special faculty for intuitively knowing God and Immortality. It will not step outside of possible experience to fortify transcendental affirmations which find no basis within it; but it will so extend and enlarge the common conception of experience, that it shall cover the entirety of human consciousness, as well as the mere contact of this consciousness with the outer world, and thus include whatever mental phenomena the word *intuition* really stands for. Not as a special faculty cognizant of special objects, but only as a universal element in every possible act of knowledge, can the word *intuition* properly be used; and it is an abuse of the word and the thing to make it the support of an otherwise defenceless theory. The world sorely needs a scientific philosophy of mind. To settle the questions of God and Immortality by the appeal to intuition, when this appeal meets no response in myriads of the finest intellects and purest souls, is manifestly a mere assumption. A favored few cannot see for all mankind. The common faculties of the race must settle these great problems; and the solution must be such that any cultured mind can attain certainty for itself. The results of science always comply with this condition; for they are intelligible by any one with education enough to follow them. Its authority rests on the discovery of truth which any qualified person can verify or re-discover at his leisure. And the Scientific school relies on the scientific method alone, strictly applied to all phenomena and all facts, to attain answers to the great questions of religion.

Turning away, then, from the severe dogmas of the Church, and the milder dogmas of the Intuitionist school, the religious thought of this age is taking the direction of the Scientific school, with most earnest expectancy. It is yet too early to find a clear and decisive response. All that can be said is that science is beginning to study the great questions of God and Immortality, respectfully and patiently. In the chaos of opinions now prevailing, the Church and the Intuitionist school serve a most useful purpose in bridging the interval between the old and the new. The world is growing out of its infancy, and, being no longer able to rely undoubtedly on any mere affirmations, looks forward to the results of its own educated thought for answers to the deep, great problems that stir its heart. From the future, not the past, must the light stream.

I have thus faithfully, I think, portrayed the actual state of modern thought on the questions that move most profoundly the human soul. You ask, not without reason,—“Must we, then, wait for untold years before these vast questions of God and Immortality, on which the whole happiness of human life depends, can be answered? Are we indeed doomed, as individual men and women, to live and die in darkness?”

Friends, I must frankly meet this inquiry. Science alone must give, in its own time, the final reply to our anxious and earnest questions. Neither my reply, nor the reply of any other man, should be thrust forward as the sure verdict of the future. But for myself, having studied as earnestly as I could these momentous problems, I have become convinced that the final answer of science will but deepen, fortify, and exalt our human faith in God as intelligent, self-conscious Being, infinitely more tender and benign than our loftiest conceptions of human love; and I trust it will strengthen and purify and elevate our human hope of Immortality as continued individual existence. We must each of us work out for ourselves our private convictions, in the pure spirit of truth and in unflinching adherence to the laws of thought. Science must at last answer for the whole race; we must meanwhile answer for ourselves. And though

it seems a hard thing to be thus thrown back upon ourselves, a hard thing to leave the undoubting assurances and affirmations of the past behind us, I believe that by so doing we shall fit ourselves most wisely and completely for the future life which I trust awaits us all. The only atheism and scepticism I really dread is that of unfaithfulness to truth, infidelity to the great law of duty and virtue written on our own souls. If we do but *live* aright, I believe deep in my inmost soul that, come what may, good and only good is in store for us, when our earthly day is done.

Voices from the People.

[EXTRACTS FROM LETTERS.]

—"For one year we have taken your paper entitled *THE INDEX*, for the purpose of knowing what was meant by Free Religion, so that we might be well posted, before denouncing what from the first we considered a most rash and unfounded movement on your part; and, as we thought, we have found your paper a most *unchristian* one. Perhaps, as you do not acknowledge the Christian name, you may feel flattered by the above appellation, but to us Christianity embodies all that is beautiful in life, and we have only read with pain and sorrow your bitter and denunciatory remarks against Christianity. If you had been able to produce a more beautiful character than Christ, to have shown us holier and more forcible teachings, in one word, to have given us a higher aim in life, we should have sustained your motives, though not wholly coinciding with them; but when your only aim has been to deride and abuse all that has been holy and sacred to us in life, then we must consider it our duty not only to stop your paper, but to use our voice against it in the strongest terms. You will therefore discontinue sending. We can only hope, Mr. Abbot, that with time you will acknowledge your great mistake that we have outgrown Christianity. Within its folds the highest freedom of thought and purpose is given; and until we attain unto the stature of Christ, we cannot look beyond. I call myself a radical Unitarian, and as such find the largest liberty given to man or woman."

—"Permit me to say that your article, in *THE INDEX*, of Jan. 7, on 'Modern Principles: a Synopsis of Free Religion,' is the culmination of everything the human mind has been reaching for these many, many centuries, and I do not know how a reasonable human being can differ with you. It does seem to me you have reached the top of an eminence, and a rest might be taken, at least for the remainder of the nineteenth century. We can look all the way back to Calvinism, the point from which we (I) started, and view the spiritual landscape from that point. Now I reverence *all* the past, because it takes all the past to make today, to bring together all those beautiful unities of which you speak. To my mind they seem like so many beautiful flowers, twined together by a master's hands and eventually their fragrance will permeate and purify humanity. Oh! how happy the thought—how I bless you for it! Go on, go on. And may the God of truth and purity guide and sustain you! When I took my pen, it was with a view to ask you to send to my husband's address 4 or 5 numbers of *THE INDEX* of Jan. 7, as I wish to send them to some of my friends; but I could not until I had written the above. Please pardon an old woman."

—"Like other *luxuries*, *THE INDEX* has, in one short year, become a *necessity* that I do not feel able to dispense with."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the spring on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

RECEIVED.

THE VOYSEY CASE, from an Heretical Standpoint. By MONCURE D. CONWAY. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate. pp. 14.

BLAETTER FUER FREIES RELIGIOESSES LEBEN. Herausgegeben von Friedrich Schuenemann-Pott, Sprecher der "Deutschen Freien Gemeinde" in Philadelphia. April, 1871.

AMERICAN JOURNAL OF MICROSCOPY. Devoted to the Elucidation of Scientific and Popular Microscopy. E. M. HALE, M. D., Editor. Chicago: G. MEAD & Co., Publishers and Proprietors, 182 South Clark St. April, 1871. Vol. I, No. 1.

THE LADIES' REPOSITORY AND HOME JOURNAL. HITCHCOCK & WALDEN, Cincinnati, and St. Louis. April, 1871.

THE LADIES' OWN MAGAZINE. Edited by Mrs. M. CORA BLAND. Indianapolis. April, 1871.

THE PRESS. An Illustrated Journal. HORTON & LEONARD, Publishers, 108 & 110 Randolph Street, Chicago. April, 1871.

THE SONG JOURNAL. A Repertoire of Music and its Literature. Detroit: C. J. WHITNEY & Co., 197 Jefferson Avenue. April, 1871.

Poetry.

IF AT LAST.

"An Arab, journeying across a vast desert, wearily exclaimed—'I pray that, before I die, this my desire may be fulfilled, that, a river dashing its waves against my knees, I may fill my leathern sack with water!'"—SAADI.

With silent lip and unappealing eye,
And forehead bared to the unkindly sky,
I'll walk life's way, and find its burdens sweet,
Its burning sands like moss beneath my feet;

And from my heart no sob of grief shall rise,—
E'en when the fair mirage before me flies,
And I awake from weak fond dreams, wherein
I have beheld, dear love, what might have been.

Stout-hearted, I will spring to meet each day
Of dust and toil that bears me on the way;
And pain and thirst shall be unfelt, unknown,
If I may call thee, at the last, my own!

If, after patient years, I may but come
To dwell with thee in some sweet sylvan home,
And underneath life's soft autumnal sky
To live one little day before I die!

MIGNONETTE.

The Index.

APRIL 15, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound with black morocco backs and marbled covers, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

INDUCEMENTS.—We would invite the special attention of our friends who cannot afford to give their services gratuitously in getting subscribers for THE INDEX, to the very liberal Cash Premiums offered in our Prospectus for 1871.

Whoever collects \$150.00 for 75 subscriptions, is authorized to retain \$50.00, forwarding \$100.00.

Whoever collects \$100.00 for 50 subscriptions, is authorized to retain \$25.00, forwarding \$75.00; and so on.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

In our present issue we publish the lecture lately given in Boston, under the title—"Intuitionism versus Science; or the Civil War in Free Religion." We have altered this title, to prevent all misconstruction of our meaning. After the manuscript was in the printer's hands, we received by a pleasant coincidence (we do not regard it as a "special providence") an editorial contribution from Col. Higginson touching this very lecture; and we are thus enabled to print both in the same paper. Next week we propose to reprint several articles criticising the lecture.

ANNOUNCEMENT.

Mr. Parker Pillsbury, whose name is so intimately associated with the history of the great battle waged by a mere handful of abolitionists against the colossal evil of African slavery, and whose record is that of a true and brave soldier in the cause of human freedom, is one of the few engaged in that conflict who perceive that the fight is not yet done, but must be fought out on a higher plane. During the six months ending March 1, he lectured every Sunday to the Independent Society of Salem, Ohio; and the resolutions passed by the Society on the termination of this engagement, which were published a few weeks ago in THE INDEX, show that his

services gave great and general satisfaction. Although urged strongly by his friends in Salem to renew his engagement, Mr. Pillsbury preferred to enter on a wider field of work; and he has lately given courses of lectures on radical religion in Toledo and Indianapolis, and single lectures in Cincinnati, Dayton, and Lansing, which were attended by large and attentive audiences.

For the purpose of continuing the work so successfully begun, Mr. Pillsbury desires invitations from liberal societies or committees all through the country; and is prepared either to give courses of several lectures on successive evenings, or to make engagements for single Sundays if desired. In this work, he wishes it to be understood that he is an independent lecturer, speaking for himself alone, neither committing nor being committed by any other parties whatever. He goes out to utter the truth as he himself conceives it, asking counsel of none but himself what he shall say; and of course he is not to be regarded as a "missionary" of the Free Religious (or any other) Association.

At the same time, having heard three of the lectures he has prepared, we believe that few speakers have equal ability to promote the cause of spiritual emancipation. Against his personal character we have never heard so much as a single syllable of detraction; and of his courage, wit, mastery of vivid rhetoric, earnestness of devotion to truth and justice, and power to arrest and hold the attention of a mixed audience, no one will doubt who has once listened to him.

Having thus already devoted himself to the same general objects as THE INDEX, Mr. Pillsbury has made an arrangement with its editor and proprietors by which he will make it a special object to introduce the paper as an organ of the most advanced religious thought of the times; and he will report progress through its columns as regularly as shall prove convenient and agreeable to him. He is hereby authorized to receive subscriptions, form clubs, and take whatever other measures shall be found useful in increasing its circulation. Invitations to lecture and other communications may be addressed to him at THE INDEX Office, Toledo, O., and will be promptly forwarded. For the present he expects to be at the East, but will return before long to the West, which he proposes to make his principal field of labor; and we trust our friends everywhere will make an effort to give him a hearing, for the sake of THE INDEX and (what is far more important) for the sake of the cause to which THE INDEX is devoted.

A few weeks ago there was published in *Zion's Herald*, of Boston, a sermon by a certain Mr. Dorchester, making violent and most bitter attacks on Thomas Paine and other so-called "infidels." The editor of the paper had the effrontery, in a prefatory note, to request THE INDEX and the *Golden Age* to republish this tissue of indecencies and defamations,—as if any respectable sheet would lend itself to the propagation of such a malignant libel. The writer of the sermon repeated, as authentic history, disgraceful charges made by Cheetham against Madame Bonneville and Mr. Paine, which were proved to be false and punished as slander in the New York Courts by a fine of two hundred and fifty dollars, and which were during the trial admitted to be false by the counsel of

Cheetham himself. The handsomely bound reprint of Vale's "Life of Thomas Paine," just issued by Mr. J. P. Mendum, the veteran proprietor of the *Boston Investigator*, contains a full and circumstantial refutation of this and similar charges. If Rev. Mr. Dorchester had not evidently "given himself over to believe a lie," this book would deceive him; but the spirit of his sermon is too evident. Those who wish to know the truth about one of the most ungratefully used friends America has ever had, will do well to read this volume. For sale at the *Investigator* Office, 84 Washington St., Boston.

The subjoined paragraph from the *Boston Congregationalist* will show that Mr. Towne is logically consistent, and does not flinch from calling himself a Calvinist as well as a Christian. In truth we do not see why he is not as much one as the other. But the hard-headed and hard-hearted old fellow who burned Servetus for heresies which were tame enough by the side of Mr. Towne's, would, we fancy, be slightly astonished at receiving such an adherent:—

Our notice of the last number of Mr. Towne's *Examiner* has elicited from the editor a letter of considerable length, which has interested us not a little, and is remarkable for its candor. We make room for the following extract:—

"Indeed, Sir, I not only am a Christian, in my own honest belief, but I am a Calvinist, and mean some day to show that Jonathan Edwards and John Calvin saw principles which could not but result at last, as they have in me, in pure theism, sharply separated from Christism. Knowing, therefore, as I think I do, that a great burden of prophecy is directly laid upon me by the Spirit and Providence of God, and feeling day by day, as I do, that invisible agencies—I know not how, I never had any 'spiritualistic' experience—are directing many of the most important events of my life, and are doing this particularly since I undertook the *Examiner*, I cannot help feeling that my work is an honest work, even while I am deeply conscious of not doing it in the wisest way, and am all ready to accept defeat for now, as still necessary to teach me how best to perform the task which it is my destiny to undertake."

The *Banner of Light* publishes a very long but interesting account of the hearing of the petition of the American Liberal Tract Society for incorporation by special enactment, before a committee of the Massachusetts Legislature. Good reasons were urged why the petition should be granted; but the petitioners had "leave to withdraw." There is not yet enough love of liberty in the old Bay State to accord equal privileges to orthodox and unorthodox societies. The spirit of religious tyranny will never be broken, until Christianity as a system is outgrown by the people. Every such manifestation of intolerance, however, hastens the hour of emancipation, and opens the eyes of fresh multitudes to the arrogant domination of the church party. America will never be free till she is dechristianized.

See advertisement of *The Golden Rule*, a new paper edited in part by Rev. J. L. Hatch, the Unitarian clergyman who has been so active in distributing tracts in Boston, and who was arrested, tried, and acquitted on charges brought by "Young Christians" of that city of extremes.

CONTENTS OF THE RADICAL FOR APRIL.—1. The Problem of the New Philosophy. Huxley, Spencer, Mill, and Bain as Exponents of English Thought.—Francis Gerry Fairfield. 2. The Pioneer.—Myron B. Benton. 3. Goethe's Conversations with Mueller.—Translated by C. C. Shackford. 4. The Antiquity of Man. 5. The Fire Balls of Jerusalem.—William Williams. 6. The Radical Club. 7. Annie Beckett. A Story in Three Chapters. III. The Higher Vocation. 8. Incarnation. E. C. P. 9. Notes.—Horace Greeley's defence of the Miraculous.—"Park-Street Pulpit."—Justice one thing above and another below the sky.—Elder Knapp and his "devils."—Tremont Temple.—Mr. Hatch and his arrest for distributing "Tracts."—The "Praying Band" out West.—Communications, &c.

LOOKING SCIENCE IN THE FACE.

Anybody on board ship can perceive a dangerous rock after the vessel is on it; but to keep a look-out ahead for it, needs a man with sharp eyes. In times of intellectual change, we value that man most who has the sharpest eyes; who can see, farthest off, the rocks and shoals that we are approaching. After we are fairly among them, we all see them for ourselves.

The precise value of Mr. Abbot's "Civil War in Free Religion" lay in this, that he pointed out a divergence of opinion among us which had not yet been sufficiently developed to be put into words by any one else. The phrase "Civil War" seemed to me an unfortunate one, because it would perhaps give to profane outsiders an impression not merely of divergence, but of discord. But the divergence itself is both undeniable and encouraging. For the Free Religious Association does not exist as an end, but as a means, and we must all long for "more light yet," like John Robinson at Leyden.

I suppose that I should fall within Mr. Abbot's class of Intuitionists by nature, while yet confessing to much sympathy with the side of science. But we should all agree in the importance of having all temperaments and points of view represented in our ranks. When the constitution of the Free Religious Association was first reported, Lucretia Mott shook her head a little at the phrase "scientific study of theology," while others demurred a little at the expression "increase fellowship in the spirit." But probably we should all now agree in thinking it better to combine both, and secure for our body both a heart and a brain.

The thing I like best in Mr. Abbot's address is that it meets boldly the question—suppose the conclusions of science to be at last given against the doctrine of personal immortality or the existence of a God, what then? Cannot we meet that alternative? Mr. Abbot meets it fearlessly; and herein is stronger than the Christian theologians are wont to be. They are apt to concede with Paul, "If in this life only we have hope in Christ, we are of all men most miserable." I find no such thrill of moral exaltation in this doubtful utterance, as when Rama in the "Ramayana" dashes the tears from his eyes, and says, "I was wrong. Virtue is a service man owes to *himself*, and though there were no heaven, nor any God to rule the world, it were not less the binding law of life." In comparing religions, against the greater tenderness which pervades the Christian ethics there is to be set the tonic of the soul which comes from teachings like this.

I do not wish to have my faith and hope and courage depend upon the result of an historical investigation, or a chemical analysis. Is there no deeper foundation? The Hindu Rama, and the Roman Epictetus believed in virtue on firmer grounds, it seems. When a man tells us in his theological book that, "without belief in a future life, virtue were madness and folly," I count that man a craven, and his doctrine demoralizing, were he twenty times a Christian. When a man looks the science of this age in the face and says, "I believe in God and immortality; but supposing you disprove them, all will yet be well," then I count that man strong, though all the churches in the universe disown him.

Personally I have no doubts as to personal immortality, and none as to Deity—if one

may be excused from definition. But I have never been able to see that atheists were worse men than other people, nor is it very apparent why they should be. It is very pleasant to believe in immortality; the thought warms and encourages one, and makes sorrow easier to bear; but should it finally be disproved (of which I have no fear), the Law of Right would be the same, and its observance would lead to the same results at least, in this world. Nine-tenths of the motives which practically influence men would remain the same, whatever the verdict of science on our origin or destiny; and for one I feel grateful to Mr. Abbot for recalling us to this firm ground, and confronting fearlessly this "pale spectre" which Dr. McCosh holds in such superfluous terror. It is refreshing to stand where no possible alternative can overthrow one's confidence in the Eternal Law.

T. W. H.

FELLOWSHIP IN SPIRIT.

The indications are not few that the era of a new religious fellowship is approaching,—of a fellowship that will be based on the natural unity of human intelligence and conscience, and that will be as broad, therefore, as humanity itself. This is what we may call unity of spirit: unity, not in belief necessarily, not in any claim to a special and exclusive revelation of truth, but in general aim and purpose, and in the common substance of religious and ethical perception. The indications are not wholly wanting even in the religious sects. Though the sects still keep their nominal lines of separation, and the principle of disintegration is still at work in some of them, and must work until right of individual freedom is established, yet they are beginning to reach out hands of fellowship across the sectarian bounds, and those that lie theologically contiguous are not infrequently forming alliances, offensive and defensive, for gaining some common advantage. The Presbyterians, who split into several fragments years ago, have of late partially reunited into a single sect.

But in religious organization the principle of creed or ecclesiasticism still dominates to a great degree, and we yet find lamentable instances of sectarian narrowness and hostility. It is outside of the organization of the church that the indications of the coming spiritual fellowship of humanity can be best discerned. One sign we may see in the political world. The tendency now is to civil unity,—to civil unity, however, not through the principle of Cæsarism, but through that of popular equality. In Germany, States and fragments of States have gravitated into one strong nationality. Prussian ambition and Hohenzollern pride may have been instruments in the work, but the real cause is the inherent desire of the German people to come out of their isolated political individualism into civil brotherhood. We have seen the same process in Italy,—the movement to unity gradually gathering strength until it has been able to withstand the entire power of the Catholic Church to take possession of Rome in the name of the sovereignty of Italy. And in our own country, our civil war was not only to put down rebellion and restore the Union, but it was to restore the Union on the basis of a larger and truer fellowship.

We may see the same tendency to unity in the province of social economy. *Co-operation* is the great modern word to indicate this

gravitation of people to each other for the improvement of their material and social condition. The people are everywhere learning that in union there is strength. In England and on the continent of Europe, as also to some extent in America, co-operative societies of all kinds are springing up, by which the classes of people devoted to physical labor, weak when standing alone, are combining their energies in a very formidable and effective way for obtaining their ends. In these societies, common aspirations, wants, hopes, are being consolidated into efficient social force. Hands are reached across from one lowly and destitute home to another, and from the warmth and strength of the grasp, new life comes into weary hearts and new power is gained for rising out of the imbruting conditions of poverty and ignorance. In this principle of co-operation we may see perhaps the solution of the unhappy struggle between capital and labor, and the dawn of a more equitable condition of social life than civilization has yet achieved.

Again, in commerce and in the growing intercourse of nations we may note the same tendency towards a truer human fellowship. The new modes and exigencies of commerce are introducing the nations more intimately to each other. The steamship and railroad and telegraph are bringing people that have long lived apart and in ignorance of each other, into close proximity as neighbors; and the proximity is disclosing the fact that under all external differences, people belong to the same stock, and have at heart the same fundamental elements of religion and morality. The disposition grows, therefore, to open the doors more hospitably to one another, in the belief that the various countries of the globe are but homes of one neighborhood where families may dwell together in unity and mutual helpfulness and peace.

Now looking to this tendency to fellowship in its various forms, it is easy to see what is its most distinguishing characteristic. It is *human equality*,—every man in respect to rights the peer of his fellow-man: not, of course, equality of intelligence, not equality of material or moral condition—that is manifestly not true—but equality in respect to mental and moral and material rights.

And these tendencies will naturally lead to, and culminate in, the same democratic doctrine applied to spiritual rights. The true spiritual unity and fellowship can rest on no narrower basis than that of absolute human equality in respect to religious rights. It will admit no claim to monopolies in divine inspiration and spiritual knowledge. The nations, civilizations, and religions called pagan, instead of being superciliously commanded to sit at the feet of Christianity as if they had only to learn, will be asked to contribute the best they have to the common welfare of the whole. The new science of Comparative Theology, following in the path of the freer commercial and social intercourse of nations and races, is a significant indication of the broader base of spiritual fellowship that is gradually being established. The corner stone of this fellowship is, that the natural intelligence and conscience of every human being is worthy of respect, and has a right to the freest utterance and to the most favorable conditions for development. This principle once clearly recognized and acted upon, people will be drawn by natural sympathy and regard into true spiritual unity. Dogmatism

and spiritual arrogance will drop away; sectarian lines will gradually get worn out; but reverent, truth-seeking men and women of all nations and various religious antecedents, will come together, humbly ready to welcome light from any source, and heartily desirous to know the right and to help each other to higher life.

W. J. P.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

THE "REMOVAL" OF CHARLES SUMNER.

GENESEO, N. Y., March 30, 1871.

EDITOR OF THE INDEX:

Sir,—Although a subscriber to THE INDEX and its constant reader, I have been accidentally prevented from reading the last two numbers of it until within the last day or two. In the first of these numbers, that of the 18th instant, I meet with an article, entitled—"Personal Government," which I frankly avow has sadly shaken my confidence in both your judgment and temper. That it has appeared in the same light to a very large proportion of your most enlightened and patriotic readers, I entertain no shade of doubt. They had come to regard you as a wise and dispassionate reformer, self-devoted to the noble task of emancipating your countrymen from the degrading thralldom of a hoary superstition. With painful surprise they see you in this article exhibit yourself as a blind, vindictive political partizan. You appear to look upon Mr. Sumner as a demigod, instead of the consummate, signally heartless and unscrupulous egotist they know him to be. His associates in the Senate, chosen representatives of the States of the American Union, among whom there are not wanting men who, in every element of character which confers a title to respect, are his superiors, you seem to regard as pigmies bound to render homage to your idol. For what you erroneously phrase the "removal" of Mr. Sumner from the chairmanship of the Committee of Foreign Relations, you invoke upon them "the swiftest and most indignant rebuke." Pie! pie! Mr. Abbot. This is preposterous, as well as very spiteful. Is this the spirit of that "Free Religion" you have hitherto so persuasively and successfully taught us?

Apparently wholly unmindful of the hostile attitude so wantonly assumed by Mr. Sumner towards the President, which, in my deliberate judgment, and in that, I venture to assert, of all clear-headed and impartial men, unfitted him for re-appointment to the post he had by the favor of his peers so long occupied, you seem to imagine that it belonged to him by right, and that the majority of Senators who voted against him are little better than robbers. For my own part, I was mortified at the apparent hesitancy of the Republican members of the Senate to make the change, and at the lack of a larger majority in its favor. The scurrilous language you indulge yourself in towards the Republican party and the apparent cordiality with which you consign it to its "grave," naturally revive the memory of the terrible anathemas of his Holiness the Pope at the close of the late Ecumenical Council at Rome. I will only add, in conclusion, that I have been impelled to give utterance to these strictures far more by sorrow than by anger, for I see in your untoward article a staggering blow to the continued confidence of your readers in the soundness of your judgment and your probity. A grievous error in point no less of policy than of ethics, I would fain forget it and cherish the hope that you may repent of it.

A. C.

[If the above communication were a criticism upon a contributed and not an editorial article, our rule requiring courtesy would have prevented its publication. We allow no contributor to our columns to reflect upon the "probity" of any other contributor. We waive this rule in our own case.

Charles Sumner is no "idol" of ours. He has, doubtless, private faults—who has not?—but they are his concern, not ours. If ever a public man, however, had an unblemished public record, Mr. Sumner has it; and to stigmatize him as "unscrupulous," indicates a spirit which we decline to characterize as it deserves. The cause of our indignation at the action of the Senate has nothing to do with any like or dislike of Mr. Sumner. We should have felt it equally in the case of any other man. The sole reason offered for this action by Senators themselves was that Mr. Sumner was not in pleasant "personal relations" with the President; and if the brazen avowal of such a reason as this for re-casting senatorial committees is not enough to make Americans blush to the very roots of their hair at sight of their

country's shame, it is because the fires of freedom have died out in their hearts. Whoever wants a Senate independent of Executive control,—whoever wants an Executive which shall respect this independence,—whoever wants to see the principles of Free Religion put to some better use than that of parlor ornaments,—will find no fault with the substance of what we said. These principles, not theoretical only but applied, are dearer to us than any party or any man; and we shall accept without whimpering whatever fortune they may bring us. "Dispassionate," indeed, we aim to be, but not bloodless; and whenever we feel it a duty to speak, speak we shall, though every subscriber to THE INDEX should stop his paper the next morning.

We are glad to add that the President's recent utterances have done much to re-instate him in public regard. Viewing them as indicating a renunciation of his purpose to interfere with the independence of the Senate, we trust that Senators will cease to consider his "personal relations" towards their fellows in electing their own committees.—Ed.]

THE WAR OF WORDS.

MY DEAR MR. ABBOT:—

Could not a good deal of ink-shed be saved among the Radicals, and some bad feeling and misrepresentation too, by having a definition of the terms to be used in discussions about Christianity? This word Christianity is not only capable of, but is actually understood and used in, various senses.

1. It means the religion of the Catholic Church, to the exclusion of all others. Millions so regard it; for the overwhelming majority of "Christians," that is, the professed followers of Jesus, are Catholics. Although Jeremy Taylor said there was only a paper wall between the Episcopal Church and the Catholics, still if Bishop Potter, of New York, should become converted, he would be re-baptized, and treated as if he had been a heathen all his life.

2. The term means Protestantism in general, as distinguished from Catholicism. Hence the saying—"The Bible is the religion of Protestants." But the sects of Protestantism denounce and unchurch each other as they do Catholics. The Baptist will not commune with the Presbyterian, nor the Presbyterian with the Baptist. So that Protestantism is only an imaginary term, and the sects of Protestantism, whose name is legion, for they are many, from the very fact of being sects deny the Christianity of each other.

3. Then Christianity is the religion of the Bible—Old Testament as well as New. This is an abstract idea, independent of Church organizations altogether. Hence when a clergyman or deacon gets drunk, or commits any great crime, people say—"That is not the religion of the Bible; the Bible condemns such conduct as unchristian." I say *Old Testament* as well as New. The most of the churches, Catholic and Protestant, believe in the plenary inspiration of the Bible, and would deny the Christianity of a man who should reject the Jewish Scriptures as decidedly as if he should reject the New Testament. To this class belong the whole Presbyterian family, who say—"The whole or none."

4. Christianity is the teachings of the Evangelists concerning the sayings and doings of Jesus. Those who take this view regard the four Gospels as records, while they understand the Epistles as simply containing the opinions and directions of the followers of Jesus. I think the Unitarians and Universalists take this view, as they find in the Epistles much that will not comport with their creeds.

5. Then there are those who regard Christianity as the undisputed teaching of Jesus when he defined the sum of religion, the whole of the Law and the Prophets, as consisting in *supreme love to God and equal love to man*. This being the substratum of all the old religions, and the sum total of Natural Religion, it is no wonder that Theodore Parker, and thousands of others, should regard it as the absolute religion, revealed by the Almighty to man in his works and ways, and universal in every age and country.

6. Then there are the Evangelicals with their definitions. They embrace those of every sect who repudiate all these five definitions as mere externals—mere historical faiths which the devils have as well as men, and hold that alone to be a Christianity worth having which consists in a living faith in Jesus Christ as the atoning sacrifice to the wrath of an offended God. The motive to all well-doing among these professors is gratitude to Jesus for saving them from eternal burnings. This definition is the basis of the Sunday School literature which is beginning to sit so heavily on the average religious stomach. It is the motive power of the Young Men's Christian Associations, an institution which has really taken the place of the Church as a benevolent and reforming body, leaving to the ministry the ceremonial display on the Sabbath which is called "attending to the Word and Sacraments."

Now here are at least six different conceptions of Christianity, really held by large classes of intelligent people who undertake to discuss with each other! It reminds me of what must have been the practical effect of the confusion of tongues at the Tower of Babel, when a workman who asked his fellow for a mallet was handed a saw. If either of

the six definitions of Christianity, except the fifth, be correct, I am no Christian. But if the fifth be correct, I am a Christian. So have thousands of other men been who were denounced by the exclusives as Infidels.

I see no prospect of a termination of this logomachy, when men as distinguished for honesty and accurate thinking as the Radicals are keep up the war. If I were an Editor, I would allow no man to occupy my columns to make confusion worse confounded, by discussing the most important of all subjects, religion, without giving a distinct definition of the term before he begins. Some men have imaginary Christs according to their idiosyncrasies, unknown altogether to history. Others have ideal systems of religion which they baptize "Christianity," but which other judges call infidelity. Give us a nomenclature. Let us understand each other. If a druggist labels a paper of strychnine "cream of tartar," somebody will be likely soon to need a coffin. How much more important is truth than life!

BEZA.

[We have given repeatedly our own definitions of "Christianity" and "religion," as in the Fifty Affirmations and Modern Principles; nor does our valued correspondent over-estimate the importance of definition in discussion. Until people can define their ideas, they cannot be said to have definite ideas. But the question is, which of all the various definitions of Christianity offered is the true one? Discussion must continue until this point is settled; and we believe it will never be settled, until people stop burrowing in their own consciousness for the true definition of an historical fact, and consent to treat Christianity as they treat other religions. When they adopt this method, we modestly expect that our definition will be substantially confirmed.—Ed.]

DO MANKIND NEED A NEW REVELATION?

DETROIT, March 4, 1871.

THE INDEX of today contains a sermon by the Rev. Dr. Powers, of Chicago, contrasting the merits of Free Religion with Christianity, which you have slightly reviewed, and upon which I wish to offer a few comments.

The Rev. Doctor, like the followers of Jesus generally, finds in his character, his example, teachings, and history, the full measure of divine gifts to humanity. He asserts that Christianity is the panacea for every evil afflicting the human family, and that nothing ever has or ever will be so perfectly adapted to their ultimate redemption. Hence there is, as he says, no necessity for any new revelation.

If the Rev. Doctor would omit generalities and fulsome laudations concerning the teaching and history of Christ, which he states have made Christianity the crystallization of all virtues, and confine himself instead to what Christ really did say and do when on earth, it would be easily enough to show him that his character, so far from being pure holiness, was tainted with many of the faults common to men. Very many of Christ's precepts and examples would not bear repetition in our day. The gospels, though the record of his admirers, concealing as they easily might and naturally would, are still full of deeds which a perfect being could never have done or uttered.

I do not propose to question the existence of Christ. This has been done by far abler pens than mine. But if we assume that he really was one-third of the Godhead (as trinitarians claim him to be), the Triune God must be an imperfect being, if made up of imperfect parts. This we may want to consider hereafter.

I propose controverting the idea assumed by the Rev. Doctor and by the orthodox clergy generally, that in Christ the mission of mercy and redemption was so complete, that mankind can find nothing wanting,—cannot desire a loftier and more comprehensive system than that created by him. This I regard as an illusion and fiction that will not bear critical examination for a moment.

The Rev. Doctor states that God's laws, revealed through Christ and embodied in Christianity, are "most satisfying, inspiring, benevolent, divinely renewing and consoling to the human heart. We cannot exhaust its fulness. While it is passionate devotion to the person of Jesus, it has all the great moral ideas that can benefit mankind or are in the world, etc."

Dismissing all this beautiful rhetoric and idolatry (for devotion to the person of Christ is nothing less than idolatry), let us consider the real situation of mankind in 1871. The world has tried all God's plans for its regeneration since the days of Moses, over three thousand years; and for over eighteen hundred years those of the Father and Son combined. It would seem as if this was certainly time enough for any moral medicine to take effect, especially if given by a physician who never errs, and has full knowledge of the disease and the power to make his remedy sure. If he can speak the universe into existence, or make the heavens flee away as a scroll, he certainly ought to do the lesser wonders.

So far from finding the plans and purposes of this Being and those of his Son or other agents (down to the Rev. Doctor) perfect and sufficient for the world's redemption from the vices and miseries which we all too forcibly realize to cavil about, we find that less than one-sixth (perhaps not a sixtieth, or even a six-thousandth) of the human family have,

after eighteen hundred years of trial, any faith in their redeeming qualities whatever. Mahomet's scheme, begun six hundred years later than Christ's, has achieved as great success, at least in point of numbers; but it is in spite of both that the world is still groping slowly and blindly onward in the direction of knowledge and civilization, with the dim light which science has furnished, and which the teachers of Christianity have most valiantly struggled to extinguish. It is by the aid of science that man has learned how to protect himself from the elements, and enjoy more of the fruits and luxuries which the earth affords.

So far as a purer morality is concerned, it is doubtful if any higher standard of virtue, mercy, or justice prevails among mankind at this day than existed two thousand years since. The teachings of Plato and Confucius and other sages are as exalted as any which Christ or any one since their day has taught.

Nor is virtue peculiar to Christian people or countries. Every traveller bears testimony to the fact that pagans teach or practise as high sentiments of morality and justice as are found anywhere in the world. The morals of the Hindus excite the admiration of Christian missionaries. The precepts of the Chinese are unsurpassed by any for high and pure tone. Even Commodore Wilkes reiterates the testimony of the missionaries that the Fiji cannibals, so far from being sunk in total depravity, indulge in their repasts from conscientious motives inculcated through their religious teachers.

The truth is, human nature has been essentially the same everywhere for ages. All countries show about the same extremes of character. Mungo Park and Dr. Livingstone testify that in Central Africa they found the sweetest and holiest affections of humanity manifested by "savages." In our country, every morning paper contains a fearful record of crime in all parts of our land—Christianized though it claims to be, with a moral police of fifty thousand ministers to protect society. Under the tallest steeple, you will find the darkest vices; and, as a rule, the more profession of righteousness, the greater reality of sin. Nowhere on our globe can greater social, moral, and political corruption be found than where the churches peal forth their sweetest tones from steeple and pulpit. Go through the houses and shops within their sound; inquire into the heart-miseries which are unseen and unknown to the world, until death or violence reveals them; and the exposure would be appalling. . . .

But the question arises, can any revelation to mankind redeem them from the sin and disease which so fearfully pollutes them? Christianity has been tried for centuries and has proved a lamentable failure. It would be blasphemous in the last degree to charge all this upon a perfect being, as God is claimed to be. Nature's efforts are too slow, and man must hasten and perfect them. There is certainly need enough for trying some better system for the world's redemption than any so far made. God's experiments have been fearful failures. Nature's may be certain, but are too slow. Hence the work is left for man.

The advocates of Free Religion think there is a scheme worth trying. If it fails, it can do no worse than its predecessors have done.

Free Religion proposes inculcating the sentiment that Humanity should stand upon its own dignity, and aim to develop the higher and nobler intuitions and aspirations for justice and righteousness which are implanted in the breast of every individual; that instead of prostrating himself at the feet of any idol, and doing homage to the authority or power of any person or being, living or mythical, it is the highest duty for each and all to cultivate earnestly the noblest and purest sentiments of truth, mercy and love, guided by the wisdom attained through knowledge and research, so as to fit us all for the duties of time, and for progressive exaltation through eternity. It therefore teaches that all should aspire to discover and obey the highest dictates of justice and righteousness, each for himself, without infringing in the smallest degree upon the rights or dignity of others. Then the necessity for any external law will be obviated. A reign of true democracy will exist. Each will be a law unto himself. Governments and injustice will be unknown. No higher authority than individual sovereignty would be recognized or known, and the millennium which every true reformer, every lover of humanity, so earnestly prays for, will be at last inaugurated.

Christianity cannot accomplish these grand results because its aims and purposes are not sufficiently exalted, but, on the contrary, are puerile, obscure and contradictory. A higher, holier and purer religion is therefore indispensable for the world's purification and regeneration. The germs of this are implanted in man's nature, are intuitively recognized, need only to be fully developed into a glorious fruition of righteousness.

All religions have admitted that the human race have been plunged in sin for many thousands of years, and, of course, needing salvation. Each one of them has claimed to be the panacea which would cure the evils and discords resulting from this sinful state of mankind; but, like the patent medicines of our day, most of them after a brief run of popularity have disappeared. Christianity has existed about eighteen hundred years, and has been the popular religion of many countries; but, as we have seen, it fails immensely short of fulfilling the great purposes that a religion ought to serve. It has never made certain to mankind a knowledge of the duties necessary to secure righteousness here, or to enlighten us as to what the future will be. On the contrary, it is nothing more than a mass of contradictory assertions and conjectures, which have divided its profes-

ed believers into countless discordant sects, vehemently assailing each other and plotting each other's destruction. This would seem to be conclusive evidence that, like all the other religions which have perished, Christianity contains within itself the seeds of decay, and must inevitably become extinct. It merely represents the religious status of mankind during the period of its existence; and when the world has attained a higher and more exalted state, it will need a higher and more exalted religion, which it seems to me Free Religion alone can furnish.

GEO. B. SMITH.

FOUR QUESTIONS TO MR. M'CLINTOCK.

MR. ABBOT:—On reading Mr. Thos. M'Clintock's article criticising your "Modern Principles," I desired to ask him some questions. If his idea of a God is so essential to us all, it is important that we should clearly understand it. He does not find the idea of a "God of love"—"an infinite father and mother"—infinite in every attribute, clearly stated in them, as an object of love, trust and worship.

1. Is his God the responsible cause of suffering?
2. Is he or is he not, a "father and mother?" Does he sympathize with the sufferer?
3. Sympathy is suffering *per se*; and if God does sympathize with the sufferer—with his suffering children,—how can he be infinitely, perfectly, or entirely happy?

4. If he has no sympathy, no pity for the sufferer, for his or her children, why call him or her God or good?

I beg Mr. M'Clintock to make his answer to these questions so brief and plain that all can clearly understand him. They are not asked in the spirit of the caviller, but in an honest desire to understand,—to have a clear idea *why* the "Christian's God" should be worshipped. The emotion of worship, with no clear idea of the object worshipped, is heathenish.

EAST STOCKHOLM, N. Y.

AUSTIN KENT.

A CORRECTION.

MR. ABBOT:

A few words with your permission to friend Chapellsmith. What I said in my article of Dec. 31, seems not to be quoted with entire accuracy. Correctly stated, it is this—that I could not recognize as logical the position that intelligence results (as assumed) from the organization of matter that did not previously involve at least the principle of intelligence. Whilst chemical analysis may disclose all the elements constituting any given compound of matter, it certainly cannot discover in such compound any element which does not inhere in it as a component part; and material elements only can be thus discovered. Metaphysical analysis, however, discovers and establishes its results with equal accuracy and reliability, and is the true pioneer of physical discoveries.

In the same article I intended to suggest *where* the "younger and more scientific authors" could find the true basis for all reliable scientific theories; and I have nothing better to offer now. When men of science present their crude hypotheses for adoption by the unlearned (and all hypotheses are to be embraced in that category that are not proved), they ought at least to offer something congruous with the laws of thought.

Sincerely yours,

K. N.

P. S. If we cannot select two of the "exponents of English thought who think alike," what is English thought?

MARCH 31, 1871.

ORTHODOXY IN A NUTSHELL.

Two men, both elderly, met one day in the small country town of Banff, Scotland, old acquaintances but of adverse religious opinions. One was a strict Calvinist and elder of the church, well acquainted with scripture, and able to quote it glibly in support of all he said. The other was equally acquainted with the Bible, but claimed the Protestant right of private judgment, declined to believe on mere authority, and had left the church in accordance with his convenience, although many of his friends had told him he would be damned for doing so. These two had had many a stiff argument to convert one another, but without effect.

On this occasion the subjects discussed were the doctrine of original sin, and of the atonement, with the usual result. They had had a long battle; but time and tide wait for no one, and they had to part, and the elder, or the orthodox man, got this parting salute from his free-thinking brother. With a strong look of pity and sympathy for his benighted condition, he said: "Oh mon! do ye really believe that the Lord Almichty, Ruler of the Universe, wad hae sent his ain son down to this bit earth, to rove about at the carpenter business, and jist to be killed to pacify himself? Hoots! fie, man." With that he wheeled away.

F.

An Ohio man who passed around a plate at a religious meeting for contributions for the heathen, and then pocketed the money, has been acquitted of stealing by a jury of the vicinage, on the ground that he was the greatest heathen they knew, and therefore justly entitled to the money.

ADVERTISEMENTS.

Nature's Gifts, SCIENTIFICALLY DEVELOPED

As mankind, from indiscretion or other causes, have been doomed to suffer from disease, so also has remedy for disease been provided. Our hills and valleys abound with roots and herbs, which if scientifically prepared and compounded, will restore health and vigor to the invalid. To find such a remedy we should seek one that has stood the test of age.

HOOFLAND'S GERMAN BITTERS!

A
Sure Cure for Liver Complaint, Sure Cure for Dyspepsia,
Sure Cure for Debility, Sure Cure for Jaundice,
Sure Cure for Marasmus,
And all affections arising from weakness or want of action in
the Liver or Digestive Organs. The great remedy for

IMPURE BLOOD,
And all diseases arising from it. The great preventive of
FEVER AND AGUE!

It is an impossibility for any one to have fever and ague, if they will use a few bottles of this remedy each spring and fall.

\$100 \$100 \$100

Will be given for any case of this disease that occurs to any one that uses the Bitters or Tonic as a preventive.

Those who have the Fever and Ague will find, after the chills have stopped, that by using a few bottles of the Bitters or Tonic, the disease will not return.

These remedies will rebuild their Constitution faster than any other known remedy.

The remedies were placed before the public thirty years ago, with all the prejudices of so-called "patent medicine" operating against them, but gradually their virtues became known, and now, to day, they stand at the head of all preparations of their class, with the indorsement of eminent judges, lawyers, clergymen and physicians.

Read the following symptoms and if you find that your system is affected by any of them, you may rest assured that disease has commenced its attack on the most important organs of your body, and unless soon checked by the use of powerful remedies, a miserable life, soon terminating in death, will be the result.

H

Constipation, Flatulence, Inward Piles,
Fulness of Blood to the Head, Acidity of
the Stomach, Nausea, Heartburn, Disgust for
Food, Fulness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach,
Swimming of the Head, Hurried or Difficult Breathing,
Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning of the Flesh, Constant imagining of Evil and Great Depression of Spirits

All indicate disease of the Liver or Digestive Organs, combined with impure blood.

O

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is entirely vegetable and contains no liquor. It is a compound of Fluid Extracts. The Roots, Herbs and Barks from which these extracts are made, are gathered in Germany, all the medicinal virtues are extracted from them by a scientific chemist. These extracts are then forwarded to this country to be used expressly for the manufacture of this Bitters. There is no alcoholic substance of any kind used in compounding the Bitters; hence it is free from all the objections incident to the use of a liquor preparation.

O

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TESTIMONY

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VOL. 2.—No. 16.

TOLEDO, OHIO, APRIL 22, 1871.

WHOLE No. 69.

The Index,

A WEEKLY PAPER DEVOTED TO

FREE RELIGION.

PUBLISHED BY

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N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.
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INTUITION AND SCIENCE.

[By John Wetherbee, in the Boston Banner of Light of March 4, 1871.]

"Intuition and Science," or, we might write it, the hidden and visible hemispheres of Nature. I suppose the line between the two is imaginary or arbitrary, but some of the exponents of Free Religion have somewhat accented the line in treating the subject of immortality lately, and I will take it with their accent, at least, for the purposes of this article. No two men ever see the same rainbow. The intuitive man never perceives the thought or idea of anything as the matter-of-fact man does. The difference is fundamental. F. E. Abbot and W. J. Potter have lately delivered each a thoughtful discourse on the subject of immortality. The former calls his, "Intuitionism versus Science," the latter, "The Doctrine of Immortality in the Light of Science." These discourses read like the sober second thought, or the last word on this important subject from the radical standpoint, or the voice of Free Religion to thoughtful men. These discourses follow close upon one by Alger in Music Hall, to an audience gathered to hear what he had to say of the life, if any, that follows this. In the summing up of it—and snubbing Swedenborgianism, and, offensively so, the modern Spiritualists—he said there was no proof of any existence after this life's fitful fever was over. One could see by the faces in that congregation then, that the mercury fell some degrees; and the Sunday that followed, many a well-known Spiritualist face was not there—"the last link was broken."

Rationalism is to rise or fall on the one subject of immortality, and we might say, religion too. Two of the leading spirits of the free religious movement have touched the subject loudly in the able discourses referred to. We have listened to the sound; if that is all, "we must hang our harps upon the willows, when we remember Zion."

Mr. Abbot sees two classes among the free religionists "who turn away from the traditions of the past and look towards the insights of the future with equal hope." For the sake of convenience, he designates them "as the intuitional and scientific schools of religious thought"—a very good division, if we do not lose sight of the fact that we cannot draw the line. If I may be excused for a paraphrase, this explains my meaning:

"Intuitional and scientific every man must be;
Few in the extreme, but all in the degree."

These two schools could be tolerably well divided thus. Science rests on matter; the soul is the product of matter or the thinking nature of man is the bright particular flower of the material universe. Intuition rests on spirit. Spirit is real, and matter ephemeral; that the soul, instead of being (using the words of Mr. Potter) "a quality of matter which appears under certain conditions of development,"

that the base of all is spirit; the physical man and the material universe are but the flowering out of the spirit. I think these thoughtful men who have suggested these remarks give rather a wide field to science—more than is claimed by its exponents. They (its exponents) claim that its domain ends with matter; that science knows no spirit. True, Mr. Abbot says, "Physical science is not all; neither Darwin nor Agassiz nor any other is the pope of science. The authority of science is the authority of truth alone." That is, his science means truth. The world's definition of science is, what is known to be truth; and the definition of the four Harvard exponents, by Allen Putnam's testimony, is in substance this: *what we know is truth, and what we do not know is not worth knowing.*

Mr. Abbot's definition would include intuition as well as the facts proper, and his argument, and Mr. Potter's also, is—with that definition—superfluous. At the present moment science is not universal, and there are the two tolerably well defined classes referred to—the intuitional and scientific; and both Abbot and Potter recognize these divisions in their discourses, and turn their backs on intuition, and (using the words of Abbot for illustration) say, "science is to be the world's Messiah." If science means truth, there is then no question; but that is not what either of the men mean in their arguments, for they put intuition on one side of the equator of truth, and science on the other. Hear this on the point, quoting from Abbot: "Now that the empty affirmations of the intuitional school ring out with the hollow sound of base metal, the great question rebounds, and the world's heart grows sick with hope deferred. In this great crisis (*the eclipse of faith*) the world's eyes are fixed on the youthful figure of science; science alone must give, in its own time, the final answer to our anxious, earnest questions (immortality)." If there is truth in the words of Emerson—and I think there is—"that mankind is the flux of matter over the wires of thought," then intuition is warranted in filing a protest against this claim for science. I submit that intuition and science are two roads to the same point; and science—which Mr. Abbot says truly is in the "vealy" stage—can hardly snub, with any propriety, intuition. What it may do when it is full grown and universal, and intuition, as a matter of course, one part of it, I have nothing to say; I refer to it now, in its youthful and vealy stage, one of the two schools of religious thought, and, in behalf of the intuitional, will say, by the time that science has discovered cause, I am sure intuition will have found God.

The great question of future life, lying far this side of God and cause, has got to be discovered and demonstrated by both, or, perhaps, discovered by one, and demonstrated by the other. I think intuition has done so (quoting from Abbot) "in a revelation to a faculty in the human soul which is especially fitted to receive it." Science, which knows no such faculty, says, doubtfully, "This cannot be." Using, then, the words of Abbot, "Must we, then, wait for untold years before the question of God and immortality, on which the whole happiness of humanity depends, can be answered? Friends, I must frankly meet this inquiry. Science, whose present attitude toward God and immortality is pure indifference; science, now in its youthful and vealy stage; science alone must give the final reply to our anxious question; it will be long before its final verdict is rendered, and wisdom cautions us not to take its first crude guesses for its final word." "The empty affirmations of intuition," which makes hope spring eternal in the human breast to half a world, are nothing—"only a labor-saving machine, doing the work of consolation for human hearts without taxing human brains." No—"We must wait," say these men, "till science shall have claimed its whole inheritance, and learned to treat the greatest of questions as respectfully and honestly as it treats the least; it alone must answer. A whole world waits to hear." But referring to intuition, "the great weary heart of the world cannot be thus consoled. Humanity cries for bread, and has got a stone." I think up to this point humanity has cried to science for bread, and has got the stone. I think the world will wait a little longer, holding on to intuition.

The intuitional school has more to offer for soul sustenance than the scientific school has. We welcome the facts of science, and cry, like Oliver, "for more," feeling assured, from the nature of this subject, that they will have already been discounted by intuition, and have been appropriated by the human race in advance of science, and it finally will admit that there was

"A royal road that leads to life,
And thousands walked together there,
While science found a longer way.
With here and there a traveller."

Mr. Potter asks, "Will science let us keep our faith in immortality?" If he refers to that future when science means universal science or truth, the answer will be unquestionably in the affirmative; but with their definition, there is no pertinence to the question. "Watchman! tell us of the night, what its signs of promise are." Now, while the world is looking "at the youthful figure of science," will it let us keep our faith in immortality? It answers now in the negative. I have no fears but the "unconquerable will" of human instinct will keep the sacred fire alive and burning, and man not be without his God and hope in the world.

The pious scholar, Saint Beuve, said, "Science has killed faith." That sounds well, only it is not true. Science may have killed the Bible as a special revelation, by demonstrating its authority to have been unsound in its facts, and those who rested on it for their faith may be adrift; but science has not squelched or touched intuition, or the faith born of it. Certain great thoughts have been written, and have found expression in the Bible. It is not now either scientific or rational to say God wrote them in person, or by proxy, but it was rational to have thought so with the then understood cosmogony and the then state of knowledge and definition of God. It has been the privilege of science to strip off the deformities associated with the blossoms of intuition—all thanks to it—but intuition exists to do and is doing its work. It would be wise for the exponents of Free Religion to stand firm and solid, one foot on science, and one foot on intuition; but resting their weight on only one, and that one science, as the true men seem to be doing, mankind will turn from it and them, and drink of that warmer, even if less reliable stream, whose source is in the heart, and which is responded to by the sentiments and emotions of mankind.

The human heart can live on intuition, and flourish without science, but it will starve on the facts of science divorced from intuition. The world will have both, and the accented one must be intuition, for it is heaven-born. The other is of earth; in the duality is the Emmanuel, *God with us*; of which it may be said, "Is not this he that should come?" I once heard Theodore Parker, at the funeral of a Spiritualist, and officiating, say: "This good brother, now dead, was happy in having the evidence that there is another life after this; but he (the speaker) needed no evidence to prove to him that the other world was a reality; he was sure of it; if he had any doubts of either, it was whether this one was real—none whatever of the one beyond." This was the voice of intuition; and because science, as Mr. Abbot says, "finds the old supports of religious beliefs rotten beyond repair," therefore Theodore Parker, who also with it denied the claims for Bibles, Christs and miracles, in his hope rests on an illusion. The common instinct of man favors Parker, not science, on this point. That great intuitive cosmopolitan soul may have felt as few can immediately, but there are thousands who know and feel the fact to be true in themselves, because he said so who was honest and plain spoken and ruggedly square; these grafts of faith having deductive power enough to know that, if Theodore Parker lives, they shall live also. Science today seems to me to be hunting for gold in the gulches of facts and paying its way; forgetting, perhaps, that the source of these facts is higher up, is not in possession yet of the implements or philosophy to detect in the original quarry the elements or stuff that become facts or gold by the developing process of time. The world of spirit and matter has lasted a long while. God and Cause never hurry. Much that is science now will pass away. The basis truth underlying the records of science, and the records of intuition, will remain and express themselves, and in their combination, feeding both heart and head. Instead of science ever killing faith, or taking the backbone out of religion, it says, as I interpret it, always and forever to religion, the child of intuition, "Daughter of Zion, awake from thy sadness!" and I trust she is now putting on her beautiful garments.

While Prof. Huxley, in his lay sermons, is getting where the partition wall is very thin, so to speak between spirit and matter—and if his intuitions were as sensitive and keen as are his intellectual perceptions, he would almost hear the hammer sounds from the other side—I feel that the opening has been made elsewhere by the workers on the other side, and Jacob's ladder, on which the angels are ascending and descending, is modern Spiritualism. Crude today and rough, as a stream it needs filtering before it is limpid and clear, but carries in it the solution of the great question, "If a man die, shall he live again?"

I am making too long a story to dwell on this

point, and must stop; merely saying that to me, after careful and thoughtful investigation, it appears to be "the way, the truth and the life," and is the bridge on which intuition and science, "instinct and intellect," or "heart and head," can walk over together, making the union, so much desired, of science and religion. This is testimony; others have a right, according to their experience, to see it differently. I have tried hard to make the platform shake, and it stands firm. I should stultify myself if I attempted to choke off the evidence of my senses, and I have no desire to, knowing that I am a happier man and that I am trying to be a better one for knowing something definitely (*and I claim that I do*) of that other world which, using Mr. Longfellow's words:—

"Lies all about us, and its avenues
Are open to the unseen feet of phantoms
That come and go, and we perceive them not,
Save by their influence or when at times
A most mysterious Providence permits them
To manifest themselves to mortal eyes."

THE THEOLOGICAL BATTLE-GROUND.

[By "Cochituate," in the Boston Christian Register of Feb. 11, 1871.]

THE LECTURES OF MR. ABBOT AND PROF. MEAD.

One who flees from the city to "hold communion with the visible forms" of Nature would naturally choose for his rambles in the country the best and brightest day of the year. And by a similar law the dweller in the country, who is interested in the great problems of religious thought, would choose for his visit to the city the day on which he might listen to the ablest champions of opposing schools. Not, however, by such choice, but rather by a happy accident, did the pastor of the Laketown parish find himself on Sunday last in Horticultural Hall and at the Shepard Congregational Church in Cambridge. To the lectures of Mr. Abbot and Prof. Mead he would apply the reporter's commonplace words, "able and interesting." Both lecturers grappled with the real questions of the hour. Both offered solutions of the theological problems that trouble all thinking minds. Both discussed, not the non-essentials of Christianity, not any side issues of sectarian controversy or philosophical debate, but the great, vital, essential truths on which all religion rests—God, Immortality, Revelation. If to one listener, at least, neither of the lecturers gave a satisfactory answer to the questions raised, the reasons therefor will appear in the course of this report:—

MR. ABBOT'S LECTURE.

"Precisely at three o'clock!" said the advertisement of the Horticultural Hall lectures. But Free Religionists can claim no superiority over the ordinary church-goer on the ground of punctuality, and it is fully ten minutes after the hour before the audience are assembled and the lecturer appears. "Many of the audience had not heard Mr. Abbot before, and there was a hush of expectancy as he came forward." So says the report in Monday's *Post*. We venture to say that of the small audience present (for Free Religion is not zealous enough to fill this hall on a cold Sunday) there were very few who had not often listened to the editor of *THE INDEX*; while the "hush of expectancy" must have been a private experience of the reporter. The noticeable fact about the Horticultural Hall audiences is that there is here a regular congregation. As the friend who sat at our side remarked,—"You always see pretty much the same faces at all these lectures." An intelligent congregation it certainly is, though not above the average culture of a dozen church congregations in the city. Here are lawyers—one a shining light among the "rising men" of Boston, and an overseer of Harvard College—editors, three or four clergymen, several school-teachers, and on some occasions, we are told, a club of twenty Harvard students, of the radical persuasion, come in from Cambridge to attend these lectures. Of course there is always a good representation from the Boston Radical Club.—Mr. and Mrs. John T. Sargent, Edwin Morton, Miss Stevenson, Mr. and Mrs. C. K. Whipple, and many others.

But the lecturer has risen, and stands before us at the desk, looking almost as youthful as in the old college days when we sipped our claret-punch together at the sober symposia of the Magazine Club. [We never belonged to the Magazine Club, and never attended any of its symposia. It must have been our "double" with whom "Cochituate" "sipped claret-punch."—Ed.] Yet the careful observer finds many traces in those well-marked features of the mental conflict and hard brain-work of this honest thinker. The subject of the lecture is announced as "The Civil War in Free Religion; Intuitionism *versus* Science."

By a few vigorous statements (not all accurate or free from a partisan bias) the field is cleared of all other combatants, and there remain only the two great schools of Free Religionists, "both turning away from the traditions of the past with equal hunger, both looking toward the insights of the future with equal hope." Each of these schools "finds in the Bible only a match struck in the dark, the credentials of the truth only in the free assent of the human mind trusting to natural solutions." Yet between these two classes or schools in Free Religion there exists a marked difference of attitude towards the great problems of God and immortality. This difference is simply that one class, the intuitionists, regard God and immortality as undoubted and indubitable facts; the other class, the scientific school in religion, as Mr. Abbot calls them, regard God and immortality as great open questions. For which of

these classes will Mr. Abbot plead? is the inquiry that is ready to come to our lips. Surely he *has been* an intuitionist, and before the lecture closes he answers for himself as to his present position, by declaring that his own conviction of these truths is firm, if not immovable. What, then, is the meaning of this lengthy and unsparing exposure of the weak points in the intuitionist's philosophy? Why this merciless ridicule of those who hold this philosophy, as if the only light which they have to offer the world is the "burnt-out lamp of Christian dogmatism," their only weapons "empty affirmations" that ring out with the hollow sound of false metal? This ruthless disparagement of the services which some of the world's best thinkers have rendered to religion reminds us of the orthodox way of disparaging all the heathen and Gentile religions of antiquity, painting them at their worst that the brightness of Christianity may be made to appear against the background of a blackened paganism. With Mr. Abbot a similar purpose seems to have prompted the dark picture which he draws of the inadequacy of intuitionism to give to mankind anything but assertion in place of proof, or to spread anything more substantial before the starving soul than a Barmecide feast at which the hungry guests chew the air and go away famishing. For, having demolished the intuitionist as effectually as he had before destroyed the church and Christianity, Mr. Abbot now bids us fix our eyes on the Messiah who is to open for a waiting world the way to an assured knowledge of religious truth. There is no other figure to be seen on the deserted battle-field, which the lecturer has strewn with the dead or dying bodies of all past systems of philosophy. And this Messiah is—SCIENCE! In "affirmations" that are hardly to be reconciled with each other, Mr. Abbot tells us first, that "Science is weighing in his scales our human faith in God, our human hope in a life beyond the grave"; and a little while afterward, that "the present attitude of science toward God and immortality, is pure indifference!"

We suspect the fact respecting Mr. Abbot's new "Messiah" to be that the "science" he is talking about is not the science most of us are thinking about; it is not a science that *is*, but one that *is to be*. But what reason does Mr. Abbot give for thus making the province of science embrace all truth? What proof has he to offer that man has not different faculties by which he apprehends different kinds of truth? By what line of argument, by what array of evidences, does he break down the well-established distinction between the higher or intuitive reason and the mere understanding? What justification does he urge for confounding together the problems of philosophy, the problems of life, and the problems of the understanding, or of science, as that word is generally received? Mr. Abbot does not answer these questions. We have at the best only his "empty assertion," his "hollow-sounding affirmation" that the day of philosophy is over, the higher reason of man dismissed as a merely imaginary faculty, the problems of thought and of life merged into problems of science, of which science alone, in its own time, must give the final solution.

The conclusion of the lecture was a frank avowal of the speaker's own most earnest conviction of the truths of a personal God and an individual immortality. Yet science alone, after untold ages of preparation for the task, can settle these questions for the race. What, then, can we do about it? One of three things. We may, if we can, work out our private convictions, or we may hold the questions in abeyance till science is ready to give its reply, or we may trust Mr. Abbot, who has given these questions deep and earnest thought, that the final answer of science will but fortify and exalt our human faith in God—will but strengthen, purify and elevate our human hope of immortality. And so it comes to this, that those who cannot wait, and who cannot themselves solve these agonizing problems, may accept an affirmative solution of them by an *act of faith* in Mr. Abbot! Perhaps some of us will prefer to pin our faith on something stronger than the stripling Science, and take our assurance of the Fatherly love of God and the soul's conscious immortality from the lips of an older prophet, in whom we find the Way opened, the Truth manifested, and the Life revealed. As Robert Collyer so tersely sums it all up: "If we cannot see heaven of ourselves, let us look at it through his eyes. If we cannot distinguish between fate and providence, let us rejoice that He can, and that our blindness can make no difference to his blessing."

And here we leave the "battle-ground" till another week, promising to return and report what the Andover Professor did on the other side of the field.

IMMORTALITY.

[By "Pelham" in the Cambridge (Mass.) Chronicle, of Feb. 18, 1871.]

Another professor of philosophy has recently discoursed before a Boston audience in Horticultural Hall on Immortality. This professor is the Reverend Francis E. Abbot. Fifteen years, or so, ago, Mr. Abbot was a pupil of the Latin School in Boston. He afterwards entered Harvard College, and graduated therefrom in the class of 1859. Subsequently, he was settled as a Unitarian minister in Dover, I believe; where, perceiving the light more immediately than he had theretofore done, and not having been born or bred a hypocrite, nor yet inclined to become one, he frankly told his society, as in duty bound, on one Sunday morning, what impression

this new light had made on him. The society were shocked by the sermon, and dismissed Mr. Abbot. Excess of light dazzles. It was too much for the men and women of Dover. ["Pelham" is in error as to his facts. We say this in justice to the true friends who most generously stood by us, even after the adverse decision of the Supreme Court.—Ed.]

Mr. Abbot went to Toledo, in the State of Ohio, where, I believe, he still resides. I did not hear his discourse, but the report of it is quite full. Like most modern speeches, the preface is too long. Notice it because it is said to be "the best exposition yet given of the different phases of belief among the free religionists," and was received with *ecclat*.

Mr. Abbot says, "I find two great classes or schools, both equally pronounced in their adherence to free religion. For the sake of convenience, I will designate them as the intuitional and scientific schools of religious thought." Who compose these "great schools," who is the head, and who or where the tail of either, or whether, as I think more probable, there is neither head nor tail to either, Mr. Abbot does not say. He says he chooses his designation "for the sake of convenience;" but unless the designation truly points out or fitly distinguishes the school, there is no sense in it. More than that. It imputes to the school, if there be one, what does not belong to it. And this last, in a professor of science, is a crime. It may be simple larceny; it may be murder in the third degree. Professors do sometimes murder.

Do the terms employed mark any such distinction as is attempted? Clearly, as it seems to me, they do not. Science does not stand in opposition to intuition. On the contrary, it is perfectly consistent with it. Indeed, except in rare instances, science is the indispensable condition of intuition. The truly scientific man has, at the same time, in largest measure, the power of discerning truth immediately without the intervention of ratiocination. The cultivated mind only perceives by intuition. Spinoza terms this the third kind of intellection. And he well illustrates it. "Besides these two kinds of cognition," he says, "there is a third, as I shall presently show, which I shall entitle *intuitive*, and which proceeds from the adequate idea of the real essence or the attributes of God to the adequate cognition of the essence of things."

"The whole of the above considerations I shall illustrate by a single example: given three numbers, to find a fourth which shall be to the third as the first is to the second. The merchant proceeds to multiply the second number by the third and to divide the product by the first; and this he does, either because he had not forgotten what he learned from his teacher without any demonstration, or because the ratio discovered has frequently been found to hold good in the most simple reckonings, or in virtue of the demonstration comprised in the 19th proposition of the 7th book of Euclid, viz.: from the common property of proportionals. Dealing with the simplest numbers, however, no process of the kind follows or is required, for with the numerals 1, 2, 3, given, who does not see at a glance, that the fourth proportional must be 6? and this, indeed, much more clearly, because from the ratio which the first bears to the second, we conclude immediately as to the fourth."

And in another part of one of his excellent works he says: "The highest virtue of the soul is to know God, or to understand things by the third kind of intellection." And Spinoza was pre-eminently a man of science.

Let me suppose further: two men have come a long distance. The first came by balloon. He came in the day-time, in one day. The day was fine; his aerial passage was not far above the land; no vapors obstructed his view; he has arrived. The second came all the way on foot; he was several days on the way; he set out early in the morning, and he travelled until late in the evening; some of the days were fair and some were foul; he stopped at the guide-boards to assure himself of the way; he too has arrived. Is there any doubt which has had the better perspective? The second may talk of guide-boards, but the first has no need of them. They are as useless to him as one would be to point to his own door. He has not less science than the second, but more and better.

Some years ago, I remember two lawyers were associated in the trial of a civil cause. One was slow, but able. The other had suggested to him a point as of material significance. The first seemed indifferent to it. The first argued the case; and his argument was admirable. As he took his seat, he said to the second, "To be frank with you, I never saw the force of your point until I began to argue it. Then, as I went on, it became transparent to me. It is decisive of this case." And it was.

But to return to Mr. Abbot. He takes his stand, as he says, with what he calls the scientific, rather than with the intuitional school. Science, he says, is busy. Yet it is in doubt. The doubts are real. For his part, he has become convinced that the "final answer" of science will deepen our faith in God and elevate our hope of immortality. Yet it is but hope, and only to be elevated by science as hope. He belongs to the scientific school. He relies on science. Science alone can give assurance. And science is now in doubt; and to emphasize it, he says, in *real* doubt. Immortality is, therefore, with Mr. Abbot, a question of probability, and that without the data or the science of Laplace. And this is that best exposition of "free religion," which was received in Boston with *ecclat*.

For my part, as to science, if one would know the

antiquity of the earth, I am content he should explore the bases of the mountains; or, if he is curious to understand the differences in fishes, that he should read Agassiz, or, what seems to me better, study the structure of the fishes. But, for one who is chiefly concerned to know the science of good and of evil, and in what life consists, and whether it is to be continued without end, I still commend him to seek to comprehend Jesus Christ.

GOD AND IMMORTALITY.

[From the Boston Investigator of Feb. 22, 1871.]

The ideas entertained of religion improve from age to age,—owing, no doubt, to the influence of free thought and free inquiry, which will eventually render it unexceptionable, or else remove it altogether. Ever since the time of the Reformation, religion has been gradually growing better, as mankind have gained intelligence and knowledge; and one of the instrumentalities which is improving it at the present day is what is called "Free Religion,"—though precisely what it is, we are not able as yet to discover, except that it repudiates the Christian name and the Divine authority of the Bible. This is gain, but it still advocates, we perceive, the idea of a personal God and also of immortality.

Mr. Abbot, one of its ablest teachers and the editor of THE INDEX, advanced the opinion in his recent lecture at Horticultural Hall in this city, that the belief in God and immortality must rest on a scientific rather than on an intuitional basis—in other words, is the product of knowledge rather than of immediate perception without reasoning. This is considerable of a heresy, and if correct, would seem to prove the two great points respecting which there has been such a long dispute. But as the premise appears to be unfounded, we have to infer that the conclusion is faulty. For what is science? Natural knowledge; but as there is no such knowledge (so far as we know) of God and immortality, how can science prove them? No doubt this difficulty was seen by the writers of the Bible, and so they invented a Revelation for the purpose of proving, as they thought, these two doctrines that were not proved by Nature, as the Free Religionists think they may be or are. It is conceded that science can demonstrate what is natural, but the supernatural requires another kind of evidence which we fail to see is obtainable in this world, if in any other.

Theodore Parker used to say that God and immortality are facts of consciousness or intuition; and if they were, everybody would believe in them. But as thousands do not have this belief, and millions on millions are in a state of uncertainty regarding it, the argument from consciousness is no more satisfactory than that of Mr. Abbot's "science." But of the two, Mr. Parker's seems the more reasonable; for while Nature gives to a child intuitive evidence of its present existence and recognition of its mother, it does not impart this knowledge of God and immortality, which are altogether acquired ideas that the child has to learn, and thus religion is entirely a thing of education.

The best theory, evidently, in regard to immortality, is that held by the Spiritualists (they are not so clear respecting God), who tell us very sensibly that we cannot know for a certainty of the fact of continued existence after death, unless the departed return and convince us that they are still living. This is the kind of evidence that Dr. Franklin desired, but could not get; and we are in the same condition. We hear, it is true, of "mediums" who pretend to be more fortunate, and whose "communications from the spirit-land" are direct, numerous, and convincing; but as we see no evidence of this theory, we shall have to wait until we are favored with more satisfactory proof of its correctness than we have at present.

THE STOPPAGE OF ADVANCED THOUGHT.

[By "Rusticus," in the Boston Christian Register, Feb. 25, 1871.]

We, in the country, are unable to attend the Horticultural Hall lectures in defence of that Free Religion which is sold at half a dollar an hour. But we read the reports with anxiety. We wish to go as far as we can with the "advanced thought" of the age, and the teachers of this doctrine assure us that this is the most advanced thought. We are, therefore, quite disturbed to find from Mr. Abbot's lecture that thought has stopped advancing, and is now obliged to wait until science has decided whether there be any God or any immortality. We are perplexed to know how science is to settle these questions. Is immortality to be detected by the spectroscope, and to appear as a new group of dark lines in the solar spectrum, or how?

I read THE INDEX diligently, impatient for the advent of this new Messiah of Science. *En attendant*, I noticed a paragraph concerning some minister who declared he had been excluded from a Unitarian pulpit for his radicalism. On which Mr. Abbot compares the Unitarian Church to that mediæval statue which, on being embraced, closed its arms round its lover and cut him to pieces with hidden knives. So, says Mr. Abbot, Unitarianism invites us to a Liberal religion, and then rejects us if we are sincerely liberal. But possibly the real reason why some Radicals, like many Conservatives, do not obtain parishes, is that they do not interest people by their preaching. I grieve to say that neither extreme of faith prevents a stupid man from being stupid. It is a flattering

unction, no doubt, to think that I am rejected for my opinions and not for my incapacity. But we all know that every Radical who is able to preach living and earnest sermons easily secures a settlement—provided he is, in any sense, a believer in Christ. If not, Unitarians are not to blame for refusing to hear him—for they never claimed to be anything but liberal Christians. Mr. Abbot's similitude would only apply to some professedly Radical society, which should refuse a man for being radical.

INTUITIONALISM VERSUS SCIENCE.

[An editorial note in the N. Y. Independent of Feb. 16, 1871.]

Mr. Francis E. Abbot, who is recognized as a Radical of the Radicals, spoke in Horticultural Hall, Boston, last Sunday week, on "Intuitionalism versus Science." His lecture was a vigorous attack upon those Free Religionists who suppose that they have by immediate intuition a knowledge of God and immortality. Mr. Abbot confesses that he has no such intuitional knowledge, and does not believe that this is any defect of his higher reason. The Positivists, who ignore religious questions, he sharply criticised, characterizing Positivism as "the disrespect of religion organized into religion," and denying "that it shows the true scientific spirit in refusing to take cognizance of the questions of God and immortality." His belief is that science should address itself to the consideration of these great matters; and in that way he hopes that the certainty which he cannot find in the revelation of the Bible, or in immediate intuition, may be found. This confession of his faith is certainly encouraging: "But for myself, having studied as earnestly as I could these momentous problems, I have become convinced that the final answer of science will but deepen, fortify, and exalt our human faith in God as intelligent, self-conscious Being, infinitely more tender and benign than our loftiest conceptions of human love; and I trust it will strengthen and purify and elevate our human hope of Immortality as continued individual existence." This is a good thing to hope for; but it would be sad to think, as Mr. Abbot does, that long years must pass before the hope could be realized. While this brave and earnest young man is waiting for the final answer of science to his anxious inquiries—an answer that he never expects to hear—some of the rest of us, who may not have thought so profoundly as he has done, but who have certainly not been idle or cowardly thinkers, will comfort ourselves that we have already in the Bible, and the work it has done in the world, as well as in the faith faculty and the reports it brings to us, an assurance quite as sure as that for which he hopes, of the existence of God and the immortality of the soul.

Free Religion as expounded by one of its chief apostles is a very dreary sort of an affair. In a discourse in Boston recently, Rev. Francis E. Abbot took the ground that the existence of God and the immortality of the soul were still open questions which the world was still waiting for science to decide. Science, according to this modern light, is the "world's Messiah," and that alone can solve the problem of man's future destiny. Verily, the Free Religionists must be content to feed upon husks, if any such twaddle as this can satisfy the cravings of their spiritual nature.—*Daily Observer* (Cedar Rapids, Iowa).

PREDESTINATION ILLUSTRATED.—A Hard-Shell Baptist minister, living somewhere on the frontier of Missouri, was in the habit of saying to his family and to his church: "Friends, you need not take any unusual care of your lives; the day of your death was written before the foundation of the world, and you cannot alter it." His wife observed, when he left on Saturday to meet one of his frontier missionary engagements, that he dressed the flint of his rifle with unusual care, put in dry powder, fresh tow, and took every pains to make sure that the gun would go off in case he came upon an Indian.

It struck her one day, as she saw him in the saddle with his rifle on his shoulder, that his conduct contradicted his teachings, and she said to him:—"My dear, why do you take this rifle with you? If it was 'writ' before the foundation of the world that you were to be killed during this trip by an Indian, that rifle won't prevent it; and if you are not to be killed, of course, the rifle is unnecessary; so why take it with you at all?"

"Yes," he replied, "to be sure, my dear, of course you are all very right, and that is a very proper view; but, see here, my dear—suppose I should meet an Indian while I am gone, and his time had come, and I hadn't my rifle with me, what would he do? Yes, my dear, we must all contribute our part toward the fulfilment of the decrees of Providence."

We envy neither the head nor the heart of the man who can make the unfortunate victims of our police courts the subject of coarse wit and ribald jest. Neither do we admire the newspaper, pretending to respectability, that will, from day to day, draw pen pictures for the public to gaze at, of the filth and rags and fetid breath of the sons and daughters of intemperance; and especially when a comic shading is attempted to be thrown around them, and an appreciating public is expected to laugh at the caricatures. A person with Christian feelings would as soon think of going to our cemeteries and writing up a grotesque description of the funerals each day. It would be no more inappropriate.—*Toledo Journal*.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I have just given your statement of principles a careful examination, and find much in it to which I can heartily subscribe. Indeed, if I except your characterization of Christianity (which seems to me sadly incomplete and one-sided in its treatment), and the form in which some ideas are expressed in art. 6 (e. g. the supremacy of science in matters of belief), I might say *amen* to the whole, especially to your noble statement of intellectual, moral and social unity. But my purpose is not to review your position. I do not feel competent for the task; it is simply to say a hurried word of God-speed to you in your chosen field of labor. With all deference to your mature thought and experience, I must see fit to differ from you in some points, but I am surprised to find in how much we agree. Sometimes I fear lest you mistakenly suppose that your truth is peculiar to yourself. I am not disposed to give you so much credit. The form of your statement I admire, and still more the personal example of loyalty to conviction which accompanies it; but the problems and solutions you are considering were household words in my preparatory training at Cambridge and Boston, and are the *shibboleth* of modern Unitarian thought. Here is the two dollars INDEX subscription for the ensuing year. I should lie if I said that your paper contented or in all things pleased me. It is far from doing that. But it is helpful and stimulating—suggestive of broader thought and indicative of certain currents of moral activity."

"I meant to have written you and renewed my subscription to THE INDEX before this time, but I have been limited for time and also for money. During the past year I have had bad luck in business, and lost all I had, and when I read your lecture on 'Success' in THE INDEX (No. 43), it gave me the greatest consolation of anything that I had read for a year past; for although I have not had outward success (as is spoken of), still I feel that I have had inward success, and that I count of more value than all the riches of this world, and I consider that piece alone is worth more than the subscription price of your paper one year. I think it ought to be published in tract form so that it might come cheap and be circulated by the thousand or ten thousand. Also I think the lecture on 'Repentance and Forgiveness' is worthy too, of being published in tract form."

"Permit me to say that I have been more than satisfied with your paper for the current year, and I trust it will be a permanency. I would like to say to some of your correspondents who attempt to criticize Spiritualism that, if they would really examine the matter till they know what it means, the space in THE INDEX which they sometimes waste, would be saved for something valuable. But enough."

"Enclosed please find check for \$15.30, for which send THE INDEX to the following names.... Could write more, but leave the above to speak my sentiments."

"I am much pleased with your address on the relation of Spiritualism and Free Religion. It will please liberal Spiritualists generally."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the spring on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

RECEIVED.

SECOND ANNUAL REPORT of the State Board of Health of Massachusetts, January, 1871. Boston: WRIGHT & POTTER, State Printers, 79 Milk St. 1871. pp. 433.

A REVIEW AND CRITICISM of Mr. Darwin's "Descent of Man," by ALFRED RUSSELL WALLACE, F. R. S., etc. Reprinted from the *London Academy*. New York: AUGUST BRENTANO, 33 Union Square. 1871. pp. 86. Price 25 cents.

HOME AND HEALTH. A Monthly Magazine devoted to Health and the Home Circle. W. R. DE PUT & BROTHER, Publishers, 305 Broadway, New York. April, 1871. \$1.50 a Year.

THE SCHOOL LABORATORY OF PHYSICAL SCIENCE. Edited by Prof. GUSTAVUS HINRICHS. Published Quarterly by the Editor. Iowa City, Iowa. \$1.00 a year. Vol. I, No. 1.

FIRST ANNUAL REPORT of the Society for Promoting Life Insurance among Clergymen, etc. New York: 26 Bible House. 1871.

THE TRUTH-SEEKER. Edited by the Rev. JOHN PAGE HOPPS. London: TRUEBNER & Co, Paternoster Row. April, 1871.

CATALOGUE AND CIRCULAR of the Le Roy Academic Institute (Le Roy, Genesee Co., N. Y.). For the Fall and Winter Terms of the Seventh Academic Year, 1870-1871. Le Roy, N. Y. 1871.

THE MONTHLY MISCELLANY. Devoted to Miscellaneous Literature, Progression, Humor, and General Intelligence. North Strafford, N. H. April, 1871.

Poetry.

GOD.

[FOR THE INDEX.]

Thou art where'er the beautiful
Is heart-enshrined of Truth;
Where Trust and Knowledge, hand in hand,
Keep their perpetual youth;
Where heart and mind, with one acclaim,
Call on the glory of Thy name.

Thou art where life to Nature gives
The tribute of its love;
Where prayer in deed and effort lives,
Lip-service far above;
Where aspiration is divine,
There builds the soul Thy templed shrine.

Wherever from the earth ascends
The great deliverance song,
Thou, mighty One, art in the midst
Of all the surging throng.
It re-ascends—it came from Thee—
The triumph hymn of liberty!

Thou art within, above, below,
Around us, everywhere;
Thy impress is on human woe,
And brightens its despair.
Through wisdom, freedom, nigh to Thee,
We, soul-revealed, Thy glory see.

CAMDEN, Me., Mar. 28, 1871.

CORA WILBURN.

The Index.

APRIL 22, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound with black morocco backs and marbled covers, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX.—Is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

Mr. PARKER PILLSBURY desires engagements to lecture on RADICAL RELIGION, either for Single Lectures or for Courses of Lectures on successive evenings. Address INDEX OFFICE, TOLEDO, OHIO. The following are among the Subjects of his Lectures:—1. The Popular Religion.—What will you give us instead? 2. Religious Mysteries. 3. Is the World more indebted to Christianity than to Science? 4. The Sunday Question. 5. Young Men's Christian Associations. 6. Woman—Her Rights and Responsibilities in Government and Society. 7. Labor and Capital. [Three Lectures.] 8. Lying Pretences in Church and State. These Lectures discuss, in the light of common sense and modern ideas, the theology and institutions of the Christian Church, which they treat in the boldest and most uncompromising manner. They aim to substitute for the degrading Bible-worship and Christ-worship of the churches universal reverence for Reason, Truth, Justice, Freedom, and Humanity.

Mr. PILLSBURY has concluded an arrangement with the Editor and Proprietors of THE INDEX by which he will make it a special object to introduce that paper as widely as possible, as an organ of the most advanced religious thought of the times, and will report regularly through its columns.

F. E. ABBOT, Editor,
For the INDEX ASSOCIATION.

TOLEDO, O., April, 1871.

The readers of the first volume of THE INDEX, and more particularly of the early numbers, will doubtless remember some articles of great beauty and merit, signed "Brevity." It is with very deep regret that we record the death of the noble and great-souled lady who wrote them. An intellect bold, vigorous, and free,—a heart warm with the tenderest sympathies of womanhood, and ever glowing with love for all that is lovely,—a life shadowed with much sorrow, but lived with such fidelity to truth and goodness that it commanded the reverence of all who were privileged to know her,—such was the gifted woman who, once known, could never be forgotten. She lived for others; they will hold her memory sacred. The subjoined notice is from the leading paper of Detroit:—

DEATH OF AN ESTIMABLE LADY.—Mrs. C. E. Cochran, widow of the late W. D. Cochran of this city, died, we regret to say, on the morning of the 4th. Mrs. Cochran was well known in former times as a most zealous member of the American Anti-Slavery Society, and latterly as prominently con-

nected with the Woman's Suffrage movement, being a Vice President, we think, of the Northwestern Association. She had a warm heart and open hand for every good reform. We have rarely known a lady of more intellectual gifts, which she had heightened by much study and observation. She would, with an ambition stimulating her, have trod almost any path of mental distinction. She possessed many graces of character, conspicuous among which was a rare unselfishness. Almost her last public work was the circulation of a petition for a law to meet the case of those who had been unjustly imprisoned—or who after long imprisonment, as in the case of Edward Murphy, had been shown to be innocent. She leaves one son, Geo. B. Cochran, Esq., a member of the Detroit Bar. Her husband, the late W. D. Cochran, was one of our most philanthropic and useful citizens.

AN UNEXPECTED ATTACK.

In THE INDEX for April 1, we said a few words about "infidels" and "infidelity." Our main points were as follows:

1. That the word from which "infidel" is derived meant in classical Latin *unfaithful*, in ecclesiastical Latin *unbelieving*.

2. That this change of meaning took place because the Church taught (and still teaches) that belief in Christianity is an absolute duty, and that disbelief in it is a sin.

3. That the word "infidel" thus implies in Christian usage, not only disbelief in Christianity, but also moral guilt on account of this disbelief; and that this moral accusation always goes with the word, at least by suggestion, as used among Christians.

4. That to accept the word as a just designation of liberals is an unwary endorsement of the assumption that Christianity *ought* to be believed—an unguarded concession that liberals are morally guilty in disbelieving it.

5. That, as the word "rebel" implies not only a disregard of authority, but also a just claim in the authority disregarded, so the word "infidel" implies not only disbelief of the Christian scheme, but also the moral obligation of mankind to believe it.

6. That, though utterly indifferent to the epithet when hurled at us, we were not so simple as to admit we deserved it, and thus foolishly concede the rightfulness of the authority we rejected.

7. That men who obey the authority of reason, truth, justice, humanity, are faithful, not unfaithful, because they obey what really ought to be obeyed; and they are not "infidels" in fact, whatever they may be called, since the Christian scheme they reject has no just claim upon them.

8. That the pious bigots who charge liberals with "infidelity," *i. e.* moral unfaithfulness because of disbelief in Christianity, are themselves "infidel" to truth and kindness and brotherly love, whose authority they equally profess to accept.

Now the *Boston Investigator*, commenting on this article of ours, reads us a lecture for our illiberality, bigotry, unfairness, flippancy, absurdity, etc., etc. It falls into misrepresentations so gross that from any other source we should have regarded them as wilful and malicious slanders. But because we believe the editor of the *Investigator* to be a man of high honor and strict integrity, we conclude them to be merely blunders.

We argued that, because free-thinkers are *faithful*, they are not "infidels." Mr. Seaver represents as us arguing that, because they are "infidels," they are *unfaithful*! He says:—"We do not exactly relish the imputation that we have been treacherous or faithless to our highest ideal." To represent us as casting any such imputation, when there is not the ghost of a shadow of a reason for suspecting us of casting it, and thus to hold us

up to the readers of the *Investigator* as joining the pack of pious persecutors and defamers of honest men, is a little too bad. Again he says:—"To say that, because we reject the fables of superstition, we are unbelievers in the virtues of kindness, justice, fidelity, charity, modesty, truth, freedom, and human rights—and more yet, 'endorse the worst part of Christianity—' is amusing, if not pitiful, considering where it comes from."

Did we say any such thing? Did we hint it? Did we even dream it? We despair of ever being understood, if such preposterous nonsense can be twisted and tortured out of plain, straightforward English. Our whole object was to show that, because such men as Mr. Seaver are faithful believers in truthfulness and uprightness and justice, and faithful practisers of these and similar virtues, it is a slander to call them "infidels," that is, unfaithful men, merely because they do not believe in Christianity. And here comes Mr. Seaver, holding us up to reprobation for *accusing him of the very unfaithfulness from the accusation of which we were defending him!*

This is a serious charge, and it is utterly false. If, as we doubt not, Mr. Seaver has allowed himself, through a somewhat ungenerous suspicion that THE INDEX must at heart be bigoted because it accepts the word "religion" and rejects the word "infidel," to fall into an honest misconception of very plain statements, then he will make haste to repair this injustice by a frank admission of his grievous mistake. We have made no accusations against him of any sort.

Of course we are perfectly willing that others should use the word "infidel" in their own way. We have simply given our own understanding of it. Evangelical bigots may call us what they please, without disturbing us in the least. But we shall not gratify them by accepting as appropriate a name which belies our purpose and our practice; nor shall we play into their hands by unguardedly conceding that belief in Christianity is a duty to which we are "infidel" or unfaithful.

"Infidelity," says Mr. Seaver, "as defined by infidels themselves, simply means a disbelief of the Divine inspiration of the Bible and of Christianity; and, judged by this definition, the editor of THE INDEX is himself an infidel, though sailing under the flag of Free Religion."

Of course we are an "infidel" by this definition. If we thought the definition correct, we would as soon avow ourself an "infidel" as a non-Christian. The one avowal would be tantamount to the other. But it is this definition that we think erroneous; and what is especially queer is the fact that Mr. Seaver himself thinks it erroneous too! The *Investigator* refutes itself. On the very same page with the above definition, though in another article, Mr. Seaver says:—"Call a man a 'Christian,' and the general inference appears to be that he is uncommonly good; but call his neighbor an 'infidel,' and the verdict against him, by the same judges, is that he is uncommonly bad. And yet the latter may be, as sometimes is the case, a better man than the former; but one has a popular name, the other an unpopular one. So the world goes; and by this false judgment many a bad man obtains credit for virtues he does not possess, and many a good man is condemned, simply because he has too much conscience to play the hypocrite."

Every word of this is true; and we quote it to show that Mr. Seaver himself distinctly perceives that the word "infidel" means more than *disbelief*—that it also means *bad character*. That is the fact; and it is because the word means bad character, as well as disbelief, that we refuse to accept it.

Mr. Seaver would say, however, that this is only the Christian's meaning of the word; that, "as defined by infidels themselves," it means disbelief only, and does not mean bad character.

True again. But we object to accepting a name in one sense which is meant in another; and we think it foolish to play fast and loose with words in this fashion. "You are an infidel," says the bigot, meaning a *bad man*. "Yes, I am an infidel," says Mr. Seaver, meaning a *good man*. Is there nothing absurd in that? Apply the same principle to a similar case. "You are a thief," says the Court, meaning *one who steals*. "Yes, I am a thief," says Mr. Smith, meaning *one who does not steal*. If the Court takes him at his word, and sends him to jail, can he complain? But because we refuse to plead guilty in this absurd way to an uncommitted crime, Mr. Seaver thinks we turn round and *accuse him of it!*

We ask the sensitive editor of the *Investigator* to point out in the columns of THE INDEX a single unkind or ungenerous insinuation against him. Let him, if he can, show a single charge made by us to parallel this most extraordinary charge of his. We have felt, and expressed, nothing but respect for his honesty, bravery and fidelity to his own opinions; nor have we thought one whit the worse of him because we think his opinions on some points behind the age. But we say frankly that, if he omits to repair the wrong he has done us, and to put us before his readers in a truer light than that of a bigoted accuser of those who choose to call themselves "infidels," we shall think very differently of his character from this time forth, and admit him to be indeed an "infidel," not merely as a disbeliever in the Bible's inspiration (which we too disbelieve), but also as one unfaithful to the obligations of common justice.

We feel sure, however, that Mr. Seaver's hasty charge was the result of a misapprehension, and that he will do what we should certainly do in his case—*emphatically withdraw it.*

The *Christian Register* gives credit to THE INDEX for a floating anecdote of H. W. Beecher, which might be fairly regarded as the common property of the press. This scrupulousness contrasts so favorably with the too frequent practice of newspapers that it deserves especial notice. But the anecdote was not "original" with THE INDEX. Considering the fertility of invention and sterility of honesty with which anecdotes are concocted nowadays, we suggest that the non-originality of this anecdote entitles THE INDEX itself to a modicum of praise.

"I have the greatest respect," says Max Mueller (*Buddhaghosha's Parables*, p. xxi), "for really critical scepticism; but a scepticism without any argument to support it is too cheap a virtue to deserve much consideration."

When we read these words, we were reminded of the doubts sometimes expressed as to the historical existence of Jesus.

HARVARD DIVINITY SCHOOL.

There has been some discussion in these columns whether the "coming man" will attend church. I am no prophet or son of a prophet, and won't venture a prediction. I think it wiser to wait until the coming man gets here, and then watch him on Sundays.

Nor will I predict, granting that the coming man will go to church, that the coming boy will go to Divinity Schools. It depends very much, I suppose, upon what such schools may be. "How is it that you have no Doctors of Divinity?" said one to the witty old Jacob Kruber, one of the early Methodist preachers. "Because our divinity is not sick, and does not need doctoring," replied the old man. If our Divinity Schools get sick and become nothing but a nursery for weak-headed, sentimental youths, then (I will not prophesy, but) I hope the coming boy will not go to Divinity Schools.

Whether the future preacher (taking him for granted) will be a graduate of some school of theology; or, like the first Methodist preachers in this country, be a graduate of "Brush College" and "Swamp University;" or, like the last Methodist preachers, graduate from the anvil and come forth to preach with the music and power of a whole "anvil chorus;" or whether the future preacher will be called, not Reverend, but plain *Mister*, like some of the men who are now supplying Rev. W. R. Alger's pulpit in Music Hall,—what the *future* preacher, teacher, or lecturer may be, I do not pretend to know. I think the "Coming Man" will take care of his own affairs, and that we have enough to do to attend to the wants of the present man. The present man seems to think that Divinity Schools are, on the whole, not undesirable institutions. He has more or less interest in supporting them, and in making them the best schools for the mind and morals. This interest every promoter of universal education should feel, and this is enough to justify any fair, well-meant criticism on one of the most liberal theological schools in the country. Some of our readers probably know that there is such a denomination as the Unitarian denomination, and that they have a Divinity School at Cambridge, Mass. As the Unitarians call themselves *liberal* Christians, we should expect to find their school a *liberal* school. Let us see how liberal it really is.

The Hall for the Divinity Students was dedicated in 1826, Dr. Channing preaching the dedication sermon. In the course of his remarks, he makes this declaration of the principle and purpose for which the institution was founded:—"To free inquiry, then, we dedicate these walls. We invite into them the ingenuous young man who prizes liberty of mind more than aught within the gift of sects or of the world. Let Heaven's free air circulate, and Heaven's unobstructed light shine here, and let those who shall be sent hence go forth, not to echo with servility a creed imposed on their weakness, but to utter, in their own manly tones, what their own free investigation and deep conviction urge them to preach as the truth of God."

No student, I think, could ask for greater liberty. "To free inquiry we dedicate these walls." Here is no doctrinal test whatever. Nor is there any such test in the terms of admission published in the "Catalogue of the Officers and Students of Harvard University." It merely requires that "candidates, if un-

known to the Faculty, shall produce testimonials to their *moral* and *serious* character." Believe what you may, your belief will not debar you. Reading this, any one would say—surely Harvard Divinity School is free enough for any lover of free inquiry. So it appears, and so it is, if the student is not dependent upon the beneficiary fund for pecuniary aid. But suppose that the candidate for admission is poor. He is informed in the catalogue that "students who are without the means of defraying the cost of their theological education, if faithful and diligent, can receive pecuniary aid, nearly sufficient to meet the expense of tuition, room-rent, fuel and board."

A glorious institution, that excludes not the most sceptical from its privileges and even gives pecuniary support to the indigent! Provided with his testimonials to his "moral and serious character," and moreover assured that, if he is "faithful and diligent," he can receive pecuniary aid to defray much of his expense, our ingenuous young man enters the school. The coal bill and board bill and a dozen other bills are soon due, and, very naturally, our young Divinity Student becomes anxious for that promised aid. Poor innocent fellow! Little does he imagine, when he enters the school, that a good part of that beneficiary fund is in the hands of trustees who will surely exact of him a confession of faith before he will be deemed by these conscientious judges a worthy recipient. Yet this is a fact. Our unsophisticated youth, unacquainted with "ways that are dark and tricks that are vain," takes for granted, just as the Catalogue says, that, if he is "faithful and diligent," he is entitled to the fund. But he soon learns, to his sorrow, that these conscientious trustees have a very original and peculiar way of interpreting language. For instance—one of the funds, called the "Williams fund," is used to be given to "such indigent students as shall be preparing themselves for the ministry and shall be deemed most meritorious and worthy of assistance;" and provides that "no such student shall be debarred of this charity by reason of entertaining any peculiar modes of faith, it being always understood that he must be a Protestant."

Now it would seem to almost any ordinary human being that the donor, Williams, meant by "Protestant" any man who was not a Catholic. Any anti-Catholic or Protestant, no matter what "peculiar modes of faith" he might entertain, it would appear, is entitled to the fund. But this word "Protestant," in the hands of these trustees, undergoes a very wonderful metamorphosis. It means no longer one who protests against Catholicism, but one who believes in the Lordship of Jesus Christ; and so, interpreting the word in this sense, these conscientious trustees, with a scrupulosity rarely seen in this corrupt age, deem no student as "meritorious and worthy of assistance," however "faithful and diligent" he may have been, who cannot say—"I believe in the Lordship of Jesus Christ."

I do not blame these trustees as being insincere. They may be all honorable men. Some of them, I know, are men highly respected in their community. Some of them are Unitarian preachers, known as Christians, and always pronouncing the name of "Our Lord Jesus Christ" with unction. I could not deny them the name of Christian, any more that I could Philip II. of Spain. I would not impugn their honesty any more

than I would his. A man may be a Christian and be honest, and at the same time be bigoted, intolerant and narrow-minded. I am willing to call them Christian and honest. They have, moreover, an unquestionable right to interpret the word "Protestant" for themselves. If they honestly think that it implies the Deity or Lordship of Jesus, Trinity of the Godhead, infallibility of the Bible, damnation of the unchurched, or any other doctrine, which the word has, no doubt, at some time included, then they are not wrong in demanding that doctrinal belief of the recipient.

Every year a committee from these trustees proceeds to Cambridge to make an inquisition into the theological belief of the young men. In 1868, the New Testament miracles and authority of Christ were the racks upon which the innocent victims were stretched. It was not a bloody ordeal, by any means. Neither were the inquisitors savage-looking men,—on the contrary, perhaps, pleasant, "with a smile that was child-like and bland." But the questions they asked were quite frightful to hear, and tempted equivocation and subterfuge on the part of the trembling student, for he thought of his term bills, long due, that were to be paid from this fund, if he were only "faithful and diligent." Alas, if his fidelity and diligence didn't lead him to the faith of his inquisitor, the Christian trustee!

Here are some of the questions put by this Committee in 1869:—"In conducting the exercises of Public Worship yourself, as a public teacher of morals and religion, should you offer your prayers in the name and as a disciple of Jesus Christ, administer baptism under the New Testament formula—"In the name of the Father and of the Son and of the Holy Ghost,"—and administer the 'Lord's Supper' in the spirit of a memorial service?" The answers they received from, at least, two of the students, were so unsatisfactory to these trustees that the aid pledged to them in the Catalogue, if they would be "faithful and diligent," was withheld from them several weeks, to their no small annoyance and suspense of mind. What torture the sensitive conscience of these Christian trustees suffered, before they could bring themselves to look upon a Radical Divinity Student as a Protestant, the world will probably never know. One of these trustees proffered the fatherly advice to one of these students to leave the school, assuring him that he had, no doubt, ability to succeed at any worldly calling, and appealed to his conscience in these words:—"Is not preaching mere morality and mere religion under the guise of preaching Christianity a less respectable occupation than any handicraft or any calling honestly pursued?" As the student had no intention of preaching "mere morality and mere religion under any guise," he felt that he could not follow the advice of the conscientious trustee.

The same inquisitorial system is kept up to-day in Cambridge Divinity School. The students, this present year, who have applied for the "Williams fund," have been asked, before they could be deemed "meritorious and worthy of assistance," to sign the following statement of faith and purpose:—"I hereby declare that it is my intention to devote myself to preaching the Gospel of our Lord Jesus Christ as contained in the New Testament." I am glad to say that the students—seventeen out of twenty-one—showed that

they were veritable "Protestants" by promptly sending in a protest against the demand of the theological tribunal. It seems that there was some reason for an investigation into the general purpose of those receiving the fund, for it was said that certain individuals not intending to make the ministry their profession had joined the school for the purpose of drawing the fund. This, of course, was an imposition on the school and perversion of school money. The trustees had a perfect right to inquire into the general purpose of the beneficiary—whether to enter the ministry or not; but they had no right to slip in a doctrinal test in a simple question of *purpose*. Herein the spirit of the inquisitor is seen. The lion's skin didn't cover the ass's ears; they were too long.

I have just learned that the trustees have finally yielded and voted the money; they have generally yielded at last. But how long, we should like to know, are they to continue to harass liberal professors and radical students by using their position, as trustees, practically to suborn witnesses to the "Gospel of our Lord Jesus Christ?" I think it almost time that we hear a word of protest from some of the leading Unitarians. If not, would it not be well to blot out those words of Channing—"We dedicate these walls to free inquiry,"—and to erase from their Catalogue the pledge that "students who are without the means of defraying the cost of their theological education, if faithful and diligent, can receive pecuniary aid, nearly sufficient to meet their expenses?"

W. H. S.

The death of Prof. De Morgan ought not to pass unnoticed in our columns. His practical protests against religious tests in educational institutions deserve most honorable mention, and the necessity for them is a disgrace to the universities whose bigotry occasioned them. As the following paragraph from *Nature* (March 23) shows, Prof. De Morgan valued the principle of religious liberty so highly as to be willing to make sacrifices for it from which ninety-nine men out of a hundred shrink. Such practical fidelity to freedom commands our profoundest respect:—

"In the tripos of 1837 he was Fourth Wrangler, but he never proceeded to the degree of M. A., owing to his objection to subscribe to the tests, and it is sad to think that the same conscientious scruples debarred this illustrious man from a Fellowship. On leaving Cambridge he entered at Lincoln's Inn, and would have forsaken mathematics for the study of the law, but that in 1823 the London University, now University College, was founded, and he was offered the Professorship of Mathematics there, which he accepted and remained a firm supporter of the College and its principle of no tests till the year 1866, when the Council, in making an appointment to the chair of Logic and Mental Philosophy, refused, as the Professor believed, one of the candidates on account of his religious opinions. Prof. De Morgan remonstrated, but his remonstrances were disregarded. He then thought it his duty to inform them that he must forsake the College, if the College forsook its principles. But the Council turned a deaf ear; and Prof. De Morgan, who had for nearly forty years been the chief honor and ornament of their institution, left them, and, we are informed, never afterwards entered their gates."

"Mr. Glaisher is an aeronaut, and he has discovered that a woman's voice is audible at a height of two miles, while a man's voice has never been heard higher than a mile."—*Toledo Blade*.

It seems, then, inconsistent in doctors of old-fashioned divinity to oppose the admission of women into the ministry. If the female voice is heard twice as high as the male voice, on their own theories they have every reason to admit them.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

THE PERSONALITY OF GOD.

LOUISIANA, Mo., April 5, 1871.

MR. F. E. ABBOT:

Dear Sir,—I observe that many of your correspondents are disposed to question you as to your belief in God. You answer, and properly, that you do not believe in his personality. Is not that enough? To my mind, all the attempts to endow the Deity with human characteristics, in such form as to render him comprehensible to our finite minds, have only resulted in failure. They are vain endeavors to bring the infinite down to the comprehension of the finite. All that we can understand of Deity must be confined to the term "natural laws," and these, when scientifically examined and understood, may be fairly pronounced to be "the way in which God works." Our course must be to work "through Nature up to Nature's God." When we reverse the process and by any assumption as to what God's attributes are endeavor to work downwards, and define natural law by simple reference to God, we fail invariably. Even supposing that we could predicate justice of the Deity, we can never say beforehand that his justice will work in any particular way, unless, having observed similar facts, we have found out the natural law and understand its application.

Yours,

L. BRISTOL.

[We said we did not believe in the "personality" of God in the common conception of it; nor do we, since the common conception of personality includes much that does not properly belong to it. But we cannot here enlarge.—ED.]

WORDS, WORDS.

When we come to examine the meanings of some of the Christian Catechisms, the results are very ludicrous. It is so all through the system. It is a set of certain formulas, which are empty air when dissected. And it has struck me that the persons who write to the INDEX, and call themselves Atheists, are rather running into the same error. What is an "Atheist?" Undoubtedly one who refuses to accept the idea of a God, we say. "The idea" of a God! What idea? I do not believe in a masculine creature, size of several common-place men, holding the universe in his right hand, and delivering his judgments on humanity. My God is in my breast, in the open fields, in the breeze that fans my cheek; every noble impulse in my heart is God; every sympathy with the suffering and afflicted is God! "God is Good," and Good is God.

Now apart from belief or action, or anything, no living man or woman can be an Atheist. It is a misnomer. If a man is never totally depraved, he is never an Atheist. When—if ever that time comes—a man is totally depraved, then will he be an Atheist.

It all rests on that confounded and confounding word "belief," which I strike out of my dictionary forever.

Look out for these little words! The word would kill, if it could, but the spirit giveth—brains. Let us by all means have the spirit. I know that THE INDEX has the right spirit, for I see the brains in every line. God, by which we mean the Spirit of all Love, and Truth, and Good, speed it on its errand.

W. H. D.

INTO THE CHURCH AND OUT AGAIN.

NORTHAMPTON, MASS., March, 1871.

EDITOR OF THE INDEX:—I once belonged to an Orthodox Church. The story of the circumstances under which I joined it is at your disposal, if you see fit to use it.

The church claimed the right to make articles of faith to which I must submit, or else accept the disgrace of excommunication. I could not be its slave, and therefore asked for a dismissal. The church refused the request, and consequently excommunicated me because I would not be a hypocrite. For fifteen years, I had had no connection with the church, and had not attended their meetings. They had taken no notice of me in religious affairs, nor would they, I suppose, had it not been for this tongue in my mouth, which my mother had told me would some day make me trouble, because it was true to my convictions. That the church could not stand; therefore the following proceedings took place.

Mr. K. called on me for the purpose of saving my soul, by making me ask forgiveness of the Church and live a lie. Another, Deacon W., called, got mad with me, said I thought I knew more than seven men, but I was a fool, and my father before me (who was dead and gone) was a very simple man. He said I was an adulterer, not because I had committed any such offence, but because I sympathized in religious belief with one that had. The man to whom he referred had been turned out of the

Church. Another, Deacon C., called on me, but accomplished nothing. The first requested me to go with him to the clergyman. The clergyman tried to convince me of my errors, by telling me what God had said in his holy word. I replied that I wished he would use self-evident arguments; that I did not think that book infallible. He said that thousands had had such an intuitive knowledge of that fact, that they knew it as well as they existed; that they were honest men, and I ought to take their word for it. I told him that thousands said they knew that they conversed with their departed friends; that they were honest, and he ought to take their word for it. He said he did. I told him I had been called a Spiritualist by some of his flock,—that I would resign in his favor, as I could not believe it. He said he did not countenance such things; that he thought those spirits that communicated were of a low order; he did not wish to associate with them; that when he died, he hoped to associate with his first wife, who had died, as all true Christians died, in an ecstasy of bliss, and with St. Paul. I replied that they that would take the highest seat must have the lowest; that I thought the Christian religion calculated to put more thorns than roses in death-bed pillows; that it was not necessary to be in the right, but only to think one was in the right, to die comfortably; that some threw themselves down under the wheels of Juggernaut and were crushed to death; that the Catholic, with his wax-candle in hand, died as contentedly as the Protestant; that Samuel was one of his Old Testament worthies, and I hoped he would not call him of a low order, and that he appeared and talked with the woman of Endor. He said he thought that was a spirit that aped Samuel. I asked if his God knew Samuel from an ape? God in his holy Word had said it was Samuel; and yet he would not believe it. Who was the worse, he or I?

That evening's conversation closed. He told Mr. K. to let my case rest for the present; he would take the trouble to talk with me more, and I should be all right. He called on me once after that. I waited upon him as well as I knew how; remarked that it was a long time since a clergyman had called on me before,—that it used to be the custom to mix up a toddy and treat the ministers when they called, but that, when a boy, I had noticed that, since this fashion had gone out of date, ministers' calls had been like angels' visits, few and far between. He left and did not call any more. I supposed he thought I was a hardshell, inasmuch as I received a letter, saying that I had denied the Divinity of the Lord Jesus Christ, the inspiration of the Bible, and the Fall of Man, and had broken the covenant in not attending on their means of grace. It requested me to meet the Church on a given time and answer to those charges; adding that the ones by whom they expected to prove those charges were the ones that called on me.

I attended the meeting. The Pastor prayed and consigned me to the regions of Pluto, unless I retraced my steps, confessed my sins to the Church, and obeyed its dictation; after which he said the meeting meant business. I arose and said that, if they meant me, that I was not there because I recognized any authority of the Church to call me there; that I could not claim the honor of membership; that the Church had made a new creed to which I could not and should not consent; that I had a paper in my hands that contained slanderous charges against me, and that I had good reason to suppose they were the authors of it; that I was there to accuse them, and defend myself from those charges. The Pastor said the Church would decide the question of membership. I wanted to see who had any better right to decide that question than myself. The Church concluded to go on with the trial. The Pastor called Mr. K. He said I had told him that I thought Christ had a human father; that I thought the Bible contained errors; and that I did not think all men were totally depraved. I asked the witness if I denied those things, or said I could not believe them? He said I could not believe them.

The Clerk, who is rich and the President of a Bank, came to the rescue. He thought he could bring me to the test, either by dignity or logic. He held his creed in his hand, and, with the grace of a saint and the dignity of wealth, he read:—"You believe in one God existing in three persons, Father, Son, and Holy Ghost?" I replied,—More than that, existing in everything."

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

He sat down in despair; but the end was not yet. The Pastor called Deacon C., but his courage had failed him. He said he could not tell what I believed and what I did not. I replied that I thought the deacon had told the truth; that I did not think he could, but I could not hold myself responsible for that fact, as I had done my best to tell him. The Pastor then called Deacon W. I arose immediately, and replied to his testimony. I said that fools were not accountable; that the witness thought me a fool, and had called me so; that a man of his cloth ought to know better than to accuse a fool. The Deacon got mad again, and sharp words ensued between the Deacon and myself. The Pastor shouted, "Order!" and told the deacon to sit down, saying he thought I was not a fool; I could have the floor, and speak for myself. I said I thought they had not made out any case against me; that I thought there had not been the slightest evidence to sustain the charges; that I was charged with denying the divinity of the Lord Jesus Christ; that I did not deny the divine in anybody or anything; that I had not denied the inspiration of anything; that there was a "spirit in man, and the inspiration of the

Almighty had given it understanding;" that the history of the race spoke for itself as to their depravity; that some were born with good natures and some with bad; that I had given no opinion in regard to the Fall of Man; that, as to the covenant, that was a mutual obligation; that they had ceased to watch over me, and I had ceased to attend; in that respect they were as bad as I; that I had been poor, and had a large family; that I had owed some of them, and could not pay them as soon as I wished; that they had sued me at the law; that I had paid some of them two per cent. a month for money, although their Master had forbidden them to take usury; that I had been obliged to borrow money of the world's people, who had accommodated me without interest. The Pastor asked me if I would withdraw my request to have my name stricken from the list of members, and remain with the Church? I told him, No! He said the Church wished to be alone when they decided my case. I sympathized with them in that wish, and left the hall. Have not heard from them since in that line, officially, but have heard from outside sources that they went through the performance of reading me out of the Church.

E. T. WOOD.

MEDIUMSHIP.

QUINCY, MASS., March 27, 1871.

MR. ABBOT:

My Dear Sir,—In your reply to Mr. Towne, I find the following statement:—

"The world's various special faiths are all gradually developing the same universal ideas which are to constitute the faith of the future."

This language, I suspect, is liable to be construed in a sense not designed by its author. Surely, he did not mean to say, that the foundation of virtue and the Religion of Humanity are produced by any form of mediumistic faith; but only that Christianity did not wholly wipe out all the instincts and attributes of Human Nature, and that these "universal ideas" are now more and more spreading in despite of all the mediumistic faiths have done in retarding human progression.

Humanity is older than all creeds. Its instinctive impulses, by which it is carried forward in freedom and civilization, are older and stronger than faith in mediumistic revelations.

Christianity is crystallized credulity in mediumism. There is no God, no Jesus, no miracle, no Christianity, no salvation, without faith in mediumism! Judaism was originated by the assumed mediumship of Moses, which culminated in Christianity; and Christianity is nothing more nor less than faith in mediumism. And what Humanity now is in its aspirations and progression, it is in despite of Christianity.

All the forms of mediumship owe their origin to the want of human development. They are begotten by ignorance, credulity and fear. They have all hindered the race in its civilization. What man has most needed has been self-culture, and this has always been discouraged by mediumism. And the aspirations of Humanity, so far from being "developed" by the "world's special faiths," those faiths have, all of them, forbidden, and more or less crushed out of the human heart.

Mr. Abbot says again:—

"The core and essence of all the great religions, looked at in their universal element, apart from all their exclusive claims and special limitations, is the upward struggle of the human soul into the better, the purer, the truer—in a word, the effort of man to perfect himself, whether he is or is not aware that this effort is the universal Divine Life stirring in his heart."

This language seems to me to be open criticism. How can the living aspirations of humanity be the "core and essence" of any form of mediumism? And, moreover, it seems to me, we should not, in our forms of speech, invest alleged mediumistic revelations from another world with any one of the attributes of Humanity. Nothing that is purely human is an integrant of any revelation from another world.

And how is it that radical, thoughtful men of the present age are so slow in perceiving that it is mediumism, and nothing else, which divides them and the rest of mankind? Mr. Towne is a mediumist. He relies more or less on mediumistic revelations for what he believes of God, of Jesus, and the condition man enters after death. All are mediumists who invest alleged mediumistic revelations with any authority whatever in matters of faith or conduct. Mediumism is an authority relied upon outside of humanity, and by those who despair more or less of man. That is, they think that what man most needs is not in Humanity, but in Mediumism. They do not believe that man is himself the greatest miracle; they think the greatest wonder is in Moses, in Jesus, and the mystic rap of modern times.

But man cannot very well divest himself of his humanity, albeit an excess in his credulity is often an effort in that direction. Man existed on this earth uncounted ages before mediumism was known; and his authority for virtue he finds in the love-relations of life into which he is born. This love is older than all creeds; and it exists in despite of them. In no sense, therefore, can it be truthfully said that this authority for freedom and civilization has been developed out of any form of mediumism, ancient or modern. I beg the attention of thoughtful and progressive minds to this issue that now divides the race. It is not in respect to God, or to man's condition after death. It is not in respect to the name of Christ or Christian. But it is mediumism, nothing more, nothing less.

Mediumism stands between God and Humanity, between the living and all the dead now in their graves. It is a "royal road" to a knowledge of the incomprehensible, and the condition man enters at death.

Mediumship is self-assumed in all cases, and it is nothing without faith; and this faith is the motive power that made Judaism, Christianity, Popery, Witchcraft, Mormonism, and the movement now known under the name of Modern Mediumism, which is made wholly by faith in the mystic rap. Against this monstrous assumption of mediumship, Humanity has always uttered its indignant protest, and none the less when this, its arch enemy, "steals the livery of Heaven to serve the devil in."

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THE INDEX
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THE INDEX was established in November, 1869, and has just closed its first yearly volume.

We deem it proper, therefore, to submit the following Prospectus of Volume II for 1871, and ask the friends of the cause it represents to make active efforts to increase its circulation and usefulness. There is quite a large number of persons in almost every community, both in the church and out of it, who would subscribe for such a paper, if the matter was properly presented to them, and especially if they were urged a little to do so by a neighbor. We cannot afford to send out travelling agents, nor would they succeed so well in getting names as persons of local influence. We therefore have determined to use the funds it would cost to get our paper before the people, in another way, namely, in the purchase of articles of value to be given as premiums to those who make up lists of subscribers; thus presenting to the friends of free thought and pure religion the double motive of doing good and getting paid for it.

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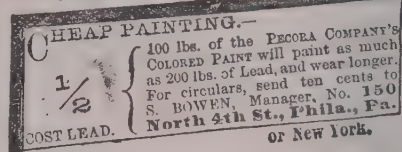
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TOLEDO, OHIO, APRIL 29, 1871.

WHOLE No. 70.

The Index,

A WEEKLY PAPER DEVOTED TO

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PUBLISHED BY

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N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.

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THE WARMTH OF FREE RELIGION.

[Read to the First Independent Society of Toledo, March 12, 1871. First Essay.]

"The greatest vantage for humanity
Is this, that each does everything for all,
And each in turn receives from all the same.
How little one contributes to the whole—
How much, however, one receives from all!
How true a guard humanity to each,—
How little more is needed, after all,
For concord, bliss, and peace and the unmarred
Freedom of all men, than the will of all
To seek with life itself the good of each!
'Tis with the slightest means God will effect
The greatest purposes, but through the greatest
Of sentiments, through the divinest—Love."

LEOPOLD SCHREFFER, *The Layman's Breviary*, p. 130.

"The Koran says: 'God willeth that his law
Should be made light to men, for man is weak'.
. . . The law of God is thy law; otherwise
It could not be thy law. Be thou a law
Unto thyself, and then thy life shall be
Light as an eagle's pathway through the skies."

Ibid. pp. 243, 244.

"Well, there is one bliss, then, laid up for man,
Obedience to Nature, who stands fast,
Guarding and executing her own law
With more than iron inflexibility,
With still, inviolable truth, and seems
Blessed herself, reposing on herself.
. . . Into this pure blue heaven there never shall
A giant stalk, nor ever with strange voice
Shall a strange law challenge the universe.
And now this ancient, glad some law of His
Thou canst today believe, today embrace—
Canst at this moment wed thyself thereto,
And have Heaven's treasures all poured out on thee,
Peace and security and joy and bliss,
The sleep of childhood and a child's glad waking;
But, above all, employment in a work
Sure to be crowned with heavenly success,
Which, as thou grow'st more perfect, grows with thee."

Ibid. pp. 250, 251.

"'Tis being needed makes the father's worth;
'Tis being needed makes the mother's bliss;
'Tis being needed makes up woman's life;
And just the best resisteth not the call.
. . . Who more forlorn than he whom men need not?"

Ibid. p. 415.

"Thou hear'st Him not at all, if not in thee;
Then hear, O hear thyself, and so hear Him!"

And learn thou the one sentence in thy heart
Which runs in large, bright letters round the dome,
And ceaseless teaches and proclaims itself:
'Be godly—thou art in the House of God!
Be good—else art thou vile and miserable!
Each thing rejoices to be what it is:
O man, rejoice thou, too, to be a man!"

Ibid. p. 452.

A common reproach is brought by Christian believers against all forms of dissent from the popular religion that they are "cold" and "cheerless,"—that they expose the soul to the bleak climate of the frigid zone,—that they congeal the warm and tender sympathies of the heart, its loftier aspirations, its diviner sentiments and hopes, and drive defenceless man from the sheltering precincts of Christianity into the desolation and Arctic ice-fields of "infidelity." The intellect may be satisfied, it is argued, with barren deductions, speculations, and philosophies; but, outside of the lines of Christian fellowship, the very light of truth itself glances off from mere ideas and principles like sunlight from polar icebergs, and brings no warmth to protect poor shivering humanity from the cutting blasts that sweep unrestrained over the outlying world of the unchurched. In all the deeper experiences of life, it is said, the insufficiency of natural religion becomes painfully evident; and the human soul is frozen stiff and dead, without the divine heats of Christianity. In a word, Free Religion is "out in the cold."

Many persons, moreover, who have been trained under Christian influences and associations, but whose minds, convinced of the emptiness and unscientific character of Christian theology, accept the principles of Free Religion as intrinsically true, are conscious of a lack of adaptation to their new intellectual surroundings, and confess with a touching frankness that there is too much force in the charge of coldness brought against their new beliefs. Migrating from the tropical regions of emotional church-life to the temperate zone of radical convictions, they have not become acclimated in their new abode, and remember with a certain feeling of homesickness the sultry skies under which they were reared. The soberness of reality seems a poor substitute for the bright, glowing visions of imagination. The tame scenery of facts palls beside the remembered gorgeousness of unsubstantial fancies. Hence to many persons who are too profoundly earnest and truth-loving to shut their eyes wilfully, as so many others do, to unwelcome and disenchanting truths, there seems to be a lack of vital warmth in Free Religion which contrasts painfully with the glow of the lost faith of their childhood. Too brave to shrink, too intelligent not to see, too faithful not to follow unflinchingly whithersoever the finger of truth points, they yet tread the strange paths with a certain sadness, and make an inward sacrifice for conscience' sake little suspected by those who are noisy with accusations of "infidelity."

Now in all this there is nothing which is unnatural,—nothing, perhaps, which is not inevitable under the circumstances. Such a change always accompanies the passage from childhood to maturity. Much, however, depends on individual experience and temperament. While to some persons there seems to be a loss of warmth in passing from Christianity to Free Religion, to others there seems to be a gain, a sense of relief, a feeling of escape from hot, unwholesome, suffocating dogmas, which renders the change delightful in the extreme. The apparent coldness, therefore, complained of by the former, appears to the latter incomprehensible. But there is no end to the variety of human experiences; and he who endeavors to enlarge the sphere of his own being by entering sympathetically into all their phases, will not turn away impatiently in any case, but seek rather to say the word best suited to each.

Knowing that this inward chill of feeling which I have tried to describe is most likely to befall persons in whom the finer sentiments of humanity are most highly developed, I wish to say something concerning the real warmth of Free Religion, in the hope of suggesting the more genial aspects of ideas which, it must be confessed, clash with the venerated conceptions of Christianity. Of course, I present only my own views of these ideas, acknowledging all the while that other minds make widely different applications of the principles on which all liberals are agreed, and which I am accustomed to cluster under the name of Free Religion. All liberals, for instance, defend the liberty of thought, yet they may think very differently; they all concede the supremacy of reason above all external authorities, yet their reasonings may lead to very different conclusions. I

mean, however, to present the *cheerful tendencies* of these common principles as I myself apply them; but if anybody chooses to run them out into dismal and doleful consequences, I admit unqualifiedly his equal right to do so, and claim no more infallibility for my own views than I concede to his. In other words, I want to present to you a few of the bright and beautiful aspects of the fundamental ideas admitted by all liberals, applied and carried out according to my private understanding of their bearings.

Let me begin with an extract from a letter, received a year ago last December, and written by a lady of high culture and radical convictions with whom I had had some previous correspondence concerning religion, but whom I did not have the pleasure of meeting until afterwards.

"I have received the prospectus of THE INDEX, and feel quite animated by the prospect of such a weekly. I am especially glad that it will 'aim above all things to increase pure and genuine religion.' The weak point in the views entertained by free, radical persons seems to be in regard to this. The preaching of many young ministers of this class seems a cold philosophical intellectuality, with nothing for the heart, nothing for the yearnings of the spirit. They pray, but at the same time acknowledge that they use the term God as a mere personification, or as standing for the Moral Ideal; thus involving an inconsistency, and, apparently, a want of honesty. Why use the form of prayer at all, when it amounts only to a species of jugglery? Then, as to immortality, when the friend most essential to our earthly happiness passes from sight, and an inexorable silence stands opposed to our longings for continued communion, they have no word to give sufficient to rest our hearts upon and restore peaceful balance to our agonized spirit."

"Here lies the embarrassment of many who are convinced that the only true and tenable ground in religious matters lies outside of the Bible and Christianity, and is to be found alone in the teachings of Nature and the instincts of our own souls. From earliest days accustomed to exercise implicit, unquestioning faith in God, Heaven, and Immortality, as taught in their churches, they feel in a great degree bereft of that which gave support under trials and an impetus to effort, and find, in comparison, a cold, barren emptiness. Life seems robbed of its stimulus. The iron clutches of despair seem about to seize upon them, and they are ready to cry out in their perplexity—'Why live any longer?' But to such as you and some others, there is a broad platform still on which to stand and act, and which affords scope for the highest aspirations.

"In a note which you were so kind as to address to me, in June of last year, and whose reception I did not acknowledge from unwillingness to trespass further upon your attention, but whose contents afforded me great interest, you say:—'With or without a God, with or without personal immortality, the intrinsic worth of spiritual excellence is, at least for me, a motive for boundless effort and self-sacrifice.' 'To live in such fashion that at every moment I may respect myself, and feel that I am helping to better the lot of humanity, is an object sufficient for limitless exertion.'"

"To those so organized that their own spontaneity furnishes them such glorious promptings, it is all well. They have nothing more to seek, but to live out their life in its natural flow. It is attended with fulness of satisfaction, and no troublesome questionings cause them to falter."

"But to others, less harmoniously constituted, such questions as these may disturb them. Of what great importance to labor for humanity as a whole, since the race is made up of individuals, each of whom lives only his little span, and then passes into unconsciousness? As it is for so brief a space, why not leave each to follow his own sweet will, in the pursuit of whatever suits his condition of development? Why disturb his tranquility by introducing those transitional periods, which always bring more or less of discomfort? If the Romanist finds satisfaction in the faith made to his hands,—if his imagination is gratified by the idea of the intercession of the blessed Virgin and all the saints, together with all the miraculous legends of his church, and his aesthetic wants are supplied by its entrancing music, its gorgeous rites and ceremonies,—why not leave him quietly in this all-sufficingness?"

"If the self-conscious individual were continued in the race as long as it exists, sharing in its advancement and elevation to higher realms of art, ennoblement of views, breadth of comprehension, and general harmony of existence, then the object would be grand, even if at some remote period an end were to come. But for the little hour of each separate, conscious existence, what matters it? These doubts would not prevent any one from living up to what was highest in his own aspirations for purity, spirituality, and knowledge. But they would, dampen his ardor in behalf of others."

"For minds in such a condition, can you not analyze and illustrate the element which prompts your own enthusiasm, so as to obviate their mental perplexities, and to bring them to the same plane of consistency with themselves? I am glad you promise to define—'What is Free Religion?' I trust you will show what scope, if any, it has beyond its exercise upon humanity, and what is the corner-stone of rest and trust for the spirit, as Jesus is in the Christian scheme."

This extract, I think, illustrates in a remarkable

manner the spiritual chill caused in refined natures by the decay of faith in Christianity, before they have become entirely prepared for reception of the new faith. The rarified atmosphere of ideas is cold and weakening, at first, and distresses by its tenuity. The points raised in this letter would require several essays, instead of two, for anything like a proper treatment. For instance, to show how intimately, how indissolubly the welfare of the individual is bound up in that of the race, how impossible it is to realize the highest private good in any selfish manner, and how inspiring is that thought of a universal welfare in which the individual's welfare finds its place as an integral part, and how we have thus the double motive of a refined selfishness and a true benevolence for consecrating ourselves unreservedly to the good of universal man, would require a volume to explain. Hence I shall seek only to call attention to the beauty and soft glow of a faith which I find, in my own case at least, no less warming to the heart than instructive to the mind; and thus, in a general manner only, reply to the spirit of the extract I have read.

1. In the first place, Christianity offers to the believer, in the person of Christ, a human God, who can be conceived by the imagination, embraced by the affections, grasped by the intellect. A sort of human fellowship is thus established between God and man which is undoubtedly, to the sincere Christian, a source of great comfort and joy, to be deprived of which would plunge him into icy despair.

But a closer tie is created by Free Religion between the private soul and universal Being than can be comprehended by any worshipper of Jesus. I need not and cannot set up this human image to fall down before and worship; the very duality of *him* and *me* makes a gulf between us which I cannot span. However benign and tender he may be, he must seem distant and infinitely removed by the very fact of his outwardness. No real worshipper of Jesus as the supreme God can understand that sense of oneness with the All which brings the Infinite itself, as it were, within the very sphere of my own being. Whoever realizes in thought the omnipresence and immanence of the One Power, must have dropped all human images, and forgotten the deity of Jesus. The question between theism and atheism is a real one, I know; but my own thinking tends so entirely to the recognition of an Infinite which includes the finite and is the soul of it, that I seem not only united, but blended and identified, with universal Being. A human God is outside of me, a being distinct and separate and beyond my reach; but the God I believe in is closer to me than my own individuality, and manifests himself through the natural working of my own faculties. Whether this universal Being, of which I am myself but an individualized part, is conscious of itself in its own infinity and universality, and not conscious in its individualizations alone, is the true issue between theism and atheism; and this is the question which Science must settle, if at all, by the study of Nature as a whole. But anticipating as well as I can the conclusions of Science, I see irresistible reasons for believing that the All is at the same time self-conscious as the All and self-conscious as the parts. To me, therefore, God is the self-conscious All, of which I am a self-conscious part; and he and I are so profoundly one, that the voice of my own nature is the voice of all nature. This is modern theism, against which the crude, antiquated atheism of the past has no arguments; and it makes the lives of you and me and every human being one with the infinite life from which we sprang. So close, so near, so utterly and absolutely united are our human souls to God, that the worship of Jesus, a separate individual outside of me, seems in comparison inexpressibly cold and unsatisfying, utterly incompetent to slake my spiritual thirst for conscious oneness with the object of my worship. The tables are turned; Christianity it is that appears frigid and icy and arctic, while the sublime unity with God which Free Religion reveals to me shows warm and tender and beautiful as the very sunlight in which we live.

2. Through this thought of God, which is indeed most feebly set forth, Nature itself, which on the Christian theory is something baffling to the understanding, and dark and forbidding to the affections, becomes lit up, as it were, from within by the outshining divinity of which it is everywhere the living manifestation, the transparent veil. Matter itself, instinct with indestructible forces in endless action and reaction, is simply the visible play of the same divine power of which our human thought and love are the invisible expression. The brotherhood of Man! That, truly, would be a poverty-stricken, starved idea, were it not dignified by expansion into the brotherhood of universal Nature. Yes, we are brothers of the vast hosts of living things that swarm in the sea and fill the air and overrun the land,—brothers of the innumerable forms of vegetation that clothe the naked hillsides with stately forests, and carpet the valleys and the plains with green grass and rainbow-tinted flowers,—brothers of the very rocks, and soils, and seas, and clouds, and planets, and stars, and all that goes to form the marvellous universe that lives and throbs everlastingly in boundless space. The love of Nature—what is there purer and diviner in the human heart? Yet what is it but unconscious testimony to the profound unity and kinship of all that is? Have you never flung yourself on the lap of Mother Earth (the very phrase, born of poetic insight, tells a greater secret than reaches the dull ears of most that hear it), and felt yourself thrilled by the mysterious currents of vitality that circulate through the world of inanimate as of animate things? The true poet is he who most deeply enters into this universal life of Nature, and feels affection even for the tiny blade of grass,

and the dew-drop that trembles on it, and the glistening spider's web that knits it to its neighbors. That "matter" which to Christianity from time immemorial has been a dark, dead, inert mass, the cause of sin, the soul's carnal foe, the great obstacle to spirituality and the love of virtue, is to Free Religion what Goethe called it, the "living garment of God." Instead of being imprisoned in matter, we are at home everywhere, surrounded on all sides by our own kindred; and to Nature, in all its magnificence, loveliness, and majestic grandeur, we are knit by the closest ties of consanguinity. The love of Nature is at bottom *family affection*. Again the tables are turned. Bright and sunny and warm are our thoughts of the world we live in, tracing the identity between the Universal Life and all its finite forms, so soon as from Christianity we turn intelligently to Free Religion.

3. Yet, fair and cheerful as are the radical ideas of Nature, it is the world of human life that glows most divinely with the warmth we need. To the churches human nature is the one accursed thing, to be suppressed and repented of and maligned and everlastingly damned. Out of it proceed sins and blasphemies alone; no one can be saved at all, who is not born again, and thus rescued from the sure damnation of a merely natural birth. What can be blacker or colder or more abhorrent, than Christian ideas of human nature and unpurged human life? The very goodness of a natural state of the heart is sin in disguise; and no real goodness is possible, until the heart is supernaturally recreated.

But how this freezing view of human life thaws out under the genial rays of Free Religion, and is metamorphosed by its influence? To us the one thing sacred is human nature, with its noble powers needing development, and its wonderful instincts and grand virtues and sweet affections and undreamed capacities. The chief end of life is to make the most of our human nature, educate it, train it, foster it, bring out of it the divine music that awaits only the master's hand to strike dumb with shame the singing spheres. The unutterable sanctity of the sympathies that make men one, and the aspirations that lead them side by side to work out their common destiny,—the home affections that create little Edens in happy households, the deep sentiments that cement noble friendships, the unselfish love that is to bind the race together with golden chains of genuine, all-embracing fellowship,—the sublime moral virtues that hold a world in awe, and fire a million hearts with the contagious enthusiasm of noble deeds,—the grave self-respect that frees from all selfish bondage and sets the crown of character on the faithful soul,—these are the outcome of human nature, beautifying and dignifying human life with ideal light, cheering and warming the weary hearts, reviving faith and hope in bruised and bleeding spirits, testifying of the real God whom outward Nature reveals in such partial and imperfect fashion. Surely, if there is anywhere warmth, it is in the ideas that Free Religion gives of human life and nature, in the enthusiasm it kindles for developing these into high excellence, in the hopes it awakens of the unbroken continuance of these sublime pursuits in a larger sphere, in the deep and tender sympathies it inspires for all men and women over all the globe.

Surely, if there is coldness in such ideas, well conceived and faithfully obeyed, there is no such thing as warmth on earth, and we may as well make up our minds forthwith to endure without complaint the piercing winds of a spiritual glacial epoch.

[To be Continued.]

ERNST HAECKEL ON THE MECHANICAL THEORY OF LIFE AND ON SPONTANEOUS GENERATION.

[From "Nature," March 2, 1871.]

In his recently published "Biological Studies," Professor Haeckel, of Jena, has briefly stated his views on the question of Abiogenesis, which is now so largely occupying attention in England. He having done more than any other observer to establish the Protoplasm theory by his discovery of organisms of the simplest conceivable structure—not even cellular (*i. e.*, not even possessing a differentiated central nucleus)—his remarks on the present condition of the Spontaneous Generation question must possess great weight. The philosophy of Monism, of which he is the exponent, as opposed to Dualism, rests on what he calls the Carbon theory and the Plastic theory. These theories are thus set forth in weighty, but clear sentences:—

1. The forms of organisms and of their organs result entirely from their life, and simply from the interaction of two physiological functions, Heredity and Adaptation.

2. Heredity is a part of the reproduction,—Adaptation, on the other hand, a part of the maintenance of the organism. These two physiological functions depend, as do all forms of vital activity, on the character of the physiological organ through which they come into play.

3. The physiological organs of the organism are either simple Plastids (Cytods or Cells), or they are parts of Plastids (*e. g.*, Nuclei of Cells, cilia of Protoplasm), or they are built up of numerous Plastids (the majority of organs). In all these cases the forms and actions of the organs are to be traced back to the forms and actions of the individual Plastids.

4. Plastids are either simple Cytods (structureless bits of Protoplasm without nuclei) or Cells; but since these last have originally arisen from Cytods by a differentiation of the inner "Nucleus" and the outer

"Protoplasm," the forms and vital properties of all Plastids can be traced back to the simplest Cytods as their starting point.

5. The simplest Cytods, from which all other Plastids (Cytods and Cells) originally have arisen by Heredity and Adaptation, consist essentially and absolutely of nothing more than a bit of structureless Protoplasm—an albuminoid, nitrogenous Carbon-compound; all other components of Plastids have been originally formed secondarily from Protoplasm (plasm-products).

6. The simplest independent organisms which we know, and which moreover can be conceived, the Monera, consist in fact while living of nothing else but the simplest Cytod, a structureless bit of Protoplasm; and since they exhibit all forms of vital activity (nutrition, reproduction, irritability, movement), these vital activities are here clearly bound on to structureless Protoplasm.

7. Protoplasm, or Germinal Matter (*Bildungstoff*), also called Cell-substance or Primitive Slime (*Urschleim*), is therefore the single material basis (*materielle Grundlage*), to which without exception and absolutely all so-called "vital phenomena" are radically bound; if the latter are regarded as the result of a peculiar Vital Force independent of the Protoplasm, then necessarily also must the physical and chemical properties of every inorganic natural body be regarded as the result of a peculiar force not bound up with its substance.

8. The Protoplasm of all Plastids is, like all other albuminoid or Protein-bodies, composed of four inseparable elements, Carbon, Oxygen, Hydrogen, and Nitrogen, to which often, though not always, a fifth element, namely, Sulphur, is added.

9. The forms and vital properties of Protoplasm are conditioned by the peculiar manner in which Carbon has combined itself so as to form a highly developed compound with the three or four other elements named. Compounds devoid of Carbon never exhibit those peculiar chemical and physical properties which exclusively belong to only a part of the compounds of Carbon (the so-called "organic compounds"); on this account modern chemistry has replaced the term "organic compounds" by the more significant term "Carbon-compounds."

10. Carbon, then, is that element, that indivisible fundamental substance, which, in virtue of its peculiar physical and chemical properties, stamps the various Carbon compounds with their peculiar organic character, and in chief fashions this Protoplasm, the "matter of life" (*Lebensstoff*), so that it becomes the material basis of all vital phenomena.

11. The peculiar properties which Protoplasm, and the other component tissues and substances of the organism derived secondarily from it, exhibit, especially their viscid condition of aggregation, their continual change of matter (on the one hand their facile decomposition, on the other their facile power of assimilation) and their other "vital properties," are therefore simply and entirely brought about by the peculiar and complex manner in which Carbon under certain conditions can combine with the other elements.

12. The entire properties of the organism are ultimately conditioned with equal necessity by the physical and chemical properties of Carbon, as are the entire properties of every salt and inorganic compound conditioned by the physical and chemical properties of its component elements.

II.

We now pass on to the chapter in Haeckel's work headed "The Monera and Spontaneous Generation." Although, remarks Haeckel, Darwin himself states in his work that he has nothing to do with the origin of life, every thinking reader of the "Origin of Species" must ask himself whence came the simplest original living form? and no question has been more actively discussed, in consequence of Darwin's reform of the descent theory than that of spontaneous generation (*Urzeugung*). Abiogenesis (*Urzeugung*), which may be best translated as Archigenesis is, in fact a necessary and integral part of the universal evolution theory. It is the natural bridge which places in continuity Kant's and Laplace's theory of the mechanical origin of the universe and the earth, with Lamarck's and Darwin's theory of the mechanical origin of the animal and vegetal forms. When we perceive that all inorganic nature, as well as the development of organic nature from an original parent organism, is explained by the continual working of one great law of evolution, we cannot admit in explanation of the one dark point in this great causal network a supernatural act of creation. We are logically bound to seek a natural link, and this link is Archigenesis (*Urzeugung*), *i. e.*, the origin of the simplest organisms from so-called lifeless inorganic material. Till recently the question of Archigenesis has been treated by most naturalists in a most unphilosophical and superficial manner. Instead of examining the bearings of the question in all directions, and discussing duly its complex nature, they have rushed into experiment, and obtained an answer without fairly putting the question. Because in highly artificial apparatus and under artificial conditions no organisms have been developed in certain fluids prepared for examination, the whole doctrine has been denied, and the totally unwarranted conclusion arrived at, "There is no Archigenesis." Such experiments as those of Pasteur and other very marvellous ones have really no value in this question, since they merely prove that in the particular case, under certain and complex conditions, no organism is formed by Archigenesis. Positive contradiction of the hypothesis of Archigenesis is impossible. Positive proof there is not yet, since no one has yet seen any organism take origin, except by Parentage.

But, thanks to our progress in biology during the last ten years, the question no longer presents the theoretical difficulties which it did. Before the discovery of those simplest of conceivable organisms, the Monera, it was necessary that from inorganic materials a Cell should be formed by Archigenesis—an organism presenting two chemically, physically, and morphologically distinct portions, the inner Nucleus and the external Protoplasm. The formation of such a nucleated Plastid by Archigenesis is difficult to conceive. But now by the discovery of Monera the matter assumes quite a different aspect. Such forms as *Protophytes* and *Protomycetes* present no definite shapes, have no individual development, but grow and multiply by division. Their growth and nutrition is purely a physico-chemical process, just as the growth of a crystal, with this difference, that the viscid cohesion of Protoplasm entails intussusception of nutriment, while the crystal grows at its surface only. The same viscid state of cohesion explains the reproduction of such Monera—which we do not observe in crystals; the cohesive power of the Protoplasm under certain conditions of nutrition is no longer sufficient to hold the body together, and fission occurs. Thus the chief vital phenomena of Monera are traced to physico-chemical causes.

Since in our chemical laboratories, with our exceedingly limited and rough methods, we have succeeded in forming many Carbon-compounds, and have good reason to suppose that we may one day synthetically produce albuminoid bodies, is it not reasonable to suppose that in the great laboratory of Nature, similar but more complex chemical synthesis may go on, such as the formation from inorganic materials of albuminoids and of living Protoplasm? If we are to call in a special creative act—superior to mere chemical synthesis—to account for the existence of Protoplasm because we have not succeeded in forming it artificially, so also must we postulate a peculiar creative act for a great variety of minerals, such as feldspar, fluor spar, heavy spar, augite, &c., since we are equally unable to build up these inorganic bodies. In this way we should divide the whole world into a Natural and Supernatural group. The former would contain such salts, gases, &c., as we can build up in the laboratory, also alcohol, acetic acid, &c. All these bodies have arisen by Archigenesis, *i. e.*, by natural mechanical means, solely by the interaction of the inherent physical and chemical forces of their matter. The latter group would contain all minerals not yet formed in the laboratory, also all the complex Carbon-compounds. These bodies would be considered as arising by "Creation," that is, by supernatural means, through a mysterious creative force existing externally to the bodies.

To every philosophic naturalist such a view must appear as untenable as is every assumption of a "Creation." On the other hand the assumption of an Archigenesis for the first living beings from which all others have developed, is a logical postulate of the human intelligence.

It is not at all remarkable that as yet we have not observed the Archigenesis of Monera. Supposing it were taking place every day and hour, it would be very difficult to observe. Very minute particles of Protoplasm are found in quantity, both in sea and fresh water, when carefully sought for. They are generally regarded as fragments of decomposing organisms. But what proof is there of this? and how could it be clearly proved that these particles have not arisen by Archigenesis? The first commencement of a Protoplasm-granule in a fluid would be as difficult to observe as the first commencement of a crystal in its mother-liquor. And not less difficult would be the observation of the gradual growth of such an excessively minute Protoplasm-granule into the larger Protoplasmic masses of *Protomycetes*, &c.

Bathybius seems to be of the greatest significance for the theory of Archigenesis. For if not through Archigenesis, whence shall we derive this Protoplasmic covering of the deepest sea-bottom?

Either the Monera were once for all, at the beginning of organic life on the earth, produced by Archigenesis, and hence—since Monera still exist today—they must have reproduced in a direct line unchanged for many million years; or, in the course of the earth's history, they have been produced by recurring acts of Archigenesis, and in this case there is no reason why this process should not occur at the present time. The latter view presents the fewest difficulties and exceptions to Prof. Haeckel. In any case, the Monera still living at the present day point out to us the way to a correct understanding of the Origin of Life, and clear away the greatest difficulties which the hypothesis of Archigenesis previously presented.

E. R. L.

AN ACCOMMODATING EDITOR.—The other day an editor from out West called on Mr. Carleton, the Methodist Advertising Agent, and presented, with considerable originality, the claim of his journal for orders. "But," says the urbane Carleton, "my lists of papers are largely agricultural." "Yes," says the ready editor, "we run a large agricultural department in our paper!" "Very good," rejoins the advertising agent, "but I also have very many religious papers on my lists." Not to be put off, the editor quickly followed him up, saying, "Well, d—n it all, I'll run a religious column too!"—*Amer. Newspaper Reporter*.

[This throws light on the origin of the "religious column" in most "secular" papers.—ED.]

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I have been reading THE INDEX, and in each of its articles I find something peculiarly gratifying,—a truth promulgated or a search instituted. I have long been in want of some exposition of truth and principle such as I find in it. Ever since I can remember, I have been to Church and Sunday School regularly until about twenty, after which time, I went only occasionally. I was not forced to go, but went because I wanted to, and I tried to be a good orthodox; but my want of credulity would not let me. As soon as I began to think for myself, I began to have my doubts in regard to the divine authenticity of the Bible. The point I wish to make in this is, that I had no one to talk to me who was opposed to Christianity, nor did I read anything opposed to it; in fact, my knowledge of free publications was limited to hearsay, perhaps of Tom Paine's works, or some similar work, which was always spoken of as such a disgusting thing that I would not have dared to read it if I had got the chance. However, I did not stop here, for I conceived from the start that my Creator, whoever or whatever He or it was, was not so unjust or unmerciful as to give me certain faculties, and then cast me into Hell, and there keep me forever and ever for using said faculties honestly. I will instance a case. I asked a certain individual a question—the outgrowth of a doubt that I had. I wanted to know if a man opposed the Bible conscientiously (that is, if he honestly believed it was not divine), would God punish him for doing so? The answer was,—'He is responsible for believing.' From this I went on, and found more and more to excite my attention to Bible fallacies. I know of no other way to account for my gradual wandering from Christianity, only as the result of common sense. I knew not then that I had so many friends in my faith; but declared to all that I talked with, that, rather than sacrifice principle, or practise hypocrisy by professing Christianity when I did not believe in its dogmatism and bigotry, I would lose every friend. But not long after I had made my ideas known, I found to my astonishment that there were more who believed as I did, and, what was more, they were farther advanced in the belief. I am indebted to Dr. — for a few copies of THE INDEX to read. I shall here state that I have the promise of all his papers to read, as I can hardly afford at present to take THE INDEX. The Dr. is my neighbor, and through him I get a great deal of valuable information. Please accept my unqualified desires for your success, and in the future I hope to be able to assist you a little."

"Several copies of it are taken in my parish here. One good lady, a cultivated person, almost four score, told me the other day that she read it with great interest and pleasure. Science and scientific modes of thought in our free country seem to be the fan in His hand with which the Almighty is sweeping away the chaff and preparing the way for such bearers of good tidings as THE INDEX and *Radical*. The poor pabulum with which the clergy are now seeking to satisfy the deepest wants of men is turning them away in disgust in multitudes. This is not the fault of human nature, but its incorruptible glory. I find men not less earnest or religious now, than they seem to have been in the past. What is called religion is nothing to many, and they think that is all and religion is played out. But there is a living word that will find them out and kindle their enthusiasm. A church, however, is a hard place to make it heard from. I didn't intend to say this, but let it go."

"Please place to my credit the enclosed two dollars for THE INDEX for 1871, and keep right on hammering at old 'total depravity' and 'infant damnation,' till all humanity shall scorn these twin monsters, the legitimate progeny of superstition and ignorance, and embrace a free, pure, and rational religion, which neither insults God, Man or the Devil. (Poor fellow, I always did pity him, because men always blame him for all their mean acts, many of which any decent devil would blush to think of.) If you think this letter not orthodox, you must remember I have been reading THE INDEX one year, and listened to Mr. Gannett's preaching one year (one of nature's noblemen—modest as brave); but he has gone and left us. He has returned to the 'Hub.' And now I am an humble member of Rev. Rowland Connor's congregation. Isn't he a rouser? 'Tis the mind that forms the stature of the man."

"My church here is the grand old forest, the sea-waves make the anthem, the wind gives the responses; all tell me, God is Love and Justice. And I am not worried by seeing men and women arrayed in their best, worshipping the Supreme Goodness in churches no poorly dressed brother or sister can enter. Out upon their fables and their pagan belief, their forms without a soul! and God bless THE INDEX, and speed the day of true and righteous Liberty."

"If I could have had such a publication thirty years ago, it would have been a great help."

"I notice that you have delivered lectures on 'The Place that Christianity Holds among the True Causes of Civilization.' You have not published them and I want to see them. How can I obtain them? Free Religion has many friends in the west, and it is pre-eminently the place to hold your conventions. For instance, Chicago, St. Louis, Omaha, and Sioux City. The people want an introduction, and the conventions open the way for future work. I am satisfied they would do the cause an incalculable amount of good. Whatever I can do for our cause and THE INDEX will be cheerfully and gladly done. I find that prejudice is one of the most formidable obstacles to be overcome by us. I know some personally who renounce *in toto* the doctrine of total depravity, but still haven't the independence and self-reliance to come out in favor of free religion. Please excuse the remarks. I intended only to subscribe, but the subject is an interesting and inexhaustible one, and I didn't resist the temptation to say a word."

"THE INDEX has proved not only an exceedingly interesting but very valuable paper to me. The real progress made in allowing reason to exercise even partial sway in matters of religion has most alarmed our Doctors of Divinity. Yet their ignorance of the real state of enlightenment and freedom from the old bondage is evidenced by the open pride they seem to take in setting up men of straw representing 'free religionists,' and then toppling them over by the old and stale arguments of the theological seminaries. Your paper presents with great clearness the real and present issues, and I with great earnestness wish the Editor a 'Happy New Year' and that the happiness shall be largely owing to a successful prosecution of the work in which he takes so effective an interest."

"Allow me to say, as regards the 'negro' you are not posted. While a kind father may love his children ever so well, this love, as well as humanity, makes him keep 'edge tools' out of their hands. The vast majority of the negroes South are no more than children. Although I was a slave-owner, it never blunted my humanity. The right of suffrage so universally conferred has done the race harm and will work harm to the present generation. How it does harm I have not time to show. Sufficient to say it will not do well to advance children too rapidly at school. Those who have been raised North can hardly imagine how grown up negroes can still be children. Privileges should have been gradually conferred upon the liberated slave. This two-thirds of the former slave-owners were willing to do, and would have done."

"My year's subscription, I believe, expired the 1st of January, and since that time, having been engaged here as —, the copies have not reached me—if sent at all—and I had made up my mind to discontinue it entirely. But the longer I am without it, the more I want it. I believe it strikes the real heart-strings of a greater number of people than anything else ever published; and as long as there is an INDEX and I am able to read, I cannot well do without it."

"I send you the money for some more INDEX. I have access to a good many papers, and don't always have time to read yours through. But almost every time I glance at it, I find something I need. Your Christmas sermon was worth more than the subscription. THE INDEX is a good thing for every thoughtful person to have handy."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the spring on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

RECEIVED.

HANDBOOK OF PROGRESSIVE PHILOSOPHY. By EDWARD SCHILLER. New York: J. S. REDFIELD, Publisher, 140 Fulton Street. 1871. 12mo. pp. 216.

GREAT AND GRAVE QUESTIONS for American Politicians, with a Topic for America's Statesmen. By EBORACUS. New York: C. S. WESCOTT & Co.'s Union Printing House, 79 John St. 1865. pp. 122.

THE IMMORTALITIES OF MAN. A Discourse by Rev. O. B. FROTHINGHAM, preached in Lyric Hall, April 9, 1871. New York: D. G. FRANCIS, 17 Astor Place. 1871. pp. 27.

THE RIGHT OF WOMEN to Exercise the Elective Franchise under the Fourteenth Amendment. Speech of A. G. RIDDLE, in the Suffrage Convention at Washington, Jan. 11, 1871. Revised Edition. Washington, D. C.: JUDD & DETWEILER, Printers. 1871. pp. 16.

AN APPEAL to the Women of the United States, by the National Woman's Suffrage and Educational Committee, Washington, D. C. Hartford: CASE, LOCKWOOD, & BRAINARD, Printers. 1871.

THE NEW CHURCH INDEPENDENT AND MONTHLY REVIEW. WELLER & METCALF, Publishers. Laporte, Indiana. April, 1871.

THE CATHOLIC WORLD. A Monthly Magazine of General Literature and Science. May, 1871. New York: CATHOLIC PUBLICATION HOUSE, 9 Warren St. Price \$5.00 a Year.

Poetry.

[FOR THE INDEX.]

THE ALCHEMIST.

No eager sorcerer that doth nightly tend
His seething cauldrons, while his greedy soul
Seeks to turn dross to gold; or strives to blend
His secret simples in some potent whole
That shall ensure the boon of endless days!
My Alchemist pursues no occult ways,
But takes the dullest things of this dull earth,
Corroding cares, hopes withered at their birth,
And, by the magic of her purer art
(A deeper alchemy than I can trace),
Pours from the crucible of her warm heart
A precious coinage, bearing on its face
Her soul's impress, and strews the golden shower
Abroad, till all do homage to her power.

DEERE HARTE.

The Index.

APRIL 29, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound with black morocco backs and marbled covers, will be mailed to any address on receipt of \$2.50 and 73 cents postage. Only a limited number can be furnished.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

Mr. PARKER PILLSBURY desires engagements to lecture on RADICAL RELIGION, either for Single Lectures or for Courses of Lectures on successive evenings. Address INDEX OFFICE, TOLEDO, OHIO. The following are among the Subjects of his Lectures:—1. *The Popular Religion*.—"What will you give us instead?" 2. *Religious Mysteries*. 3. *Is the World more indebted to Christianity than to Science?* 4. *The Sunday Question*. 5. *Young Men's Christian Associations*. 6. *Woman—Her Rights and Responsibilities in Government and Society*. 7. *Labor and Capital*. [Three Lectures.] 8. *Lying Preferences in Church and State*. These Lectures discuss, in the light of common sense and modern ideas, the theology and institutions of the Christian Church, which they treat in the boldest and most uncompromising manner. They aim to substitute for the degrading Bible-worship and Christ-worship of the churches universal reverence for Reason, Truth, Justice, Freedom, and Humanity.

Mr. PILLSBURY has concluded an arrangement with the Editor and Proprietors of THE INDEX by which he will make it a special object to introduce that paper as widely as possible, as an organ of the most advanced religious thought of the times, and will report regularly through its columns.

F. E. ABBOT, Editor,
For the INDEX ASSOCIATION.

TOLEDO, O., April, 1871.

"ABIogenesis."

On our second and third pages will be found an exceedingly valuable summary of recent researches by Prof. Haeckel into the origin of living forms. It will abundantly repay the most thoughtful perusal. That the doctrine of Spontaneous Generation (Abiogenesis, as Huxley terms it) is destined to become in some shape an unquestioned truth of science, we have not a shadow of doubt, since it offers the only conceivable refuge from the absurdities of supposed supernatural intervention. But that this doctrine has necessarily a "materialistic" bearing, we see as yet no reason to believe. The problem of the perpetuation of consciousness after death, if it is to be negatively solved, must be argued on broader than merely physico-chemical grounds. We shall hold "materialism" to a much stricter logic than it is wont to use. If it proves its point, none will be quicker than we to admit the fact; but by the same warrant that Haeckel pronounces "positive contradiction" of "spontaneous generation" impossible, we too are authorized to pronounce "positive contradiction" of immortality impossible.

The great argument of "materialism" seems to be as follows:—

No form of consciousness is possible without nervous organization.

All nervous organization is destroyed at death.

Therefore no form of consciousness is possible after death.

The first premise is what logicians call a *sophisma fictæ universalitatis*; that is, a "fallacy of unreal generality," as Sir W. Hamilton translates it. Who can venture to say that *no form* of consciousness is possible without nervous organization, unless he can show that he is acquainted with *all forms* of consciousness? Yet this can be shown by none—and asserted by none who realizes the vastness of the universe. Would such an assertion be entitled to any more respect than the equally dogmatic assertions of Catholic priests? On all such points, as Krug well says [Hamilton's Logic, p. 328], "*Experience alone can instruct us.*"

We consider, then, that the doctrine of "spontaneous generation" is no more unfavorable to immortality than that of "special creation." But even if it is, that is no reason for shutting our eyes to facts. It is moral and intellectual cowardice to turn away from any truth because of its supposed consequences. The choice here lies between "miracle" and "spontaneous generation." Be consequences what they may, we believe the latter must be accepted.

"SENTIMENTALISM."

"The arguments adduced in its favor in the debates [referring to the Ku-Klux bill] have been of the usual kinds, deductions from certain abstract notions of justice, fitness, and what not, of about as much bearing on the case as snatches of poetry. The reliance of all its advocates on brute force as a remedy for deep-seated social disorders seems to be about as strong as that of old Haynau or Radetzky, and their contempt for the lessons of history even deeper. Few or none of them make any mention of amnesty or conciliation, or any other civilized cure or palliative. An amnesty bill has, however, been introduced by Mr. Hale, who cleverly anticipated Mr. Butler with it, and has passed the House, which removes everybody's disabilities, except those of officers who left the army of the United States to engage in the rebellion, representatives and senators who resigned their seats for a similar purpose, and the members of state conventions which voted ordinances of secession. This is very good as far as it goes, but it still leaves disfranchised a large body of the most influential men at the South, whose assistance in restoring order is of the last importance. The continuance of their disqualification at this late date can only be prompted either by a desire for vengeance—which is no basis for civilized legislation—or by the hope that it will deter them from doing the like again. But no rational man supposes that the fear of being disfranchised if it did not succeed, would now prevent any Southern man from engaging in another rebellion. The true test of the goodness or badness of all legislation about the South at this moment, supposing it to be constitutional, and therefore not dangerous to the rest of the country, is its tendency to pacify the disturbed States. Any measure that has this tendency is good; any measure that has it not is bad. It is, however, ridiculous to suppose that the denial of political rights to a body of greatly respected and influential men in every State, can have any such tendency, or can produce anything but irritation. Most of our proscriptive legislation has been more worthy of an old Aulic councillor, advised by an old archduchess, an old Dominican monk, and a colonel of dragoons, than the legislature of a free people, which owes its greatness and strength most of all to kindness and confidence in human nature."

The New York *Nation*, in the above paragraph, again satirizes what it is wont to call "Sentimentalism," i. e., regard for "abstract notions of justice" and similar absurdities, which it represents as the peculiar weakness of certain gushing reformers like Wendell Phillips. We have a right then to expect some stern and practical suggestions from the *Nation*. On the contrary, it wants to "conciliate" the Ku-Klux, and thinks it quite Haynau-ish to put a stop to their riot of murder by a few well-aimed bullets from United States muskets. It wants to let Jefferson Davis and his gang of dyed-in-the-wool rebels get control of the South again, and

have a fair chance to "fire the Southern heart" into a second rebellion. It wants to give a "kiss for a blow," and win over these political and social desperadoes by "kindness." If this is not "Sentimentalism" with a vengeance, a perfect deluge of philanthropic mush and milk, we are quite incompetent to recognize the article when we see it. What the Ku-Klux and their "greatly respected and influential" instigators and backers need, is to be suppressed like any other rioters in arms, and taught that political brigandage is a game in which death on the spot is the penalty of defeat. While the N. Y. *Nation* wastes its sentimental commiseration on the Ku-Klux, we would have the American nation protect their wretched and defenceless victims. The first duty of any government is to keep the peace, and put down promptly all attacks by ruffians on the life, liberty, or property of any class of the people. The policy which would "conciliate" such highway robbers and murderers as the Ku-Klux is "sentimental" mawkishness of the most nauseating type.

"The Index, Toledo, does not like to be called infidel. It even claims to be faithful, or believing. It compares itself to the South, which didn't like to be called rebel; but it was so called, notwithstanding. Infidel is a short word, an honest word, and expresses the exact difference between a believer in Christ, and those who, as *The Index* asserts it does, 'stand squarely outside of Christianity,' to whom Christ is no more than other men, nor quite as much; that are unbelievers in Christ, that is, infidels. We had no idea that Mr. Abbot's skin was thin enough to feel such a word as a blow. As Mr. Frothingham exalts it, and canonizes its saints, Voltaire, Paine & Co., Mr. Abbot must not let his New York brother get ahead of him. He has hitherto kept the front in this race to the abyss of anti-Christianism. The speech of Mr. Frothingham, for boldness and impiety, puts him again on the lead. May we even hope that a drop of his ecclesiastical, ancestral blood and name has begun to move disquietly within him, and that this objection to a title perfectly consistent is the precursor of an abandonment of the same. So may it be."

Zion's Herald must try again. It has made a very creditable effort to understand us; but the effort was too severe for its brain, which gave out a little too soon. "Does not like to be called an infidel." We said we did not care whether we were called an "infidel" or not. "Compares itself to the South." We said nothing of the sort. "Claims to be faithful or believing." We said we were faithful in *disbelieving*. "Skin thin, etc." We said we were pachydermatous. And so on. The *Herald* must go back to its seat, and study its lesson longer. We dare say it will do better next time. Don't be discouraged. May yet become President of the United States.

The *Golden Age* is certainly one of the most interesting papers published. Mr. Tilton and Rev. W. T. Clarke (formerly editor of the *Liberal Christian*) bring great skill and familiarity with the business to the management of the paper. Now and then a comical misprint occurs, to save the *Golden Age* from the dangerous reputation of typographical perfection. Mr. Towne's article on the "Essenes" was made to be on the "Essences;" and in the last number Prof. Morse is made to "put a *gridle* round the earth in forty minutes," which is certainly "hurrying up the cakes" with astounding celerity.

August Brentano, 33 Union Square, New York, has reprinted from the *London Academy* Mr. Wallace's admirable condensation of Mr. Darwin's "Descent of Man." It is well worth reading, especially by those who cannot purchase the latter work itself. Pamphlet, price 25 cents. For sale in Toledo at H. S. Stebbins's, 115 Summit St.

ACTIVE PIETY.

The difference between rational and "evangelical" piety was pleasingly illustrated at a recent meeting of the Methodist Preachers' Association, in New York. The discussion was on the following question:—"What is our duty as Ministers concerning fashionable pleasures and amusements?" Rev. Mr. Harris declared himself opposed to operatic and dramatic performances, dancing and card-playing. "What about croquet?" asked a brother. Mr. Harris "had never played that childish game," and gave no reply. Mr. Gorse, whose name carries with it an aroma of the country, asked for advice on the subject of croquet. It was clear about dancing and going to the play (city vices mainly), but croquet gave him concern. Rev. Mr. Weed, another symbolical name, inquired of Mr. Ferris (Ferret?) his views on the influence of money as a cause of demoralization in the Church. Mr. Ferris considered it a live question which the Church should consider. Mr. Smyth never went to a theatre, or played cards or checkers, and even disapproved of chess as a parlor game. Mr. Shaffer never attended an opera, never smoked a pipe or cigar, never chewed tobacco, and was a total abstainer from all kinds of spirituous drinks. But (fatal admission!) "he did keep a piano in his house for the amusement of his children, and he occasionally danced in the parlor with them."

"Did you open the dancing with prayer?"
"I did not."

"Did you dance to sacred music?" "I did not; I don't know how."

"Well, then, God help you!"

Mr. Shaffer gently defended himself on the ground of the privacy and the limited character of the amusement. But the exclamations of dismay were repeated, and Mr. Ferris, shocked and humiliated, "with the utmost kindness and in no spirit of disrespect to Mr. Shaffer," was of opinion that, if discipline was to be enforced, the case to begin with was before them. Mr. McClean (how pertinent these gentlemen's names are!) reminded the company of the danger of inviting the devil to tempt them. But Mr. London "could not altogether condemn such amusements, if they were practised in the spirit of religion." If a person could dance or go to the theatre in the spirit of religion, it was within the rules of the Book of Discipline.

At this point the discussion ceased for the time, and was adjourned to another occasion.

It would be easy to turn this scene into ridicule, but it was very serious to the men who took part in it. On such gross matters as horse-racing, drunkenness, fashionable and vulgar dissipation, they heartily agreed. They all recognized the devil in his dark dress, palpable caudal appendage, and protruding horns. The discussion turned on his identity when these noticeable peculiarities were concealed. These gentlemen were trained to suspect the "world." This was the soul of their ministry. And if their type of piety be accepted, if piety be conceded to be a devotion to things unseen and eternal, a state of mind withdrawn from earthly cares, interests, and pleasures, a life in God, a fixed desire to escape entanglement in temporal vexations and carry perfect innocence to the abodes of the blessed, the debate above mentioned was reasonable, just in tone, and pointed in argument.

If the world is a hostile camp and we are

aliens, strangers, enemies, compelled to pass through it and obliged to glide on swiftly and noiselessly in order to escape detection, then Mr. Shaffer was at fault in dancing with his children, and was right in asking the benefit of his brethren's prayers. No caution can be excessive. The amusement that cannot be enjoyed in a religious spirit must be abstained from. The dance that cannot be performed after prayer and to the music of a lively hymn tune must be discountenanced. Better a stupid home than a godless one. Better children who have no fun here than children who have no pleasure hereafter. Mr. McClean was right in saying that the old-fashioned Methodist ways were the best.

The two theories cannot be confounded. The rationalists distinguish between use and abuse, commending use as beneficent. The "evangelicals" really make no such distinction, but, on the ground that the use always leads to abuse, discourage use. The former employ all innocent means to enliven, cheer and incite the active powers. The latter, fearing the consequence of such exercise, prescribe the Bible in place of literature, psalm tunes for songs, Sunday School processions for dances, and we don't know what for checkers, backgammon and chess. The one develops, the other represses. The development is sometimes too reckless, headlong and confident; the repression is too absolute and stubborn.

There may be excess on either side; but, however modified and shaded, the principles do not run into one another. The rationalist's first emotion on reading a discussion like the foregoing will be contempt. The "evangelical's" first emotion on reading such comments as these will perhaps be abhorrence. The rationalist charges the "evangelical" with being a visionary. The "evangelical" charges the rationalist with being a worldling. The rationalist thinks the position of the "evangelical" wholly absurd; the "evangelical" thinks the position of the rationalist extremely dangerous. Let each work out his own theory, and work it out in earnest; for each requires all the earnestness he can command. The Methodist Preachers' Association do well to hold their church members sternly to their standard of piety while they pretend to have one, and the "liberal" ministers, instead of mocking their squeamishness and timidity, will do well to prove that their own theory of freedom creates men and women who are sweet and serviceable for every day uses. The qualities of consistency and courage we are never tired of praising. If the Methodists hold to their standard of piety, let them promulgate and enforce it in the face of an unbelieving and deriding world. If that theory be mistaken and mischievous, as we profoundly believe that it is, the way to expose and undermine it is to make amusements profitable to society, to demonstrate their wisdom and justify their practice as helps to rational life.

O. B. F.

The guilt of schism may be on him who least thinks it; he being rather the schismatic who makes unnecessary and inconvenient impositions, than he who disobeys them because he cannot do otherwise without violating his conscience.—*Jeremy Taylor.*

We commend the above to the attention of the Unitarian leaders who blame the schismatic tendencies of young radicals, and feel deeply injured when they leave the National Conference on account of the "preamble."

"SLEEP IS AN OPINION."

Samson, the famous French actor, went to sleep while a young tragedian was reading a tragedy for his judgment. On being waked up by the indignant reader, and asked of what value his opinion would be under such circumstances, he answered—"Monsieur, in such a matter, sleep is an opinion."

There is constant complaint from all conservative religions of the indifference of the heretics. Roman Catholics charge it upon Protestants, Trinitarians upon Unitarians. For our Irish domestics there are no stormy Sundays. Their church is always full. Martin Luther's wife was quite troubled to find how much less she and her husband cared about religious ceremonies than before they left their original faith. In the same way I heard some Unitarian young ladies debating the probable position of a certain lawyer of their acquaintance. "Is he a Unitarian?" asked one. "I suppose so," said another; "he never goes to church."

It is not to be wondered at that Unitarians themselves make this complaint of those who have ceased to be attracted by that form of worship. Dr. Bellows, for instance, lately complained of the difficulty of interesting the Harvard professors in any form of organized religion. He does not seem to perceive that their sleep is an opinion.

One obvious reason why this diminution of interest takes place is in the fact that the churches have hitherto been filled not merely by love but by fear; and when you take away the fear, you take away much of the inducement to attend church. The basis of all missionary enterprise is the hope of saving souls from hell-fire; but when one ceases to believe in that, it is not possible to put an equal amount of zeal into saving people from the mere dread of it. It is the duty of an honest opponent, Gilbert Haven for instance, to strain every nerve to save all radicals from the fearful doom which awaits them, on his theory. He ought to spend all his substance, give all his life to that work. But why should they take the same amount of interest in saving him, when they do not believe in any such eternal danger? We see that he is in danger of much narrowness and bigotry, and we are not indifferent to that; and if we believed him to be in danger of hopeless perdition, we should work harder to save him, I think, than he has yet worked to save us. So long as we do not, it is enough simply to give an opinion upon his doctrines; and that opinion is apt to come in the form of indifference, or of sleep.

If we lived in a time of positive persecution, heretics would doubtless have to bestir themselves; but that time has passed. The greatest bigots now let heretics alone, or at most turn them out of their reading-rooms, which is but a mild form of torture. Naturally they are let alone in turn, and this letting-alone, on the part of heretics, becomes chronic. If they support *THE INDEX* and the *Radical* and the Free Religious Association, it is not primarily from a love of fight, or from the desire to save souls, but from the love of good sense and independent thinking. But the *Advance* and the A. B. C. F. M. are supported by a belief that men's souls are perishing eternally, for want of them. We who believe that God takes better care than that of the souls whom he has created, have no motive so pungent as this. Where a man grows weary of the forms and doctrines of

the churches, he has a very easy remedy by simply staying at home. It does not seem a very heroic form of protest, but it does its work in the end.

One of the best passages in Lecky's "History of Rationalism" (a book that seems to me unequal and overrated) is that in which he shows that civilization does not so often destroy false opinions by conflict as by neglect. "They perish by indifference, not by contempt. They are relegated to the dim twilight land that surrounds every living faith; the land of the unrealized and the inoperative." And a Frenchman has said the same thing more tersely before, pointing out that the withdrawal of persecution and the substitution of indifference are the doom of every sect. "*Nulle persecution, beaucoup d'indifference et d'oubli, c'est la mort de toutes les sectes.*"

T. W. H.

[The omission of the accents in the above French quotation is due to the lack of foreign type in our publishing office.—Ed.]

The Free Congregational Society of Florence, Mass., is prosperous, and successful in the best sense of the word. Mr. Charles C. Burleigh, who set the Unitarian Conference at New York in an uproar by saying in perfect good faith that "the Lord Jesus Christ" meant in the New Testament only "Mr. Jesus Christ," has been its regular speaker for several years; and now Miss Elizabeth M. Powell (sister, we believe, of the devoted editor of the N. Y. *National Standard*) is to be his co-laborer. The report of the Executive Committee, signed "Seth Hunt, Chairman," and published in the Northampton *Free Press*, is both witty and wise, as the following extract will show:—

"In reporting from year to year the doings and prospects of the Free Congregational Society, your committee find themselves in an anomalous position. Other societies, or churches, measure their success by the number they put into the fold; we by the number let out. They pen up, we take down the bars. While, therefore, we are busy showing men how to get out, it is to be feared the reports of the churches show, in more senses than one, how many get taken in. Although we do not seek to arouse the fears of the young and timid, by giving false alarms of fire unquenchable, nor by resorting to other common methods of stirring up religious excitements, yet we can truly assert that every one of our gatherings has been an 'inquiry meeting.'"

It is pleasant to find the articles with which our friends favor us noticed appreciatively by the press. We think that the praise bestowed by the *New Jerusalem Messenger* of April 12 on an essay we lately published, is entirely deserved:—

"THE INDEX ON SWEDENBORG.—The Toledo INDEX, the organ of Free Religion, publishes, in its number for March 18th, a most excellent synopsis of the teachings of the New Church. The article was written to be read before a reading Club in Northampton, Mass. We should be glad to know something of the author. If the New Church could always receive such treatment from the religious press in the statement of its belief, it would have no cause to complain. The article is long, but it is so clear and excellent a statement of the main points of our belief, that we venture to give nearly the whole of it, omitting the introductory sketch of Swedenborg's scientific career and a few unnecessary paragraphs."

The following anecdote is sent to us for publication. A little Sunday School scholar had committed to memory the text—"He will come as a thief in the night," and was asked—"How will Christ appear?" The child innocently replied—"As a burglar!" It is dangerous sometimes to translate the Bible into plain English.

A friend in Indianapolis writes:—"The Radical Club here is a great success. Hall crowded, and discussions most animated."

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

SCIENCE AND SPECULATIVE PHILOSOPHY.

QUINCY, ILL., April 16, 1871.

F. E. ABBOT, Esq.:

Dear Sir,—I have something to say to you about your essay published in No. 64. You say there are two schools of Free Religion, the "Intuitive School" and the "Scientific School;" and go on to show the different attitudes which the different schools assume toward the questions of God and Immortality. In this class you may include the Speculative Philosophers as belonging to the "Intuitive School;" but if you do, you have certainly given a statement of their attitude towards the great question mentioned, which I believe they would repudiate. I am myself a mere novice in Speculative Philosophy as compared with you; but I cannot help thinking, until my reason is convinced otherwise, that Speculative Philosophy does not "beg the question;" that it "approaches their solution by the one universal method,"—"the union of induction and deduction;" that it furnishes a "solution such that any cultured mind can attain certainty for itself;" that its results "are intelligible by any one with education enough to follow them;" and that "its authority rests on the discovery of truth which any qualified person can verify, or re-discover at his leisure." I cannot see why it may not be as true that Reason transcends Understanding, as that Understanding transcends Simple Apprehension.

Yours respectfully,

SAM. H. EMERY, JR.

[It was no part of our purpose to deal with Speculative Philosophy as such, which could not be handled in a popular lecture. Still less can we enter here on any such treatment of that subject. It must suffice to say that in our opinion Speculative Philosophy is to be as thoroughly revolutionized by science as is religion. As to the nature of this revolution we entertain very distinct, though only partially developed, ideas; and it is a hope we cannot yet relinquish that the future will give an opportunity to unfold them. But we find it not wise to dwell too much on what might have been. Today we have another task to do, and we must resist the temptation to enter on the fields to which our correspondent invites us.—Ed.]

FREE MEDICINE.

[We print the following letter by special permission. It was not designed for publication, and we regret we cannot append the name of the writer.—Ed.]

BOSTON, April 8, 1871.

MR. F. E. ABBOT:

Dear Sir,—I see by a paragraph in THE INDEX of this week, that you are endeavoring to get hold of No. 2, of Vol. 1. If your object is (as I hope) to supply subscribers who file their paper, and who are without the number mentioned, will you consider me as hungering and thirsting after the righteousness of that particular issue.

I fear you are "all abroad" regarding the relations of the regular physicians and the homœopaths. It seems as hard to make people understand this subject, as it is to make plain the object of the Free Religionists. May I whisper a word in your private ear?

The belief of the regular or rational physicians is that all systems in medicine are false, and that true eclecticism is the only true basis of practice. (Please not confound true eclecticism with the system known popularly as the Eclectic, the adherents of which are botanic physicians.) Whenever the regular physician learns or finds that a drug, or a means of treatment, is capable of producing a good effect in diseased conditions of the body, that remedy or that means he adopts; and he employs the remedy in as small a dose as will produce the effect desired. Allopathy, homœopathy, hydropathy, electropathy, &c., are systems, and are all wrong. At the same time the rational physician employs electricity and water, where experience has shown that they are beneficial. If he finds that the homœopathist has a remedy which he himself has not employed, which will produce a given desired effect, he is glad to avail himself of it. This would not make him a believer in electropathy, hydropathy, or homœopathy.

The popular impression that the regular physicians are allopathists has done much to perpetuate the false idea I refer to. The name was coined by the homœopaths, but it has never been accepted by the regular physicians, so far as this term implies the practice of a system. They do not practise allopathy nor any other pathy.

The plan of uniting all the schools in one organi-

zation is very well. The "Old School" would have been glad to have had the investigation of the system question continued under the maternal roof. Read the resolutions of the homœopaths in the letter of Dr. Horsch to which you refer, if you desire to know the feelings of one of the sects as to a reunion. [See INDEX No. 36.]

A word as to the action of Dr. Van Aernam. Would you, a believer in universal religion and in a never-ending search for truth, aid in electing to a position where his creed would gain in popular favor, a person who insisted that all the diseases of the moral nature were only to be cured by means of his creed? Do you, a free religionist, conceive that the progress of the universal element of religion would be in any degree stayed by electing the editor of *Zion's Herald* a member of the School Committee?

Would you think it just possible that, if he were alone with one of the pupils, examining him for a school of a higher grade, he might slip into his hand a tract informing him that he was destined to everlasting punishment, unless he believed that Jesus was the Christ? If you were satisfied that Mr. Frothingham was as well qualified intellectually, would you, if you had the power, remove Mr. Haven and appoint Mr. Frothingham, even if you had no evidence with regard to the tract? Again, what would you think of the mental calibre of a man who would call you a conservative old fogey? Not that you care for epithets, but do you think a person with so little conception of what constitutes real progress worthy a responsible position where it would appear that he was recognized by you as a capable and honest observer?

As to the future I have as much faith that sectarianism in medicine will be done away with, as you have that it will cease to exist in religion. Eclecticism, that is, free medicine, is true because it is free, and is progressive because it is free. All of the sects in medicine are in chains. If in the constant search for the truth the rational physicians find it in the system of homœopathy, they will become homœopaths.

I hope you see where the regular physicians stand. I will only finally call your attention to some resolutions passed by the Lynn (Mass.) Medical Society, and published in the *Boston Medical and Surgical Journal* of March 16, in which Dr. Van Aernam's action is approved, as being justified towards "all the sectarian schools of medicine." The resolutions also express sympathy towards Dr. Van A. on account of the misrepresentations to which he is subjected. It is not true, namely, that the Pension Surgeon has been removed because he was a homœopath, but because Dr. Van Aernam deems the progress of true medicine would be, no matter how little, obstructed by the recognition in any way of a sectarian.

I am yours very truly,
— M. D.

[A subsequent letter contained the following additional statements, which we add as a postscript.—Ed.]

The pathies are wrong, not simply because they are systems, but because the systems are wrong. I am not saying that all systems are wrong, but only that all [existing] systems in medicine are wrong. One after another, as these various systems have been suggested, have they been impartially investigated by careful, intelligent physicians, yearning for better means of benefiting their fellow-men. Not one of them but has been found false, while few have been found from which something has not been taken, with a "God be thanked." Medicine can scarcely yet be called a science. It may, perhaps, be called an uncertain science.

[So long as "regular" physicians refuse to consult with other physicians, equally able with themselves to pass the strictest examinations, simply because they adopt a different theory of medical treatment,—so long as the former refuse to admit the latter into their Medical Societies for the same reason alone,—it can hardly be held that the "Old School" is free from sectarianism. The existence of this proscription is a fact, as we presume no one will deny. Yet practically it makes the "Old School" as much a sect as the Eclectics, the Homœopaths, the Hydropaths, etc. The "Old School" thus seems to occupy in medicine the ground occupied by the Catholic Church in religion. The Catholics deny that they are a sect, applying this term exclusively to the various Protestant bodies. But in point of fact they are themselves a sect, since they exclude all Protestants from their communion, and jealously maintain a dividing line. The Romanists claim to be the only true Church, as the "regulars" claim to be the only true school. In each case we seem to see the same exclusiveness. Are we in error? Would it not be better to recognize as "regular physicians" all who can pass strict and searching examinations, and to extend to all such equal privileges in all respects?

We ought to add that we confess our entire incompetency to decide between the conflicting theories of medical treatment, and that we have no more partiality for one than for another. Our interest in the matter arises solely from the fact that Free Medicine is a particular application of Free Religion.—Ed.]

LIBERAL SPIRITUALISM.

LOCKPORT, ILL., April 12, 1871.

MR. ABBOT:

Dear Sir,—If there is one thing above all others I most admire, it is fair and honest dealing with those with whom we differ in opinion; and if there is aught I most dislike, it is concealed egotism.

Since the advent of THE INDEX with your "Fifty Affirmations," there has necessarily been a great deal of opposition and agitation. Opposition and misrepresentation were to be expected from those directly interested in sustaining the Christian system and more particularly from that numerous body belonging to the popular creeds.

It gives me great pleasure to learn that there are a few included in the latter class who are imbued with a spirit of liberality and kindness, that puts to shame many who claim exemption from the tyranny of creeds, but who still cling to the Christian name as essential.

After reading carefully your "Affirmations," and by previous knowledge understanding the position of Higginson, Frothingham, and others of similar tendencies, we gave you a cordial greeting, feeling assured that the path you had marked out, was one hitherto untrod, though destined to command increasing attention in the various efforts for human advancement. Your name was not familiar to me. I knew little of your antecedents, and for this reason (not a very plausible one) watched very closely to see what fairness and ability you would bring to sustain your averments.

A year and over has added its links of history to the past, and still THE INDEX lives. Its early promise has been ably fulfilled. Ability, candor, and liberality have adorned its pages and marked its course; and though I am one of the early Spiritualists, and as yet one of its earnest friends, I am not among that class who take exception to the course of THE INDEX, or who imagine it only a "half-way-house-paper," "furnishing milk for babes," but not food strong enough for those believing in and seeking to diffuse the principles of Spiritualism. Neither am I in that too numerous class among Spiritualists who believe that Spiritualism (as now taught) contains all the truth necessary for mortals to know in a religious direction. I am well satisfied, and quite as well pleased, that Free Religion numbers among its advocates many to whom I am indebted for useful knowledge which I have not been able to obtain from other sources.

The "Works of Epictetus," translated by Col. Higginson, are of great value, and as a Spiritualist I should feel that, if such works and their authors were silent, and the utterances of the Radical Clubs only heard in secret, the cause of mental and spiritual freedom would receive untold injury.

Spiritualism has done and is doing much good. Its phenomena have convinced vast numbers of the truth of continued life after the spirit "shuffles off this mortal coil." It has been and still is a constant balm of consolation to the afflicted in mind and body. Its promises are rational and (as we think) natural, inasmuch as they are in harmony with our purest emotions, and do not violate what seems to us the working of natural law.

Of this I am confident, that, while the popular church drove off many of the best hearts and minds into a blank denial of every religious claim, Spiritualism brought a large number back to a knowledge that earth-life was only rudimentary, and that under future and better conditions we could work out the grand problem of human destiny.

As regards the progression of the race, its rights and duties, Free Religion and Spiritualism occupy nearly the same relations, both seeking to place humanity in the most favorable condition for culture and happiness. The simple fact that spirit-communication is such an essential with us, is no reason why we should declaim against Free Religion, which is working heartily with us to eradicate the tyranny of all authority that cramps the mind in its aspirations for the highest good. The object of both is the elevation of man, not the "glory of God" as commonly understood.

We would make human nature self-reliant and free, assured that in the paths of right and duty can be found the only redemption and salvation necessary. Therefore as Spiritualists we should be just, and not forget that most of the principles we teach are as old as some of the best minds of the earlier civilization.

Progress is very slow. As Wendell Phillips said, it took over sixty years to make John Brown. Let none of us expect that a great multitude will step out of the ranks of creed-worship, in less than twenty-five years. Thirty years ago the writings of Priestley and Channing were very radical; and though today they seem conservative, we had better not imagine that we have outgrown half they uttered, for in some directions they are still our teachers.

Theodore Parker in many respects is head and shoulders above most of us; and yet my sensitive Spiritual friend calls him an old fogey.

Looking back over the history of the past forty years, I seem to see the reason for our position today. Starting with the Anti-Slavery movement, and the Boston Liberator, which gave form to the grandest moral movement of the age, its advocates were brought face to face with tyranny in many shapes. Their long conflict with the Church, in order to enlist it on the side of freedom, convinced the Abolitionists that Church and State were in league against humanity. Thirty years in this school developed many facts in relation to the danger from

creeds and priestcraft; and while the Abolitionists were seeking to strike the shackles from the limbs and souls of the slaves, they were doing quite as much for themselves in a religious direction.

The Universalists, Unitarians, and Materialists were steadily undermining by their logic the strongholds of time-honored superstitions. Two direct results of the Anti-Slavery Reform were the organization of Progressive Friends and the recognition of the rights of women. The first of these in spirit was very similar to the position of THE INDEX, with the exception of being inside of Christianity. In the same general direction, the Washingtonian and Physiological Reforms were seeking to benefit the race; and while these various influences, and the principles of Fourier and Owen were agitating the people, the "Raps" were heard at Hydesville and Rochester. Now it is very clear to my mind that, previous to the rappings and other phenomena connected with Spiritualism, the various Reforms had prepared the way for what by us is termed the Harmonical Philosophy; and, therefore, for these reasons, as well as others of similar import, I take exception to the position of Cephas B. Lynn and others that Spiritualists have travelled over the ground of Free Religionists years ago. The simple truth is, that Free Religion is the last phase in religious reform, and is the natural outgrowth of progressive tendencies. Therefore I for one would say, let us be more modest; and while we cling with earnest tenacity to the beautiful truth of spirit-communication, and welcome with loving hearts the visits from loved ones that have gone before, let us not forget that there are brave hearts and spirits in the body, though pursuing a somewhat different road, that are laboring as earnestly as ourselves to bring about that condition of harmony, that shall make

"This world a world of beauty,
As other worlds above."

Yours for truth and justice,

GEORGE LYNN.

THE NEED OF PERSONAL DEVELOPMENT.

PORTLAND, ME., April 12, 1871.

F. E. ABBOT:

Dear Sir,—The unnecessary sensitiveness shown by Mr. Lynn prompts me to send a word of encouragement for the able manner in which you have conducted your paper. As a Spiritualist, and one well known to the readers of various Spiritualist papers during the past five years, I would emphatically endorse and reiterate the sentiment of your correspondent who unconsciously stirred up Mr. Lynn.

We do want more of just such labor as you are giving to the cause, and not dreamy platitudes on "the planes of life in the heavenly world," more earnest endeavor to induce men to "develop" their own powers, to rely on their own judgment, to follow their own reason in preference to that of another, whether it comes over the signature of Benjamin Franklin or some lamented grandmother. If "the great majority of Spiritualists today do not have confidence enough in the words of their spirit friends," yet they have more confidence in their own spirit,—a faith sadly in need of culture, however.

Trance-speaking, with its frothy eloquence and dearth of ideas, may serve many yet; but those who think, who are interested in the great problems of the day, in scientific and theological fields, will appreciate your labor and heartily wish you success.

Yours truly,
DYER D. LUM.

ANNEXATION OF SAN DOMINGO.

TIPPECANOE CITY, O., April 17, 1871.

MR. ABBOT:—I was pleased with the firm and manly reply to the strictures of A. C. on an article of yours touching the removal of Mr. Sumner from the position he held on the Committee of Foreign Relations. It was of the true grit—the kind of independence we need in editors; for there was much of the thumb-screw spirit of the politician in A. C.'s remarks.

But, permit me to say, Mr. Sumner has for a long time been a favorite of mine. Still, I think, even "a friendly eye" could not fail to see in his speech on the annexation of Hayti an acrimony towards the Administration not commendable in him, and undeserved by Gen. Grant. I by no means shared with the President the strong convictions he expressed as to the great utility of such annexation; but the recommendations of the Executive are always entitled by other departments of the Government to a careful, candid, and respectful consideration.

When the chairman of the Committee on Foreign Relations can so far forget himself as to impugn the motives of the Executive in any suggestions he may make in his official or private capacity, it is time the official relations of those functionaries should cease.

Am I mistaken in seeing in Mr. Sumner's speech a condemnation of the objects of the President in this matter? Had I been in Gen. Grant's position, I should have felt that Mr. Sumner charged me with corruption, and I would have asked of my friends, so far as it was in their power, to relieve me from unnecessary official connection with him. It is proper that I should add here—what was contrary to my expectations—that the Commission sent to examine into the propriety of annexation have fully sustained the President.

EDWARD L. CRANE.

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It is an impossibility for any one to have fever and ague, if they will use a few bottles of this remedy each spring and fall.

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Constipation, Flatulence, Inward Piles, Fullness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disquiet for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried or Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning of the Flesh, Constant imagining of Evil and Great Depression of Spirits

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Chief Justice of the Supreme Court of Pennsylvania, writes Philadelphia, March 16th, 1897.

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of nervous action in the system.
Yours truly,
GEORGE W. WOODWARD.

HON. JAMES THOMPSON,
Justice of the Supreme Court of Pennsylvania,
Philadelphia, April 23d, 1896.

I consider "Hooiland's German Bitters" a valuable medicine in a case of attacks of Indigestion or Dyspepsia. I can certify this from my experience of it.

Yours, with respect,
JAMES THOMPSON.
HON. GEO. SHARSWOOD,
Justice of the Supreme Court of Pennsylvania,
Philadelphia, June 1st, 1898.

I have found by experience that "Hooiland's German Bit-

L

ters" is a very good tonic, relieving dyspeptic symptoms almost directly.

GEO. SHARSWOOD.

HON. WM. F. ROGERS,
Mayor of the City of Buffalo, N. Y.,
Mayor's Office, Buffalo, June 22d, 1899.

I have used "Hooiland's German Bitters and Tonic" in my

A

family during the past year, and can recommend them as an excellent tonic, imparting tone and vigor to the system. Their use has been productive of decidedly beneficial effects.

WM. F. ROGERS.

HON. JAMES M. WOOD,
Ex-Mayor of Williamsport, Pennsylvania.
I take great pleasure in recommending "Hooiland's German Tonic" to any one who may be afflicted with dyspepsia. I had

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the dyspepsia so badly that it was impossible to keep any food on my stomach, and I became so weak as not to be able to walk half a mile. Two bottles of Tonic effected a perfect cure.

JAMES M. WOOD.

JOHN EUTERMARKS, ESQ.,
Law Partner of Judge Maynard, Williamsport, Pennsylvania.
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Do not forget to examine well the article you buy in order to get the genuine. For sale by all druggists and dealers in Medicines everywhere.

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THE INDEX

PROSPECTUS FOR 1871.

THE INDEX was established in November, 1869, and has just closed its first yearly volume.

We deem it proper, therefore, to submit the following PROSPECTUS of Volume II for 1871, and ask the friends of the cause it represents to make active efforts to increase its circulation and usefulness. There is quite a large number of persons in almost every community, both in the church and out of it, who would subscribe for such a paper, if the matter was properly presented to them, and especially if they were urged a little to do so by a neighbor. We cannot afford to send out travelling agents, nor would they succeed so well in getting names as persons of local influence. We therefore have determined to use the funds it would cost to get our paper before the people, in another way, namely, in the purchase of articles of value to be given as premiums to those who make up lists of subscribers; thus presenting to the friends of free thought and pure religion the double motive of doing good and getting paid for it.

N. B. The subscription price of THE INDEX is Two DOLLARS a year in each and every case, *invariably in advance.*

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THE NEW ENGLAND LABOR REFORM LEAGUE,
In New York City,

May 6th, 7th and 8th, commencing with a discussion on "Trades Unions" in COOPER INSTITUTE, FRIDAY EV'G, MAY 5TH.
Albert Brisbane, Horace Greeley, Mrs. E. C. Stanton, Thos. J. Durant, M. M. Pomeroy, Josiah Warren, S. P. Andrews, Mrs. V. C. Woodbull, John Orvis, J. W. Browning, S. S. Foster, Mrs. E. L. Daniels, L. K. Joslin, Edward Palmer, M. Drury, Susan B. Anthony, Charles Moran, E. H. Heywood, William West, John Siney, Wm. Hanson, and other speakers are expected.

Admission to all the Sessions, Free.

The Convention will meet at 2½ and 7½ o'clock P. M. Saturday the 6th, and at 10½ A. M., 2½ and 7½ P. M. Monday the 8th, in Cooper Institute; at 10½ A. M. and 2½ and 7½ P. M. Sunday the 7th, in Tammany Hall Opera House.

It is desired to give free utterance to all phases of Labor Reform, and a national impulse to movement in the right direction. Contributions towards expenses of continuing these discussions, and communications of opinion, may be sent to E. H. HAYWOOD, Princeton, Mass.

70-71

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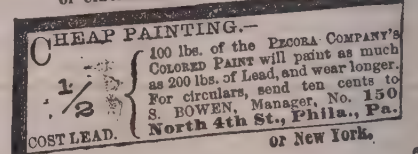
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VOL. 2.—No. 18.

TOLEDO, OHIO, MAY 6, 1871.

WHOLE No. 71.

The Index,

A WEEKLY PAPER DEVOTED TO

FREE RELIGION.

PUBLISHED BY

THE INDEX ASSOCIATION, at TOLEDO, OHIO.

TWO DOLLARS A YEAR.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.

OCTAVIUS BROOKS FROTHINGHAM, THOMAS WENTWORTH HIGGINSON, WILLIAM J. POTTER, RICHARD P. HALLOWELL, J. VILA BLAKE, WILLIAM H. SPENCER, Editorial Contributors.

THE WARMTH OF FREE RELIGION.

(Read to the First Independent Society of Toledo, March 19, 1871. Second Essay.)

"If thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure, as if thou shouldst be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to Nature, and with heroic truth in every word and sound which thou utterest, thou wilt be happy. And there is no man who is able to prevent this."

THE PHILOSOPHY OF M. AURELIUS ANTONINUS, III, 12.

"There remains that which is peculiar to the good man, to be pleased and content with what happens, and with the thread which is spun for him; and not to defile the divinity which is planted in his breast, nor to disturb it by a crowd of images, but to preserve it tranquil, following it obediently as a god, neither saying anything contrary to the truth, nor doing anything contrary to justice. And if all men refuse to believe that he lives a simple, modest, and contented life, he is neither angry with any of them, nor does he deviate from the way which leads to the end of life; to which a man ought to come pure, tranquil, ready to depart, and without any compulsion perfectly reconciled to his lot."

Ibid. III, 16.

Since my essay of last week on the "Warmth of Free Religion," we have all had the pleasure of reading in THE INDEX a very brilliant article by Mr. Frothingham, entitled "The Chill of Radicalism." Mr. Frothingham boldly meets the charge of coldness so commonly brought against liberalism, admits its justice to some extent, declares that the sentimental softness and warmth of the old forms of faith are enervating, and with an electric appeal to our courage summons us to inure ourselves to the more bracing and invigorating atmosphere of ideas. His closing paragraph has the clarion-ring of a call to arms:

"We want no sluggards, and therefore we promise no ease. Let none come to us who are fond of siestas, or are so fearful of taking cold that they will not encounter the surly wind of a spring day. The preaching of hardness is not yet obsolete."

There is great need of this tonic, and I am especially glad that Mr. Frothingham has administered it while I am speaking to you on the same general subject. With what he says I entirely agree, and I conjecture that he would also agree with the main drift, at least, of what I said to you last Sunday and shall say

to you today. There is a glow and warmth resulting from vigorous exercise in the crisp air of a winter's day, when the mercury is down to zero, which is in every way better for the health than the flush and perspiration caused by the heat of the dog-days. This is the kind of warmth we need; and there is no lack of it in Free Religion. We do not want the softness of effeminacy, the heat of over-stimulated emotion, the relaxation of muscle and diminution of nerve-force that come of luxurious dreaming; but we do want the exhilaration of great ideas, the inspiration of duty that carries us triumphantly through temptations, the strength of victorious will that is born of fixed purpose and high thought and inward devotion to something nobler than comfort or ease. While the soul is degenerating in the Capuan climate of sentimentality,—losing its stern courage in the heats of orthodox "experiences" and relaxing its energies in the fervors of delirious revival excitements,—too often a fatal chill strikes in upon the moral nature, and weakens conscience by underrating moral effort. Orthodoxy habitually preaches the failure of what it calls "mere morality" to save the soul, and relies on a white-heat of feeling, a spasm of love for Jesus, to take its place. While it fires the heart, even to the extent of evaporating the intellect, it freezes the conscience. While I should thus concede the greater warmth of orthodoxy in some respects, as compared with radicalism, it produces disease by a too unequal distribution of heat. In fact, orthodoxy is spiritual "chills and fever"—chills of conscience and fever of emotion; while radicalism, equalizing the temperature of the system, reduces the fever, it is true, but drives away the chills.

Admitting, therefore, the comparative coldness of Free Religion in some respects, when contrasted with Christianity, I claim for it, nevertheless, a more equal diffusion of heat throughout our whole nature, a more vigorous development of all our faculties in due proportion, and a better influence on our spiritual health in general. Moreover, I claim for it a greater warmth, a superior power to inspire adult humanity, when its leading ideas are set side by side with the chief tenets of the Christian system. Last Sunday I tried to show that the Christian notion of a human God was inadequate to meet the demands of enlightened minds, as compared with the idea of God immanent in universal Nature; that the conception of the brotherhood of man, even taught as the New Testament teaches it, is inadequate until expanded into a sense of unity with universal being; that the Christian doctrine of human nature, making it intrinsically evil and therefore needing a supernatural re-creation by the Holy Spirit, is false and cold, compared with the radical reverence for humanity with all its multi-form activities. I now pass on to specify a few other points in which I believe the new faith may fairly claim a superiority over the old in the power to warm and to inspire.

1. To the Protestant Christian, nothing is more precious than the Bible. Here he finds the sure revelation of God's will concerning man, and of the conditions of salvation. Starting with the belief that it is his great object in life to save his own soul, he finds in this book directions for achieving the end he aims at, and submits to them as to the absolute commands of God. The Bible is thus the supreme law of his life, paramount to every other law without or within; and it becomes thus invested with an authority which overrides not only the dictation of other men, but also the doubts of his own reason, the protests of his own conscience, the insurrections of his own heart. What the Bible says, no matter how abhorrent to right thinking or right feeling, must be accepted as absolute truth, and obeyed as absolute duty; and if ever a conflict occurs between this outward law and his own secret inclinations or thoughts, the believer must not, on peril of his soul, hesitate to sacrifice himself to the Word of God.

Now I do not and cannot believe that this sort of idol-worship is a very cheerful thing. I very much doubt the genial warmth of this slavery, so terrible and crushing to every free instinct of the soul. There is a sort of self-protective dishonesty by which men evade oppressive laws they do not dare to break; and the forced interpretations so commonly put upon Bible texts for the sake of dodging the unbearable duty of literal obedience comes under this head. Enough ingenuity has been spent on inventing and defending preposterous interpretations of Scripture, to flood the world with works of genius of every kind. Commentaries by the cart-load can be found in our old college libraries, out of which you can defend by names of high authority almost any exegesis of tough texts, however whimsical or ridiculous. Men who profess to accept the Bible as an unquestionable Divine revelation,—men who would burn you and me alive, if the incoming tide of knowledge and

common sense had not put out the smouldering faggots,—resort to trickery that puts the vilest pettifogger to shame, in order to break the force of passages that oppose their pet doctrines. In fact, the genius for squirming developed by the long practice of theologians ought, on Mr. Darwin's theory, to produce by and by a new species of ecclesiastical earthworms, capable of twisting themselves into any required attitude towards any given text, and, if necessary, of turning themselves inside out on three minutes' notice.

Now this universal unwillingness among Christians to surrender their own conflicting opinions, and their invincible determination to get these opinions out of the book which they imagine to be their only legitimate source, cannot be a very cheerful state of mind. To be under an inflexible law of belief which is an iron bit in the mouth of reason must make thinking people unspeakably wretched at times; and I cannot wonder that reason sometimes takes the bit in her teeth and drags them over the roughest of roads. A conflict, sometimes very painful, is caused in every active mind which thus feels the galling pressure of intellectual restraint; and revelations of inward wrestling and perhaps of agonizing self-expostulation would be made, if we could get at the secret experience even of those who loudly exhort us to faith in the Bible. The unwritten history of believers themselves,—the struggle they so often have to go through before they can succeed in "humbling their pride," as they call it, though "degrading their intellect" would be a truer name for the process,—would show plainly enough that Bible-worshippers take a hard taskmaster to themselves, and cannot without a painful (though suppressed) protest cut the throat of reason at his command. This Bibliolatry is not so warming and consolatory a faith as it professes to be. Gloom of mind and secret protestation must perforce, in the case of every intelligent person, precede the acceptance of its dark dogmas; and the coldness of death settles on many a soul that in despair schools itself to submit. The promises of the Bible to the believer himself cannot, in any case, shield his unbelieving friends from its threats; and he who can enjoy a delightful warmth over his own salvation when his best-beloved are doomed to perdition, is a moral beast whose sensations of heat and cold are of very little consequence to mankind. He would toast his shins with comfort before a burning house full of women and children.

But Free Religion, tied to no Bible-worship, is emancipated from this insufferable thralldom to an outward law. It finds the law of God in every true, noble, pure, sweet instinct of the human soul. The promptings of conscience, commanding to preserve a high integrity and unsullied purity in all emergencies of life, are the voice of Nature speaking in the private soul the universal law of all souls; and the voice of Nature is the voice of God. True, Free Religion also has her interior struggles; but her struggles are always against the lower tendencies, never against the higher. Unlike Christianity, she never requires the sacrifice of reason on the altar of belief; but bids reason create belief. She encourages no quarrel among the faculties, no insurrection of credulity against intelligence, no tramping out of benevolence under the heels of logic; but, on the contrary, she creates harmony in the whole being of man, and reconciles man with Nature by showing the intrinsic folly of combating Nature's laws. Wherever Free Religion rules, Reason, Conscience, and Love are the rulers; and if these are cold, then she is cold. But the freedom from all outward laws, and the reverent recognition of the inward law which is not private but universal, leave human nature at its normal temperature. They fail, it is true, to super-heat the heart with ecstatic frenzy or rapturous delusion; but they also fail to congeal the conscience by injurious and unnatural contempt of "mere morality." The outward law of the Bible, with its tempting reward of a beatific Heaven, may fire the imagination with the lust of celestial delights; but it binds the soul to a hard, strict servitude, forbidding her free motions lest she wander into damning disbelief. The inward law of humanity glows in the heart with the calm, eternal beauty of a star, creating no dreams of reward and kindling no conflagration in the blood; but Nature maintains the vital heat at the true temperature, and life moves onward, free, cheerful, and serene.

2. Another point in which Christianity is superseded by some to be far warmer than radicalism, is in the doctrine of a special Providence. It is thought that God is a "hearer of prayer" in the sense of being moved by human entreaty to suspend or change the course of natural laws, and thus to afford a special protection to those who seek it. Like a vast machine, Nature by this theory is relentless and cruel in

the steady ongoing of her laws; and if a believer is caught in her gearing, and destruction seems instant and sure, all he has to do is to pray the prayer of faith, and Providence steps up to rescue him from his peril. The unbeliever, it is true, gets no such favors; but he is of "no account." The doctrine of changeless laws seems frightfully cold to those who thus take refuge in special providences, and they congratulate themselves on the warmth of their religion.

But consider. If Nature is thus set over against God as separate from him, as a vast machine operating in some way by its own independent forces, with which God interferes only at special and urgent request, then the vast majority of our days are spent within the domain of an alien power, undivine, unconscious, terrible. Only at rare intervals, when in some emergency God condescends to exert his omnipotence in our behalf, can we feel ourselves under his protection. Throughout our ordinary life a great chasm is thus opened between him and us, which we cannot bridge, and which he never deigns to bridge unless we tumble into some terrible pit-fall of danger. Our daily life is thus "without God in the world," and, singularly enough, Christianity becomes pure atheism except in the rare interferences of a special Providence.

Now I confess that the atheistic theory of the universe seems indeed cold and cheerless. If that is what Free Religion is really tending to by its principle of absolutely untrammelled thought, I must indeed travel to that dreary terminus, for I see no escape from the road; but I frankly own that my journey would be pursued with deep sadness of soul. Stoical endurance I should cultivate, as my only safeguard from demoralizing terror; but the chief sweetness and cheerfulness and warmth of my religion would indeed go out in darkness. When, therefore, I find Christianity identifying itself with atheism to so vast an extent as to make human life outside of divine protection in all except rare emergencies,—when only in special providences, which by the very theory must be of infrequent occurrence, do I really come into living contact with the divine presence,—it appears to me that no belief could well be more cheerless and cold. Human existence would be passed under a perpetual cloud, with only now and then a ray of light bursting through a rift to illumine the desolation of its path.

From this real coldness I am saved by my belief that Nature is no such independent entity, devoid of God, but rather the very life of God himself. Her laws are to me the ideas, her processes the continuous operations of Omnipresent Mind,—the only Power in the universe. From these laws and processes I need and seek no protection, no interference of a special providence. Whatever happens is of God; and if I fall into danger, no real evil can overtake me, though I am called to encounter pain and even death. The only real evil is that of my own making. So long as I love virtue and make my daily life the outward expression of interior goodness and obedience to right, I am protected from all disaster, and can trust my fate without fear in the hands of infinite Beneficence. No special providence could bring God any nearer to me, or increase my confidence that all is well; and if I thus dwell within the perpetual control of absolute wisdom and absolute power and absolute goodness, prayer for the suspension of natural laws would be not only an absurdity, but at the same time folly and irreligion. It is natural laws which ensure the stability of order in the universe; and to ask for their suspension is to ask for the introduction of disorder. I prefer to accept with fortitude whatever comes, rather than thus to be guilty of a cowardly and foolish distrust. All that happens is to me the doing of God; and so far from wishing to change his ways into mine, I would seek in all things to conform my ways to his. This, if I rightly reason, is true religion; and I am sure it is not cold and cheerless, but beautiful and warm. "The belief in a constant nearness to God in my daily life is far sweeter, far more consoling, than the hope of securing an occasional nearness in hours of peril by convulsive importunity. Herein is Free Religion a comforting faith—not red-hot with enthusiastic reliance on special providences, but yet warm with calm reliance on universal, natural, changeless laws.

3. Lastly, Christianity claims a peculiar warmth in its views of death. It promises a sure immortality in a heaven of boundless bliss to all who believe in Jesus and accept his salvation. But it also threatens endless misery in hell to all who trust to themselves alone for salvation.

Now I say with deliberation that the absolute certainty of annihilation would be to me a more cheering belief than this. Even though I were myself sure of heaven, it would be ink-black infamy, could I be happy there while countless millions of my fellow-beings were shrieking in the fires of hell. Materialism is indeed, in my opinion, cold and forbidding in its general influence on the mind; but it is at least not inhuman and diabolical, like the Christian doctrine of immortality. If materialism is true, or if I am ever convinced it is true, I shall accept it without flinching, and say so, too; for the truth is infinitely better than any lie, however gilded. But I cannot honestly admit that materialism has proved itself to be the truth. It seems to me now to be assumption where we know absolutely nothing with certainty. And I wait patiently until knowledge comes,—if here on earth, well and good, but if not, I have no cause to complain.

Be the fact what it may, I see enough in life as it is to make it worth living well. Hope is strong; and if God is good, I cannot see why he should have planted it in the human breast for nothing. Provid-

ed existence after death is among the possibilities of Nature (and they have not yet been fathomed), I think that we shall find our hope not in vain. Virtue is, at least, worthy of immortality; and it would indeed be strange if she failed at last to get her deserts. In many directions, I see grounds for a cheerful outlook into the future; and though it would vastly lessen the pangs of parting with dearly beloved friends to know beyond a doubt that we should surely meet them again hereafter, I do not think life poisoned by our uncertainty. Sure I am that all is well,—that the best that is possible will happen to us in the end. Sure I am that Nature, in her whole economy, seems bent on the largest possible happiness for all her sentient children; and if pain and separation and death find place in this economy, I still see no reason for letting the exception reverse the rule. And thus, with a calm and modest hope, I leave my own future in the hands of One who will as surely govern it as he now governs my present.

But if our hope is realized, the life to come cannot be a degradation of this. Enlarged, not narrowed, being, we have a right to expect; vaster knowledge, grander virtue, purer and intenser affections, nobler fields of activity and life, reunion with those we love and with those of past ages we have learned to reverence,—this is my hope, though under what conditions I am not presumptuous enough even to imagine. Goodness rules—and I trust it. That suffices. I ask no more.

To me, at least, these ideas are far enough from being cold or disheartening. They yield me ample motives for living, and for living well; and if they are warm with calm hope rather than with dazzling, enthusiastic, burning assurance, they are at least more lovely than the horrible doctrine of the churches, that a stiff, formal, Puritan heaven is forever serenaded with the yells and shrieks of countless millions in a hell of unending torment.

TOLEDO EVENING SCHOOLS.

[From the Toledo Blade of April 20.]

The Standing Committee on Evening Schools report that, needing such assistance as would come of increased numbers, pursuant to the authority of the Board under the date of December 6th, 1870, your committee attached to their organization the members of a special committee appointed by the citizens, and thus secured the experienced and enthusiastic aid of Messrs. Abbot, Holloway and Marx, and Miss H. J. Angier, Mrs. H. E. Howe and Miss L. R. Robbins, who, with a few other persons, efficiently sustained the Free Evening School during the winter of 1869-70. Said Special Committee also brought to the work \$75 in money, raised to buy new books, and placed that amount, six dozen slates, and a large collection of second-hand books, remaining from the preceding winter, at the disposal of the General Committee. The members of the Special Committee were not only faithful and attentive to all committee duty, but five of them served in the corps of Evening School instructors regularly on the evenings to which they were assigned, during the whole term.

In submitting the report of Superintendent De Wolf, herewith, your committee feel compelled to say that its range of statistics does not meet our expectation. The committee furnished blanks, approved by all of the Superintendents, which contemplated thoroughness in the department of statistics, but the service of teachers being all voluntary, and a frequent change of teachers inevitable, more complete returns may have been almost impracticable.

From the appropriation of \$500, made by the Board in aid of Evening Schools, expenditures were made for objects and to the amounts following:

For Class Tables,	\$115 08
Chairs,	77 50
Book Cupboards,	40 00
Gas Fixtures, and work on same,	33 95
Gas,	40 49
Drayage,	13 50
Janitor's Services	69 40
Stoves and Pipe,	36 87
Other contingencies, except wood,	19 41
Total from the \$500 appropriation	\$446 20

Fuel was obtained from the Day School supply. The quantity used is not known, but its value would scarcely equal the unexpended balance of the appropriation.

By voluntary contributions of philanthropic men and women of the city, the general committee, early in the term, received additional sums, so as to amount in all to \$542.51 with which to supply indigent pupils in the night schools with the necessary books and stationery. This fund the general committee endeavored to administer so as to accomplish the object of the donors, as fully as possible. Whatever was needed was purchased at wholesale rates, and all had the use of such books as they needed. Sales at wholesale rates were made to pupils who could buy, and at the end of the term, half of the money so received from pupils after the 24th of January, was refunded to them. In that way \$3 43 was refunded to the girls, and \$14 48 was refunded to the boys.

There is now on deposit at the Northern National Bank, to the credit of the General Committee, after paying all book and stationery bills, the sum of \$228.64 of this Book Fund; and, exclusive of second-hand books from the committee of citizens, the general committee have books and stationery in store of their own purchases as follows:

134 Quackenbos' Prac. Arithmetic	\$100 50
63 Anderson's History,	56 70
25 DeWolf's Spellers,	4 75
22 Grauert's English Course,	13 20

12 Small Grauert's do.,	3 60
14 McGuffey's 1st Reader,	2 10
39 " 2d	11 70
37 Writing Books,	5 55
4 Mayhew's Book-keeping,	61
133 Slates,	15 96
Slate pencils,	70

Total of Books, &c., at cost on hand, \$215 39

The furniture on hand, at cost prices, invoices as follows:

20 Class Tables, at \$5.65 each,	\$113 00
210 Chairs,	77 50
4 Book cupboards,	40 00
Stoves and pipe,	30 05
Gas fixtures,	33 70
	\$294 25

Your Committee think the people have reason to be gratified with the Evening School effort of the last two winters, but there is little probability that voluntary teaching will be so generously supplied another winter, and if it could be, proper success, as in the Day Schools, would imperatively require regular teachers, and every practicable step in the way of classifying scholars. The experience acquired and the means on hand will be of great advantage in the next effort, and enable the Board to attain much greater success in the future.

The Committee recommend that they be authorized to have the Evening School property stored by the Overseer of Buildings, wherever they may deem proper.

CHAS. W. HILL,
M. SHOEMAKER,
VALENTINE BRAUN,
Standing Committee.

April 19, 1871.

Report of the Superintendent.

To the Committee on Evening Schools.

LADIES AND GENTLEMEN,—My absence from the city part of the time since the closing night of the evening schools is my apology for the delay of this report for the winter. On the evening of December 13th, 1870, about 140 young men and boys assembled in the room of the United States Express office, the use of which was furnished free of rent by said company. On the Friday evening following, six young ladies and girls met in a room in Campbell's Block, also furnished free by the proprietor, and fourteen in a room in Hank's Block on Cherry street, owned by J. W. Scott, Esq., who donated its use. A few teachers also met in a room placed at their service in the Oliver House. As too small a number of pupils presented themselves in this last mentioned place, no school was organized there. In the other rooms schools were kept up on Monday, Wednesday and Friday evenings until March 17th, 1871, making thirty-eight sessions in the boys' department and thirty-seven in each of the other rooms.

The whole enrollment in the boys' school was	310
Do. in the Cherry Street Girls' School,	39
Do. Jefferson Street School,	35
Total,	885

The average attendance in the Boys' School,	153
Do. in Cherry Street Girls' School,	23
Do. in Jefferson Street Girls' School,	18
Total,	194

The pupils ranged in age from 13 years, the age of admission, to 30 years, a few being still older than this. The average age in the boys' school was 17, and in the girls' 19½ years. All the females studied English exclusively, and all the males except 38—these pursued German a part of the time and English a part.

The following named persons assisted in the work of conducting these schools, the figures indicating the number of evenings each was in attendance:

Boys' School—A. T. Stebbins, Principal, 38; H. L. Holloway, Librarian, 33; F. E. Seagrave, 13; Alice Wagner, 37; Clara Marx, 30; Betty Marx, 36; Katy Welker, 24; Libby C. Williams, 12; August Wolfert, 30; Emma Powell, 12; Julia Clarkner, 29; John Klagg and sons, ten evenings each, 30; Avery S. Hill, 13; Ella Beatty, 33; Mary Beatty, 36; Addison White, 27; Belle Young, 20; Alex. Young, 15; R. A. Owens, 36; Sarah Smith, 8; Thos. Cone, 12; Mary Cone, 12; Josephine Cook, 10; W. S. Jackson, 25; Ella Hall, 25; Annie E. Nicholas, 8; Antoinette Nicholas, 2; W. H. Eager, 10; Rebecca Williams, 10; Mont. Campbell, 20; Boland, 25; Jennie Brownell, 16; Amelia Horton, 10; John Lyman, 10; J. J. Hakios, 13; S. P. Flagg, 23; Miss Pomeroy, 10; Mrs. Winthrop, 15; Miss Commager, 11; Mrs. Plympton Buck, 10; Mr. Richards, 29; Mr. Witstein, 10; D. Y. Howell, 5; A. D. Howell, 9; John Barton, 10; Arthur M. Stem, 9; A. A. McDonald, 8; Mr. Faulkner, 10; C. H. Gorrell, 6; Abbie Eastman, 52; Ezra Harnett, 12; Mrs. David Ketcham, 5; Maggie Gilchrist, 9.

At Cherry street, the following persons served as teachers: R. M. Streeter, Principal, Monday evening, 13; Miss H. J. Angier, Principal, Wednesday evening, 15; George B. Brown and A. R. Seagrave, Principals, Friday evenings, 6 each; Josephine E. Bruce, 11; Miss Law, 13; Mrs. R. M. Streeter, 12; Mary Jacquith, 13; Florence Hooper, 6; Elva Phelps, 7; Lucy Bevier, 11; Miss Buck, 11; Nellie Baldwin, 15; Sarah Smith, 2; Eva St. John, 1.

At Campbell's Block, Miss L. R. Robbins, Miss E. W. Fitch, Mrs. S. R. L. Williams, Principals, each 13; Mrs. A. E. Howe, 11; Laura Kraus, 12; Addie Wheelock, 4; Mrs. E. M. Field, 10; Charlotte S. Forsythe, 4; Clara Harberger, 4; Annie Mott, 13; Mrs. J. T. Newton, 10.

Voices from the People.

[EXTRACTS FROM LETTERS.]

—"Popular errors on all subjects are numerous; but I know of no error that is so thoroughly rooted in the public mind as the idea that Christianity is the author of modern civilization. But it is easy to see how this ignorance has obtained; the report of a battle is always colored by the partizanship of the reporter. What is chronicled by the victor as a 'great victory' may be reported by the vanquished as a 'change of base.' For the same reason, the literature of every country always magnifies its own people, its own customs, its own institutions, both political and religious; and since literature has hitherto been controlled by persons having great reverence for Christianity as an institution, it has fallen into the habit of adulation, and has not allowed the public mind to see that anything good could come 'out of Nazareth.' Hence I welcome the article headed 'Christianity and Civilization' in No. 56 of THE INDEX. Many will doubtless say that this popular error is harmless, and not worth the trouble of dissipating. But it is axiomatic with me that all error is injurious, and I feel compelled to combat against it, without caring to specify how it is injurious in any particular case, though the sequel never fails to reveal numerous ways."

—"Please send me a copy of THE INDEX. If it pleases me, I will subscribe. I am an infidel, but I am not satisfied with it, because it has made no organized effort to reform the many wrongs with which our land is cursed. It cannot or will not make this organized effort. Why I am not able to explain. Could Free Religion identify itself with the many reforms so much needed in our land, its success would be assured. I believe in the One only and true God, God the Universe is all you see, and all you do not see. God the Universe is the only infinite absolute, infinite in duration, infinite in power, infinite in wisdom, and infinite in justice and mercy. The laws of God the Universe are the laws which govern His own being. They are immutable, and unchangeable. Prayers will not change them, nor tears and repentance soften their rigor. His mercy is in being just, for justice is the only true mercy. No sin ever was or ever will be forgiven, and if a single prayer of mine could alter this immutable law of God the Universe, I would not offer it up. He can be neither pleased nor displeased. Praise and adoration, prostrations and slavish attitudes or costly sacrifices, move Him not, but debase the man."

—"I had been expecting to pay up arrearages and discontinue THE INDEX, as I have other papers to read and thought I could not afford it. But after reading the number 5, containing the lecture of President White on 'The Battle Field of Science,' I felt so much interested and instructed that I have resolved to continue THE INDEX another six months. Enclosed please find one dollar. Your paper does me much good and increases my hopes for the elevation of humanity, when men will dare to think, speak, and act, each for himself, without being bound to any priest, sect, or creed. God bless you in your noble efforts. Yours in the cause of religious freedom. P. S. I live in a very bigoted community, where orthodoxy rules, and infidels are greatly despised. I thank God, the world moves, and light is dawning. Let us labor for the right and 'hope on, hope ever.' I intended to renew my subscription for six months and enclose one dollar, as I wrote on the first page, but on looking for the dollar to enclose, I had not a dollar then to spare. Enclosed please find two dollars. Four cents per week is but a trifle to pay for so much rich mental food as I find in the INDEX."

—"At dinner, today, at a home where I have been boarding for a few weeks, I fell into a conversation with my next neighbor, which showed that he was religiously very much upon the basis of 'Free Religion,' although he had never heard of an organization by that name. I gave him some little history of the movement, and introduced to him yourself and THE INDEX. It resulted in his handing me two dollars, as a subscription for your paper, to be sent to the address of the card, both of which I enclose. From leading rather a wandering life this winter, I cannot depend upon getting my INDEXES at the particular place where I may be, and therefore let them go as before, to —. I miss their weekly messages very much, but I shall see them by and by all together. A friend who heard you in Boston, sent me a report in the *Commonwealth*. She has always been troubled by a want of faith in God, and she writes me that the last part of your discourse 'thrilled her with hope.' My thought has been fully with yours, that science must give the answer to those deep questions of the human intellect and heart."

—"I have become quite interested in your conflict with the superstitious element of mankind; but that element being organized, I have no faith that Reason will be able to eradicate it. And besides, men as a race are not reasonable beings, and a reliance upon their being so,—except so far as reason is identical with instinct,—must be inevitably disappointed. However, by the inclosed I renew my subscription to THE INDEX, to attest my hope that you will not faint in your efforts to reveal the gospel of Nature to a priest-ridden world."

—"Your paper is well liked by those who (and I have been one of them for fifteen years) long to see the world rid of priestly domination; but I am of the opinion that it will run out for want of patronage, unless you take a wider range of thought, and a more radical stand in favor of the rights of the working man than you have yet taken. The toiling millions are the men and women who are to renovate the world; and a religion that does not take a bold stand for their right to all they earn will not be very attractive to them, whether it be called *Free* or *Evangelical*. 'Thou shalt not sell the land, forever; it is the Lord's,'—and—'Thou shalt not lend him thy money at usury, nor thy goods at increase'—were wiser and juster words than ever Jesus uttered; and the world will adopt them yet! The battle for the abolition of chattel slavery was only the first campaign in the great struggle for the emancipation of labor from its creature, capital! You will laugh at me, but I was laughed at for ideas, forty years ago, that are respectable now."

—"I dislike to trouble you, but I did not receive THE INDEX containing your comments on the action of the Senate in the removal of Charles Sumner from the chairmanship of the Committee of Foreign Relations. I am exceedingly sorry not to know all your sentiments on that most disgraceful affair. As we turned sorrowfully away from the Senate Chamber on that sad day, a friend said,—'Oh cousin, cousin, we have witnessed the death of the Republican party!' I answered,—'It now deserves to die.' I sat afterwards for seven hours, and heard Sumner completely vindicate himself, whilst his paltry foes heaped senseless invectives upon him. You notice that Howe has retracted what he then said. I saw Fred Douglas yesterday, for the first time since his return. We met in —'s parlor, but I had no opportunity of saying what I wished about his recreancy to Sumner. Charles Sumner must be our next President."

—"Although I have been a subscriber to the *Boston Investigator* for many years, and am an Atheist, I do not approve of Mr. Seaver's article in reference to THE INDEX. I think you are entirely in the right. Mr. Seaver is a little too sensitive, and this failing has been somewhat increased by the treatment he has received from Christians. I really think he feels friendly to you and THE INDEX. I am sure he will acknowledge his mistake. Mr. Seaver is an honest, brave, and noble-hearted man, and it grieved me exceedingly to see differences of this nature arise between you. Don't allow anything to dishearten you; but go on with the noble work that you have so ably commenced. I will help you all I can."

—"Enclosed find two dollars for the renewal of my subscription to THE INDEX. Although I shall be beyond its reach for the next six months, I wish it sent to me as heretofore, for I must have a complete file of your valuable paper. I enjoy it heartily myself, and welcome it as a powerful agent for the dispersion of superstition and error."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the spring on Sunday forenoon, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

RECEIVED.

ALONE TO THE ALONE: Prayers for Theists, by Several Contributors. Edited, with a Preface, by FRANCES POWER COBBE. WILLIAMS & NORGATE, 14 Henrietta Street, Covent Garden, London; and 20 South Frederick Street, Edinburgh. 1871. 12mo. pp. xi, 107.

ABSTRACT OF COLENSO ON THE PENTATEUCH: A Comprehensive Summary of Bishop COLENSO's argument, proving that the Pentateuch is not historically true; and that it was composed by several writers, the earliest of whom lived in the time of Samuel from 1100 to 1060 B. C., and the latest in the time of Jeremiah, from 641 to 624 B. C. To which is added an Essay on the Nation and the Country of the Jews. New York: Sold by the AMERICAN NEWS COMPANY. 1871. Pamphlet, pp. 48. Price 25 cents.

THE IMMORTALITIES OF MAN. A Discourse by Rev. O. B. FROTHINGHAM, preached in Lyric Hall, April 9, 1871. New York: D. G. FRANCIS, 17 Astor Place. 1871. pp. 27.

THE RADICAL, Published Monthly. May, 1871. Boston: Office of Publication 25 Bromfield St. 1871. Price \$3.00 a Year. Single Numbers 30 cents.

OLD AND NEW, for May, 1871. Published Monthly. Boston: ROBERTS BROTHERS, 143 Washington St. London: SAMPSON LOW, SON, & MARSTON. 1871. \$4.00 a Year. Single Copies 35 cents.

THE HERALD OF HEALTH and Journal of Physical Culture. Advocates a Higher Type of Manhood, Physical, Intellectual, and Moral. May, 1871. New York: WOOD & HOLBROOK, Publishers, 13 & 15 Laight St. Price \$2.00 a year.

PETERS' MUSICAL MONTHLY. May, 1871. J. L. PETERS, Publisher, 529 Broadway, New York. Price \$3.00 a Year.

THE CATHOLIC WORLD for September, 1870.

THE NORTHERN PACIFIC RAILROAD: Its Route, Resources, Progress and Business. The New Northwest and its Great Throughfare. Issued by JAY COOKE & Co., Financial Agents of the Northern Pacific Railroad.

These schools have been supported by the generous, unpaid efforts of the teachers named, all of whom deserve well of our city, and well of the great Republic. There never was a time when the necessity to educate was more imperative in our country than now. What is of higher importance is the fact that at no time was the sum of individual happiness and improvement so much increased by education as it is in the present. The means of usefulness, of culture, of moral elevation, of enjoyment, were never so abundant and cheap to those who possess the rudiments of knowledge and the habits of investigation necessary to turn these means to account. Without these rudiments, in vain are all the wealth of knowledge, all the refinement and excellence attainable by contact with the minds of men so richly endowed and so beautifully furnished as are the minds of Tennyson, Ruskin, and a thousand others through whose instrumentality a kind Providence is seeking to provide for all classes the purest sources of pleasure. Certainly no work can be more praiseworthy than the unselfish effort to lift up to the possibility of this happiness and this excellence, those who, without help, must grovel in darkness and stupidity, the subjects of temptation, the victims of error and prejudice.

With some means of observation, I know of no evening schools that have been so successful as these on an exclusively voluntary basis. I can not help saying that I think the very pivot of this success has been the prompt and untiring labor of the Principals named. This statement does not detract from the equally untiring efforts of the teachers. Besides those named above, the superintendents have devoted time as follows: E. W. Lenderson, nineteen evenings, Guido Marx and the subscriber each twenty-one.

Whether the schools can be maintained another winter on the voluntary system or not, I think all will agree that they should most certainly be maintained. It is cheaper to find employment and instruction for youth in these schools than to stem the tide of vice which the neglect of them would occasion. Besides it is infinitely more humane to the individuals, and more safe to the community.

Respectfully submitted,

D. F. DEWOLF,
Superintendent for Monday Evenings.

MR. FROTHINGHAM'S SOCIETY.—The Third Unitarian Society (Rev. Mr. Frothingham's) held their annual meeting at Lyric Hall on Monday evening. The attendance was large and those present showed a good deal of interest in the business of the meeting and the affairs of the society. Mr. Oliver Johnson presided, and from the report made we learn that the society has \$55,000 invested in Government bonds, and that its income last year was \$ 00 more than its expenses. The trustees are earnestly looking for an eligible site for a new church edifice which can be purchased on reasonable terms. The address of Rev. Mr. Frothingham was exceedingly happy. Admitting the increase in attendance and the eminently prosperous condition of the society, he spoke of some of the drawbacks of their position, growing out of the fact that it was not closely organized and knit together, but merely a congregation gathered about the preacher, who had things pretty much his own way, without so much as being asked to give account of his stewardship. There was a committee on charity, consisting of one, of which the pastor is chairman! The committee on publications consists of two, the pastor being chairman, and always printing his own sermons. In short, he was the James Fisk, Jr. or Wm. M. Tweed, of the establishment. It would be better for the society if he were got rid of, so that the people would depend upon themselves and do what they now left him to perform; but he had no intention of withdrawing, at which announcement there was hearty and prolonged applause. The remainder of the evening was spent in delightful social reunion, with singing, dancing, reading by Mr. Frothingham and by Mrs. A. D. Richardson—whose elocutionary effort was of the highest order of merit, and elicited universal praise, closing with a collation, when everybody went home pleased with the entertainment, and still more pleased at the excellent condition and encouraging prospects of the society.—*Liberal Christian*.

A NEW PATRON FOR THE ROMISH CHURCH.—The *London Tablet* says,—“Our readers will remember the petition which left England some months ago, signed by about 150,000 Roman Catholics, and directed to the Sovereign Pontiff while presiding over the General Council. It was to the effect that the glorious Patriarch, St. Joseph, Spouse of Mary Immaculate, and Adopted Father of the Incarnate Word, might be solemnly declared Patron of the Universal Church. Behold, our prayers, and those of Catholics throughout Christendom, have been heard. On the festival of the Immaculate Conception, the Holy Father was pleased to issue a decree declaring St. Joseph to be Patron of the Universal Church. We rejoice, and all Catholics will rejoice, in this new relation in which the Church is placed towards St. Joseph. We look forward with an assured faith and hope to the proofs of his most powerful protection.”

A laughable thing took place at a revival meeting somewhere in Mississippi not long since. The minister noticed a seedy looking chap in one of the seats, looking as though he needed religion or a good square meal. So he stepped up to him and asked him if he were a Christian. “No, sir,” said he; “I am editor of the Democratic paper in this place.” “Then, in the name of God, let us pray,” replied the devoted minister.—*Exchange*.

Poetry.

THE MYSTERY OF NATURE.

The works of God are fair for naught,
Unless our eyes, in seeing,
See hidden in the thing the thought
That animates its being.

The outward form is not the whole;
But every part is moulded
To image forth an inner soul
That dimly is unfolded.

The shadow, pictured in the lake,
Of every tree that trembles,
Is cast for more than just the sake
Of that which it resembles.

The dew falls nightly, not alone
Because the meadows need it,
But on an errand of its own,
To human souls that heed it.

The stars are lighted in the skies
Not merely for their shining,
But, like the looks of loving eyes,
Have meanings worth divining.

The waves that moan along the shore,
The winds that sigh in blowing,
Are sent to teach a mystic lore,
Which men are wise in knowing.

The clouds around the mountain-peak,
The rivers in their winding,
Have secrets which, to all who seek,
Are secrets in the finding.

Thus Nature dwells within our reach,
But though we stand so near her,
We but interpret half her speech,
With ears too dull to hear her.

Whoever, at the coarsest sound,
Still listens to the finest,
Shall hear the noisy world go round
To music the divinest.

Whoever yearns to see aright
Because his heart is tender,
Shall catch a glimpse of heavenly light
In every earthly splendor.

So, since the universe began,
And till it shall be ended,
The soul of Nature, soul of Man,
And soul of God are blended.

ANONYMOUS.

The Index.

MAY 6, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound with black morocco backs and marbled covers, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

Mr. PARKER PILLSBURY desires engagements to lecture on RADICAL RELIGION, either for Single Lectures or for Courses of Lectures on successive evenings. Address INDEX OFFICE, TOLEDO, OHIO. The following are among the Subjects of his Lectures:—1. The Popular Religion—"What will you give us instead?" 2. Religious Mysteries. 3. Is the World more indebted to Christianity than to Science? 4. The Sunday Question. 5. Young Men's Christian Associations. 6. Woman—Her Rights and Responsibilities in Government and Society. 7. Labor and Capital. [Three Lectures.] 8. Lying Pretences in Church and State. These Lectures discuss, in the light of common sense and modern ideas, the theology and institutions of the Christian Church, which they treat in the boldest and most uncompromising manner. They aim to substitute for the degrading Bible-worship and Christ-worship of the churches universal reverence for Reason, Truth, Justice, Freedom, and Humanity.

Mr. PILLSBURY has concluded an arrangement with the Editor and Proprietors of THE INDEX by which he will make it a special object to introduce that paper as widely as possible, as an organ of the most advanced religious thought of the times, and will report regularly through its columns.

TOLEDO, O., April, 1871.

F. E. ABBOT, Editor,
For the INDEX ASSOCIATION.

The latest innovation in the English language is probably the word "horizontability,"—used by W. de Fonvielle in *Nature* for March 9. Mr. Sumner might call this a "preposterosity."

ADVERSE CRITICISMS.

One of the most earnest, generous, and indefatigable friends of THE INDEX, in a recent letter, dropped a remark which furnishes us a good chance to explain one feature of our editorial course that has been quite generally misunderstood. It is as follows:—"I can't understand your excess of magnanimity which makes you publish so many adverse criticisms."

The implied compliment is undeserved. There is no "magnanimity" in the case. We print adverse criticisms from principle, not impulse. There is no particular merit in being indifferent to such criticisms in their personal aspects, though we should consider it a great misfortune, and a serious disqualification for true editorial usefulness, not to have acquired a stable mental equilibrium. Vigor of thought and force of character are certainly impaired by its absence; and perhaps the best influence of radicalism consists in directly fostering a calm self-possession under all circumstances. He is but half a man who is flattered by praise or offended by blame,—puffed up by friendly or stung by unfriendly criticisms. The radicalism of mere opinion is of very little value, until it makes men measure their own thoughts and acts by interior and universal standards, quite regardless of the misunderstandings of others, and find their chief encouragement and highest satisfaction in the consciousness of duty done for duty's sake. He cannot have learned to judge his own life by the inner law who is thrown off his balance by anything that others can say of him or do to him. Neither can he be such an editor as radicalism requires who publishes adverse criticisms of his own articles only by an exercise of "magnanimity."

With this preliminary disclaimer, made not at all in affectation of modesty but in serious conviction of what should be the rules governing such editorial work as ours, we would reply to this remark of a true friend publicly rather than in private, because it touches the very pith of our purpose in editing THE INDEX.

1. Our chief aim is not negative, but positive. We have never sought to destroy for the sake of destroying, nor do we respect the merely destructive spirit. Above everything else we seek to deepen the love of virtue, knowledge, and freedom, and stimulate the desire of usefulness; to do what we can towards lifting men out of a selfish immersion in their private concerns, and showing them the higher claims of universal interests; to kindle in their hearts the passion for truth and wisdom and spiritual liberty. Whatever incites men to think on profitable themes is a priceless benefit; whatever deadens their thinking powers and makes them intellectual sluggards is the curse of all curses. This conviction is the root of our deep discontent with Christianity; this it is which has led us out of the Christian Church; this it is which urges us to spend the best years of our life in giving every energy to the cause of Free Religion. Without thought there can be no comprehension of great ideas, no possibility of that sublime character which results from the free self-government of private life by universal law. Thought first, thought last, thought all the time—that is the supreme object of THE INDEX, as an agency of

reform. Above all else it wants to make men think—not because thought is itself virtue, but because it is the only road to the highest and noblest forms of virtue.

2. With this distinct purpose to set people thinking, and make them utterly offended with the pious thoughtlessness which Christianity produces by its deep-seated hostility to freedom of thought, it becomes to us an altogether subordinate concern whether people think just as we do or not. We do not toil to establish any new *ism*, but to make the world superior to all *isms*. The age swarms with *isms*, each seeking to crowd its rivals out of existence and to proselytize mankind; but if Free Religion were one of these, we should leave it most severely alone. What we mean by those words "Free Religion" is something better than a bundle of fixed opinions which we are to convert the world to. On the contrary, they stand to us for large and limitless principles which forbid men to accept any opinions until subjected to the most searching analysis and the severest testing by experience. The truth on all subjects, be it what it may (whether as we think it, or not, is of no consequence), is what we would help men to; and instead of desiring to put our own thoughts into their minds ready-made, we strive unceasingly to help them make thoughts of their own. The comparison of conflicting opinions, and the independent judgment of their respective claims to acceptance, are the indispensable means of forming thoughts that shall have permanent value; and the mental discipline that results from a habit of close analysis thus acquired is worth more than even a knowledge of truth itself passively gained and held. Christianity would give people the absolute truth, but kills their minds lest they distort it; Free Religion would point out the road to truth, and invigorates their minds that they may travel it freely.

3. By this time our readers doubtless anticipate our meaning. We publish adverse criticisms on our own articles to set people thinking. After giving our own thoughts, we are glad to give the thoughts of others on the same subjects; nor do we care at all whether they agree with us or not. It is due to truth itself that all sides of every question should be presented, if possible; and it is due to our readers that they should hear the objections brought against what we have said, provided these objections have any intrinsic value. What a man says has more weight with intelligent persons, if he is manifestly not afraid to give those who think differently as fair a hearing as he asks for himself. The worst trait of our "religious press" is its mingled cunning and cowardice in presenting only the views of those who manage it; and there is a great temptation (to which we sometimes cannot help yielding) to feel a hearty contempt for the insincerity thus manifested. He who has strong convictions based on reason trusts them. He is not afraid to set them side by side with counter-convictions, and let reason judge betwixt the two. THE INDEX has been criticised sharply enough; but we do not remember that it has ever been accused of unfairness. We intend to give no excuse for any such accusation, but to show the strength of its cause by affording a fair chance to those who oppose it to betray the weakness of their opposition. Not that we never make mistakes, for we doubtless do; not that others always think us in

the right, for they doubtless do not. But since we think truth of vastly more consequence than our own opinions, if these chance to be erroneous, we are glad to receive strong counter-statements to articles of ours—the stronger, the better. And if we ever omit to print them, it is either because we have no room, or think them too pointless or irrelevant to occupy what room we have.

That is why we publish so many adverse criticisms.

AN IRRECONCILABLE CONFLICT.

A real difference, with no middle ground, is the present conflict between the so-called Radical and Conservative in religious thought. It is very often said by a well-meaning class, whose amiability is to be called rather "goodness" than goodness, that it is all a war of words, and that at bottom the opponents are at one. But no one can be searching for unity wisely who is not also on the lookout for differences; and it is specially the differences between opinions and theories which should be brought into vivid light, because it is the discussion and comparison of these which is useful in the progress of truth. I maintain that there is no possibility of reconciling the two views of religion now contending together, save by leaving out of view all that is worthy and dignified in both. I will try to state this irreconcilable difference.

We have before us the phenomena of Nature, including the phenomena of human nature, or history; with regard to this, all parties alike seek some interpreting principle, and all desire and seek, also, some grounds of mental and moral confidence and peace. The views that result are all naturally distributed into two classes, separated by the irreconcilable difference before referred to. One class seeks its principle of interpretation and its grounds of peace in the very bosom of the changing order of Nature itself; the other class declares that in this shifting scene there is no stable principle either of interpretation or of dependence,—that all things in the current move with it, and that we must lay hold of some sure support outside of Nature's regular order, and far above it. One class looks solely to Nature and the order in which we find ourselves, affirming that, if there be any immutable principle, it must be the basis of this very order uniting its diversities into a grand unity, and that, if this immutable principle can be known, it must be solely by means supplied by and in this self-same order; the second class affirms that the general order, as we see it, is insufficient unto itself,—that accordingly it has been marked from time to time by some interventions or special dispensations and enlightenments, necessary to disclose the true grounds of confidence and peace, which the "unassisted light of Nature" could never have discovered. Now it is plain that these two views are absolutely opposed and mutually exclude each other, and that one of them, as being contradictory, must be true. They are called at present the Radical and Conservative views, or the Naturalistic and Supernaturalistic, or the Rationalistic and Authoritative. One of these views, I say, must be true; but I do not mean that the views of any one radical or conservative must be true because they are opposed to each other; for in many details each might hold views which would be contrary without being contradictory, admitting of a third or a fourth view different from either. I mean

that, in that ultimate difference aforesaid which makes one radical and the other conservative, and which will be found dividing all radicals from all conservatives, the two sides are absolutely contradictory of each other, and one or the other must be in the right. Either the changing order is sufficient for itself and able out of itself in the simple process of development to reveal its own interpreting principle and the true grounds of hope and peace, as the radical says; or it is not thus sufficient and able, as the conservative says. Either a special dispensation is necessary to give rest and truth, as the conservative says; or it is not necessary, as the radical says. There is no middle ground, no third alternative. One is altogether in the right and the other totally in the wrong, in respect of this fundamental difference.

In this matter, every one must judge for himself; and, so far as I can see, without supernatural aid, since it is the very question of such supernatural aid which is at issue. So judging, it appears to me plain above all things that the mental independence which must perforce begin the race, cannot be vanquished by itself in the end. If any teaching of the Bible (supposing this venerable book to stand for authority in general) comes before my mind, I must either believe it or disbelieve it, or have no opinion concerning it. If I believe it, then *for that reason* I accept it; my conviction of its truth constitutes for me its sanctity and authority; and it seems no better because it stands in the Bible, but the Bible seems much better for containing it. If I disbelieve it, then to assent to it is simply to be false and lying. If I have no opinion concerning it, then to assent to it without thought and examination is to be unfaithful, supine, and unworthy of my intellectual nature. Let no man be blamed for holding conservative opinions. But let every man, of whatever opinion, be heartily blamed, if he is unfaithful to the spirit of truth, violates the sanctity of thought, and enthrones custom, habit, or prejudice instead of rectitude and truth-seeking. For no man can always find the truth; but every man can always seek it. "It is not incumbent on thee to complete the work," said an ancient Jew; "but thou must not therefore cease from it."

J. V. B.

RADICALISM AND HISTORY.

The *Liberal Christian*, greeting the early sheets of Mr. Weiss' new book on American Religion, expresses a wish that "in place of metaphysical subtleties and over-strained refinements of thought, those who attack the Christian faith of our day would subject the history of the Christian Religion, its sacred books and its earlier victories, to some careful reconsideration." Is it discourteous to suggest in reply, that the author of this paragraph and his friends might profitably subject to careful reconsideration the literature which the new school of thought has produced in each of the departments he specifies? It is copious, if not exhaustive, and able, though inspired simply by love of truth. It covers every inch of ground, and even explores by-ways that criticism has never before ventured to traverse.

With the new school of Biblical criticism all scholars are acquainted. The peculiarity of that school is its historical character. It is in fact known as the "historical school" in contradistinction to the older schools,

which were dogmatical, explanatory, or apologetic. It sprang up in Germany thirty years ago, and now flourishes with great vigor in Europe and England. The names of Baur and Zeller, of Schwegler and Hilgenfeld are not so familiar as they might be; but the names of Nicolas, Reville, and Renan are pretty well known even to careless readers, and they are unrefuted. "With twenty mortal murders on their crowns" they reappear and push the orthodox expositors from their seats. Radicalism feels perfectly sure of its ground in regard to the "sacred scriptures."

The younger Coquerel has written a history of the "Apostles' Creed" which makes quite clear the natural process of its construction. Reville's "History of the Dogma of the Divinity of Jesus Christ," a little book entirely free from "metaphysical subtleties or over-strained refinements of thought," tells a simple story of that achievement of the speculative mind. Reuss' "History of the Canon in the Christian Church," shows conclusively that supernatural influences had no part in the work of collecting and choosing the inspired Scriptures, and renders further reconsideration of that subject unnecessary. One of our own finest scholars, Samuel Johnson, with a rare combination of genius and learning, has dealt with perhaps the most delicate and difficult historical problem of all,—the question how Jesus, being what he actually was, a Jewish enthusiast and reformer, came to be an object of worship in the Roman Empire,—in a manner that secures for him the praise of every student. This "Worship of Jesus," a little book of ninety-two pages, performs what very few have had the courage to undertake, what none have had the ability to execute,—and performs it in a manner so firm and graceful, so persuasive and convincing, that the radicals are justified in feeling that that point has been disposed of. No miracle was needed to effect the translation of a mortal to the skies. The action of ordinary intelligence explains it all, neither calling in nor allowing place for the intervention of the "Holy Spirit."

As to the victories of the Christian faith, Gibbon remains to this day unanswered; not because answers were not prepared, but because they were more easily refuted than he was. The historians of the Roman Empire since Gibbon's time have strengthened his general positions and made it evident that the stream of history, instead of tumbling over a precipice from the high level of Judæa to the lowlands of Greece and Italy, flowed evenly on, the waters of Palestine mingling with the Gentile streams and taking color and direction from their flow. Lecky, in his "History of European Morals," seriously diminishes the splendor as well as the number of the "Triumphs of the Cross," leaving it in some respects doubtful whether the new religion was on the whole the gainer or the loser from its intercourse with the western world, making it absolutely certain that it was in no respect conqueror.

The remarkable chapter in Renan's "Apostles" on the condition of the world towards the middle of the first century, throws a flood of light on the causes that secured the easy diffusion of Christianity, and among those causes the divine interference is not found.

These are only two or three of the most popular and accessible works on the outward and inward history of the church. There are many others, fully as convincing if not alto-

gether as brilliant, which the *Liberal Christian* may be excused for not having read.

The plain fact is that radicalism rests on history. Its foundations were laid in history. There is its stronghold. When it shall be driven from that, it will be time for it to fall back on philosophy. At present, the guns it plants on that fortress suffice not merely to keep the enemy at a distance, but to threaten seriously his camps.

O. B. F.

NOTES FROM THE FIELD.

JEFFERSON, OHIO, April 24, 1871.

EDITOR OF THE INDEX:—My life is too short and crowded, and so are your columns, to admit of preliminary or apology. My "Notes" must be few and brief in my correspondence with your paper, in the future as well as today. While none will accuse me of undervaluing the great anti-slavery struggle inaugurated by Mr. Garrison more than forty years ago, the new enterprise of spiritual emancipation appears to me the most sublimely important of all committed to man in at least eighteen hundred years. So what have I or you to do with apologies, or even formal introductions?

Of my six months in Salem, your readers are informed. And yet I owe it to myself, as well as to the excellent men and women of the Free Society there, young and old, to say that no half-year of my life was ever so crowded with just those experiences which make pleasant memories ever afterwards, and must while memory lasts.

I worked hard; the calling was new to me; but I determined to give my best, too poor at that, for so noble a people. And no one ever had or could desire a more indulgent or appreciative audience. I surely did not need the very complimentary resolutions unanimously adopted by the Society at the close of my engagement, nor the earnest invitation extended to me to renew it for an indefinite period, to assure me how truly and highly my services were valued. Were my actual deserts equal to their expressions of satisfaction and approval, what more could I desire? They have given me new motive and inducement, as well as encouragement, to fidelity and constancy, in my new field of labor during the few years that may yet remain to me of life. Really to merit the favor and friendship of such as they, would in itself be a religion indeed.

My recent lectures in Toledo, and Cincinnati, Indianapolis, and Lansing, certainly left little to be desired either as to attendance or attention; or extent and accuracy of newspaper report, or fairness of comment.

Yesterday I gave two lectures in the Congregational Church in this town; the residence and burial place of the late Hon., and *rightly honorable*, Joshua R. Giddings. In the evening the house was crowded. Mr. Howells, of the *Sentinel*, replied to me at more length than purpose; forgetting, however, to say that his own religious faith (Swedenborgianism), should he unfold it as fully as I did mine, would be quite as distasteful to the conservative Congregationalists and Methodists, as any sentiment advanced by me.

Mr. Howells paid the audience the compliment of being the largest, the most interested and attentive of any he had seen in that house for a long time, even on the most ex-

traordinary occasions. A compliment, I was assured, not in the least undeserved.

This evening, Monday, I lecture in Ashtabula, and shall then make my way into New York and New England, for such service as offers there.

Faithfully and fraternally yours,
PARKER PILLSBURY.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

THE CHRISTIAN ERA.

DELTA, O., April 7, 1871.

MR. ABBOT:

Dear Sir,—I cannot sufficiently express my joy and gratitude for the light and truth that have come to me in the columns of THE INDEX. I am not a subscriber, but have it to read through the kindness of a friend. It has confirmed my faith in humanity, my hope for the world. The first thirty years of my life my highest aim was to be a Christian in the true orthodox sense of the term; but I never felt satisfied in my own mind with my attainments in that direction. During the last fifteen years I have been seeking for truth. I have cared not where I found it, whether on Christian or Pagan ground; and now in my forty-sixth year I feel that I have almost within my grasp the pearl of great price. At least, I feel willing to sell all that I have to obtain it, or in other words give up all my preconceived opinions and prejudices that I may know the truth; and I find much to satisfy my longings in the free religious ideas advanced in THE INDEX.

I want to ask a question. How, why, and when did the present era commence? Do we count our years from the birth of Christ, or from his death, or how was the thing done, anyhow? He was such an humble individual in his time, his followers were all so meek and lowly,—how could they influence the whole world to begin anew to count the year One? Is there any history, sacred or profane, that tells of the origin of the Christian Era?

HANNAH J. HUNT.

[In THE INDEX No. 52, which has been sent to our correspondent, the desired information is given.—ED.]

PROF. T. B. TAYLOR.

The above named gentleman has recently been forced into a position of notoriety far beyond his own desire by the action of the Methodist Episcopal Church in expelling him from her ministry and membership on a charge of heresy. Being familiar with the facts, I will briefly give them.

Prof. Taylor has for twenty years held a prominent position in the Methodist ministry. Most of his time he has filled pulpits in the large cities of both the East and West, and the remainder has been spent at the head of Methodist institutions of learning. All this time he ranked as one of their ablest and most learned men, whom the Bishop as well as the laity loved to honor. During the last two or three years, he has caught the spirit of progress with which the country is rife to a degree that has led him up to a plane of thought so much broader than that occupied by the most advanced Methodists, that his sermons lost all their sectarian features and became food for the most utilitarian thinker. This drew to his church all the best-minded among all classes, including of course the radicals. But it displeased the old thinkers of his congregation, who complained that he ceased to preach the old-fashioned gospel. These complaints finally reached the Conference in the form of a charge of heresy. During the past year he has been in charge of the first M. E. Church of Fort Scott, Kansas, where his church (the largest in the city) has been crowded to overflowing up to the last day of his ministry in it.

The Conference met at Paoli on the seventeenth of March, and he was expelled on the nineteenth for heresy, the specifications being that he denied physical resurrection of the body and said that the book of Job was not reliable as a book of authority. The news of his fate was telegraphed to the daily papers of Fort Scott immediately, and on his arrival at home next day he found a most enthusiastic movement on foot (participated in by nearly all the leading men and women of the city, including a large majority of his old congregation) for the organization of an independent church. This move rapidly became a great success, and Prof. Taylor is now installed as pastor of the First Independent Society of Fort Scott, on a salary nearly twice as large as he received last year. The meetings are held in McDonald Hall (the largest in the place), which is not over half large enough for his congregation. The Professor writes me that he thinks he is two inches taller, and feels as gay as a bird since his bonds were cut. The question is, which party is the joke on, Prof. T., or the Conference?

B.

A GREETING FROM THE OLD DOMINION.

SNOWVILLE, VA., March 13, 1871.

FRIEND ABBOT:—Permit me to give you and, if you please, the readers of THE INDEX, a brief description of Snowville, if it is not already known to all the world, like Jerusalem and Babylon of old.

It is a village of thirty houses on Little River, a tributary to New River, in Pulaski County, Virginia. It has shops, stores, etc., common to all such places. It has a good-sized church, where all the devout believers in one God and Alexander Campbell regularly meet to worship the God that orders belief in Jesus Christ and Baptism as all that is necessary to salvation.

I came to this place last October, and preached three nights; but not mentioning baptism as alone necessary for future happiness, I found the cold shoulder turned towards me.

I began to give out THE INDEX to such as would read it. I gave out the *Religio-Philosophical Journal*, of Chicago, and the *Banner of Light*, of Boston. Lastly I got your "Truths for the Times," and brother Potter's tracts upon the Sabbath, Infallibility, &c. That made me a great sinner, an infidel of the blackest dye, direct from hell. A brother preacher, Holly by name, quoted from one of my books and from the papers enough to make a gospel sermon to preach on the Sabbath, but took especial pains to misrepresent them all, denouncing me as one from the infernal region, while he was preaching for Christ's sake. In three weeks again Father Bullard, the high priest and successor of Campbell, raked me and the papers I had given away over the coals.

The result is I have sent you ten dollars for five subscribers to THE INDEX, and some for other papers. I find a demand for reform books, both of a religious and a scientific character, and repeated calls to go out to lecture upon science and preach. I have the Methodist churches open to me, and other churches over the country, and I always find a good turn-out, a house-full. The intelligent, educated part of the people are not only ready to hear, but to think independently of a priest.

I am confident I can send you ten dollars more for THE INDEX before the year is out.

Yours truly,
J. M. BARNES.

SACRED AND SECULAR.

A learned M. D. recently gave the opinion, when called upon to define insanity, that it was a very difficult matter even for those of the medical profession to tell exactly where insanity began or where it ended.

This appears to be the case with modern Christianity and its regard for things "sacred and secular," which when people undertake to define, they are as greatly puzzled as the medical man, to tell where the "secular" leaves off and the "sacred" begins. Thus many who profess and call themselves Christians manifest great opposition to opening to the public on the Sabbath day libraries and reading rooms, considering the doing so in the light of a trespass of things wicked and secular upon things holy and sacred. The question then naturally arises,—is it "secular" for the working man or working woman, whose daily toil for necessary maintenance absorbs all physical and mental strength, to go one day in seven to a well-lighted, cheerful reading-room, and enjoy that refreshing rest of soul, that mental improvement by the perusal of books, papers, and periodicals, of which want of time and want of money have deprived him or her during the six week days? And it is "sacred" for thousands of persons who are blessed with abundance of worldly wealth, with happy homes and time for the elegant leisure work of life, to clothe themselves in the costly purples and fine linens of the god Fashion, and ride in elegant carriages or horse-cars to fashionable churches? Is it "sacred" to ride on Sunday, when the fourth commandment forbids all manner of labor to the ox, the ass, the man-servant and the maid-servant, or are the coachmen who drive elegant carriages and the drivers of horse-cars and the horses excluded from the category? Or why is the reading of the Abolition of Egyptian Slavery three thousand years ago "sacred," and the history of the United States and the liberation of its four million bondmen "secular"? Or the perusal of Nebuchadnezzar's sin and its punishment "sacred" reading and Humboldt's *Cosmos* "secular"? Does the story of Ruth and Boaz teach a better moral to the uneducated daughter of toil, or appeal more to her sympathies, than that of pure, patient Jenny Wren?

Every intelligent mind, untrammelled by prejudice, will answer—"No, a thousand times No!" The opening of a public library which contains a large selection of religious books, periodicals, journals, biographies, histories and pleasing works of fiction is no sin against God. And those who are denied its advantages during the week may often derive more benefit therefrom than from a prosy sectarian sermon. Real, true, *bona fide* Christianity is a spirit of love, and always prompts us to do for our neighbors as we would be done by, if in the same place or position of life. Therefore, this secularism of the rich who possess every advantage, or of the stupid, self-satisfied ones who desire none and would deprive those who do of the privilege, is pure selfishness, whose overstrained tendency produces an inevitable reaction which causes the Sabbath to be more disregarded, and more recklessly violated than it would be without the reign of such pharisaical religious pedantry. It is manifestly the duty of people of all

creeds and denominations to unite in their efforts, not only to open all public libraries upon the Sabbath, but also (where they exist) galleries of art. Free concerts of sacred music, free lectures and schools for young people and adults, would greatly aid in building up public religion and a universal church whose aim would be spiritual, moral and intellectual life, taking hold of the great needs of the day and combating with the evils of ignorance and superstition which are the cause of at least half of the sin and vice from which the children of the earth suffer. In all the larger cities of the Union, the doors of saloons and liquor-shops and even more infamous places than these are open on Sunday, enticing the young to walk in and take lessons in sin and immorality. And the way effectually to fight these temptations is to create a counteracting influence, more attractive through the benefits which it confers. "But," replies the strict Sabbatarian, "our churches and religious exercises offer all that is needed in this direction." And we answer, facts prove that they do not. Thousands never enter a church from the first of January to the last of December; and therefore Satan must be fought outside as well as inside of church walls. Opportunities for mental improvement are effectual weapons. And, since churches have thus far been unable to meet the wants of the great laboring masses, they ought not to oppose a movement which takes them up, and seeks to elevate them through other agencies, when they have so manifestly failed. Culture is the twin sister of morality, and with its growth the taste for the gross gratifications of the senses dies out. In order to aid moral growth, more opportunities must be afforded and more advantages must be extended to the working classes, when they have the leisure to embrace them.

TOLEDO, April, 1871.

S.

A CROSS-EXAMINATION OF THE BIBLE.

BUFFALO, Feb. 23, 1871.

F. E. ABBOT, ESQ.:

Sir,—In your paper of Feb. 11, you have an article from the *Milwaukee Index*. (I have not seen your article on orthodoxy, or "Repentance and Forgiveness," to which it refers.) The writer wishes to get at the truth. That is what we are all anxious to find, for he is free whom the truth makes free. I believe that many good men have lived blameless lives of all creeds, for belief or unbelief has nothing to do with a man's future state. If you know a thing to be true, you believe it; but you can hardly claim a reward for so doing. No one will ever be damned for unbelief; for if he should believe a lie, then the merit would lie in unbelief.

Your critic wants the creeds of the New Lights. I cannot give him that, but I can give him what I believe.

I believe in one God (not three), the Creator of this and all other worlds; in the immortality of the soul, and in a state of happiness beyond this life. I do not believe the Bible to be written by the commands of God, for God's works, if perfect, cannot be imitated, while the Bible can be and has been surpassed by men who lay no claim to inspiration. The church-creed is all built on the Bible as the Word of God. If it is the Word of God, we are all interested in knowing it; if it is not, the whole fabric falls. If God is the author, it will stand investigation, as his works look better under the microscope than to the naked eye. To commence, let us have at least the same or as good proof as we should require in a court of law. The first chapter of Genesis and the first three verses of the second chapter give an account of the creation of the world. The second verse says the earth was without form and void. That is impossible, as nothing can be without form. From the third to the thirteenth verse is the account of a vigorous vegetation, without either sun or heat. The sixteenth verse describes the creation of the sun and moon, and all the fragments in the shape of stars are thrown in as of no value. Four days and nights without a sun!—a thing impossible. Verses 20–26 describe the creation of beasts, birds, fishes, etc.; then man and woman are created. Male and female created he them, and gave them dominion over every living thing, with the whole world for an inheritance, and the fruits thereof, *without restriction*. The second chapter gives another account of the creation, where God made man and gave him a garden to dress and keep. It could not have been a very large one that one man could attend to without tools. He was forbidden to use the tree of knowledge. If there had been such a tree, it is the one God would have ordered him to use. The Church might have forbidden its use, as it proclaims—"Ignorance is the mother of devotion." All created beings were brought before Adam to be named. How about the microscopic world? Animalcules are as much the work of God as animals. It will hardly be claimed that Adam named them all, yet the Bible says he named every living creature.

In the twenty-second and third verses we have the creation of woman out of a rib (a little phosphate of lime). After Adam had got started in business, the third chapter gives an account of their family trials. Eve takes the wonderful oratorical powers of the snake as a mere matter of course. The fourth chapter gives us the names of some of his children and grandchildren, Cain as the oldest, Abel, and their wives. They were so numerous as to found cities, and Cain was afraid that men might slay him, so there must have been quite a population. In the fifth chapter we have the genealogy of the patriarchs,

from Adam to Noah; and it is stated that Adam's oldest son is called Seth.

Now here we have two accounts of the creation, both different. Both cannot be true, as they both give a history of the same event. One says man and woman were made together,—had all the world, fruits, etc., without conditions. The other says man was made alone; all other things that had life were male and female. He had only a garden. On a second thought, God made woman with restrictions as to what they might use. One of the accounts must be a fable. Which is it, the first or second?—if either of them is true. God never inspired the writing of them. I think the *Milwaukee Index* is the one guilty of the blasphemy in calling the Bible the Word of God; for the first chapter contradicts the second, and the second the first. It is so to the end.

As regards the "Blood Bath," spoken of so often, I don't think God delights in blood or suffering. We can do nothing to demand admittance to heaven, as we can buy a railroad ticket and demand a ride. God needs no service from us. He is above our assisting him. The only service we can do him is to assist his creatures here, and obey his laws. The laws of nature are the laws of God. I believe that men can be virtuous and good for the sake of virtue and goodness. The orthodox creed is not love to God; it is more fear of the devil. Men who are good or honest for fear of punishment if they are not, will bear watching. I have taken too much of your time now, or would write more.

Yours,

ALEX. COLE.

A GOOD DRUMMER.—An Iowa paper says: "At the funeral of a young man in Des Moines, recently, the services for the dead took place at the dwelling of the parents. After a most pathetic address, which brought tears from all the young ladies present, the minister inquired if any of the dear friends of the deceased wished to say anything on this solemn occasion. A stranger here stepped forward, and after expressing sympathy with the friends of the deceased, remarked that the way of Providence was inscrutable, and, in this connection, he wished to mention that he was the agent for a first-rate article of Hair Vigor for the State of Iowa. The corpse had used it for years with great advantage, and he confidently recommended it, especially to the minister and undertaker present, as he perceived they were both bald. 'Shake the bottle, gentlemen, and rub the matter well in with a stiff brush,' said he. At this stage of the proceeding a slight disturbance occurred, and the Hair Vigor man disappeared."

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The ANNUAL REPORT for 1868 and 1869 (at 40 and 50 cents respectively), Rev. Samuel Johnson's essay on "THE WORKS OF JESUS" (50 cents), and an essay on "REASON AND REVELATION" by Wm. J. POTTER (40 cents), all published through the Association, can also be obtained by applying to the Secretary. The Report for 1868 contains a letter from the celebrated Hindu Theist, KESHU CHUNDER SEN, on the "Origin and Aims of the Brahmo Somaj," also an address by WENDELL PHILLIPS, on "Religion and Social Science;" a letter from M. D. CONWAY, on "Religious Movements in England," and speeches by JAS. FREEMAN CLARKE, ROBERT COLLYER, CHAS. H. MALCOM, JOHN WEISS, and others. The Report for 1869 has addresses by RALPH WALDO EMERSON, D. A. WASSON, JULIA WARD HOWE, C. A. BARTOL, PROF. DENTON, HORACE SEEVER, LUCY STONE, and others.

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THE INDEX
PROSPECTUS FOR 1871.

THE INDEX was established in November, 1869, and has just closed its first yearly volume.

We deem it proper, therefore, to submit the following PROSPECTUS of Volume II for 1871, and ask the friends of the cause it represents to make active efforts to increase its circulation and usefulness. There is quite a large number of persons in almost every community, both in the church and out of it, who would subscribe for such a paper, if the matter was properly presented to them, and especially if they were urged a little to do so by a neighbor. We cannot afford to send out travelling agents, nor would they succeed so well in getting names as persons of local influence. We therefore have determined to use the funds it would cost to get our paper before the people, in another way, namely, in the purchase of articles of value to be given as premiums to those who make up lists of subscribers; thus presenting to the friends of free thought and pure religion the double motive of doing good and getting paid for it.

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VOL. 2.—No. 19.

TOLEDO, OHIO, MAY 13, 1871.

WHOLE No. 72.

The Index,

A WEEKLY PAPER DEVOTED TO

FREE RELIGION.

PUBLISHED BY

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The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.
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[FOR THE INDEX.]

THE THEOLOGICAL WORKS OF THOMAS PAINE.

On seeing in the New York *Semi-Weekly Tribune* some time since an abstract of Mr. Frothingham's discourse at Boston on the "Beliefs of the Unbelievers," I resolved to do what I ought to have done a quarter of a century ago—read the works of Thomas Paine for myself. I accordingly sent for the volume and have given it a fair and honest perusal.

I must confess, however, my entire disappointment in the character of the work. Mr. Paine has not made so wide a departure from orthodoxy as some of the authors of our times, whose works are found everywhere in the houses of church members. Darwinism is five hundred leagues further away from the Bible than Thomas Paine's theology. Scientific men now, disgusted as I suppose with the nauseous cant and hypocrisy of the age, seem to ignore altogether the claims of "religion." Mr. Darwin, in his works, treats the Bible with less consideration than the Priest and Levite did the wounded man near Jericho; for they at least looked at him before they passed by on the other side. But Mr. Darwin does not even look at the fact, much less care, that his theory of the "Origin of Species" and "Descent of Man" ploughs through the Bible from beginning to end. It is a real relief to the orthodox heart to come back from the cold and dreary scepticisms of modern philosophy to the cheerful doctrines of Thomas Paine. In reading his address to the Theophilanthropists of France, where he proves the existence of God from the argument of motion, and contends that science, being a divine revelation, should be studied religiously, and not as a mere accomplishment, one feels nearer to God a great deal than he does in walking back over the track of the past with Mr. Darwin an hundred million of years to find his progenitor. If this address of Mr. Paine, so logical and so devout, could be republished today as the inaugural to a series of scientific discourses to be delivered by some Professor in some German University, the church people, if ignorant of its origin, would applaud it to the echo.

As to Mr. Paine's theological criticisms, I find them to be the basis of all the modern works of the kind which I have seen. There is not a clergyman in the United States or in England who has studied the Bible so carefully, and is so well acquainted with its contents, as Thomas Paine was. He has seized upon the strongest arguments in existence against the idea of this or any other written book being, as is claimed for it, the word of God, and has presented them to the reader with overwhelming force. In reading the volume the second time, and in looking at the date of its publication, I found myself pausing in wonder a score of times, and asking why this argument had not produced a mightier effect than it has done on

the religious world. After much reflection I account for it in this manner:

1. The author mingles with his argument a great deal of wit, which is entirely out of place on so grave a subject. It rasps the raw places of orthodoxy till the blood and the tears both flow. He never submitted his writings, before publication, to the examination of his friends; or, had they been judicious, they would have struck out a good deal of what was not necessary to the argument, but which must inevitably outrage the reader, if he were inclined to be orthodox, and throw up a mountain of prejudice which would prevent him from seeing, much less appreciating, what the author had to say on the subject in hand. Mr. Paine was one of those men who, when they see anything that is ridiculous, and have a chance to crack a joke at it, cannot resist the temptation to do so, even if it were at their own mother's funeral. He made the tremendous mistake of supposing that religious prejudices can be removed by naked ridicule. Mark Twain, in his "Innocents Abroad," has used the same weapon, but in such a peculiar way that, like a gun-shot wound in battle, the stroke is inflicted, and does its work, before the victim feels the smart of it.

Believing as I do in fair play, and that truth is always in order to righteousness, and that we have no interest in believing a falsehood, I mourn with a grievous mourning and lamentation, that an author so able and honest as Mr. Paine was should hamstring his own argument, and defeat the very purpose he had in view, by ridiculing subjects around which cling the most delicate and sensitive tendrils of human faith. This is the reason why every allusion to Mr. Paine's works in the pulpit and the religious press is accompanied with the charge of scurrility, ribaldry, blasphemy, and coarse invective. I have noticed that, with the exception of Bishop Watson, no attempt is ever made to meet the arguments he advances. They are not so open to objection as the faults I have spoken of, and it has always been easier to prevent an author from being read by getting up a hue and cry against him than by fairly meeting and answering his arguments. This is the first reason, I think, why the "Age of Reason" was followed, as it was preceded, by an age of credulity. Other theistical writers have learned a lesson of prudence, and hence their works are not under the ban as Mr. Paine's are.

2. All the great men who took part with Mr. Paine in laying the foundations of the government of the United States, with very few exceptions, held the same theological sentiments. The character of the Constitution, so unlike in its principles of government to anything the world had ever seen before, proves this to be the case. But they all belonged, in this respect, to the order of *Saint Nicodemus*, who did not divulge his faith in the day-time, but cherished it by night. I do not blame them for this. One war at a time was enough. Very few men are qualified to fight in two wars on different issues, especially when they stretch over long periods of time. Besides, they felt that the Republic of North America, which was the truly begotten, and the only begotten, child of their sentiments, would tell its own history in future times in the ears of the whole world, and thus illustrate the truth of Natural Religion in its benign influence upon men. Hence, while they agreed with Mr. Paine in his theological views, they did not publicly identify themselves with him in his attacks upon the Church and its religion.

Yet such was the tremendous logical power of Mr. Paine's works that, with all the drawbacks I have mentioned, they would have completely revolutionized the sentiments of the American people on the subject of religion but for the influence of *George Whitefield* and *John Wesley*. These two Englishmen, the one the most eloquent man of his age, the other the wisest founder of a sect, crossed the seas, and began their career of evangelization in this country. Whitefield got up "revivals," as they were called, prophesying over the dry bones in the orthodox valleys of vision, and soon inoculated the existing churches with the fervor of his zeal. Wesley, by an organized *itinerancy*, the very perfection of wisdom, which the Radicals ought to imitate, went out into the highways and hedges, and gathered in the lame, the halt, and the blind, and constituted them into what has become the most powerful sect in American Christendom. These two men started the evangelical wave at the close of the last century, and it rolled on, overwhelming the "Age of Reason" and everything else of the kind, till it reached its height; which it did ten years ago. It then began to recede. The affiliation of all the churches with the system of American slavery (the quintessence and embodiment of all that was wrong and polluted) opened the eyes of millions of people, and destroyed their old reverence for the church and their confidence in its character. Every intelligent man knows that the slave-

holders' rebellion was a religious movement for the establishment of human slavery as a divine institution. Although a monster in all its horrible aspect and proportions, the American Church was its mother; and the Northern half of the church never denied their share of its parentage, until they saw that they were in danger of being devoured by it themselves.

In this grand struggle of ideas the spirit of free inquiry, taking advantage of the situation, girded its loins for the work it is now doing. The battle with authority and credulity began, and he has been a careless observer of events who does not see that more progress in the world's enlightenment has been made during the last decade than in a previous half century.

The church organization, however, is still powerful. It has immense wealth, and much respectability; but the spear of Ithuriel is ranking in its heart, and death has begun at the citadel. We have revivals of religion now, but the converts are chiefly Sunday school scholars and grown-up weaklings. The theological seminaries are crowded with candidates for the ministry, but they are generally charity students of the "come to Jesus" kind,—Micahs—eight hundred dollar men, who will by and by wander up and down among the vacant churches, as the same class are doing now, saying,—“Put me, I pray thee, into the Priest's office, that I may have a piece of bread.” Young men of talent and self-respect who have outgrown the childish garments of the creed, and cut their eye-teeth, go into other professions. Thirty years ago it would have been considered discreditable among evangelical churches to hire their music at all, much less from the theatre. Congregations then came to hear the gospel, and did their own singing. Now the music is conducted on the proxy-principle and costs in many instances as much as the preaching. The Cross, the Gospel, has lost its attractiveness, and music is now the main power in our cities for getting the people out to church. The best musical performances draw the largest congregations. I myself have seen an assembly of evangelicals, after yielding sweetly to the soporific influence of the sermon, rousing themselves up at its close, when the professional singers came in from a neighboring saloon, reeking with the odors of whisky and tobacco-smoke, to perform the concluding hymn of the service. Those in the ministry who have taste enough to read our modern literature, and ability enough to comprehend the propositions of science, have become so infected with the prevailing scepticism that they have lost their evangelical fervor, which was the secret of their former success in building up the church; and the people who are pious mourn over the preacher's coldness, draw damaging contrasts between now and the olden times, but do not suspect the cause. Things are in a transition state. There is a growing demand for radical works; and the writings of Thomas Paine, emerging from their long and dark imprisonment, are appearing in a new and beautiful edition, to take their place with other works of the same kind in the libraries of reading men.

Every one acquainted with American history knows that Thomas Paine by his political writings had much to do in giving success to the army of the Revolution, and in originating the government of the United States. On this account the national gratitude caused his portrait to be placed, with those of the other heroes and benefactors of their country, in the Hall of Independence at Philadelphia. I could almost swear that I saw it there thirty years ago. But it is not there now. Who removed it? By what authority was it done? Will not Edward M. Davis, or some other gentleman like him in Philadelphia, make inquiry on this subject, and let the public know? If the portrait was originally there, and if it was removed, the time draws on for celebrating the hundredth anniversary of the nation's birth, when justice ought to be done to the memory of Thomas Paine, by compelling the foul hand of bigotry which took it away to restore it to its place. I care nothing for his dust, which William Cobbett removed from the grave and carried to England. It has by this time mingled with the universe. But the radicals of the United States should require the portrait of Thomas Paine to be restored to its place in the Hall of Independence, on or before the fourth of July, 1876.

VINDEX.

A GENEROUS ANSWER.—The Oriental philosopher, Lokman, while a slave, being presented by his master with a bitter melon, immediately ate it all.

"How was it possible," said the master, "for you to eat so nauseous fruit?"

Lokman replied, "I have received so many favors from you, that it is no wonder I should once in my life eat a bitter melon from your hand."

The generous answer of the slave struck his master to such a degree, that he gave him his liberty.

GOD'S GOODNESS.

[From John Stuart Mill's "Examination of Sir William Hamilton's Philosophy," pp. 98-105.]

Let us now pass from Mr. Mansel's metaphysical argumentation on an irrelevant issue, to the much more important subject of his practical conclusion, namely, that we cannot know the divine attributes in such a manner as can entitle us to reject any statement respecting the Deity on the ground of its being inconsistent with his character. Let us examine whether this assertion is a legitimate corollary from the relativity of human knowledge, either as it really is, or as it is understood to be by Sir W. Hamilton and by Mr. Mansel.

The fundamental property of our knowledge of God, Mr. Mansel says, is that we do not and cannot know him as he is in himself; certain persons therefore, whom he calls Rationalists, he condemns as unphilosophical, when they reject any statement as inconsistent with the character of God. This is a valid answer, as far as words go, to some of the later Transcendentalists—to those who think that we have an intuition of the Divine Nature; though even as to them it would not be difficult to show that the answer is but skin-deep. But those "Rationalists" who hold, with Mr. Mansel himself, the relativity of human knowledge, are not touched by his reasoning. We cannot know God as he is in himself (they reply); granted: and what then? Can we know man as he is in himself, or matter as it is in itself? We do not claim any other knowledge of God than such as we have of man or matter. Because I do not know my fellow-men, nor any of the powers of nature, as they are in themselves, am I therefore not at liberty to disbelieve anything I hear respecting them as being inconsistent with their character? I know something of Man and Nature, not as they are in themselves, but as they are relatively to us: and it is as relative to us, and not as he is in himself, that I suppose myself to know anything of God. The attributes which I ascribe to him, as goodness, knowledge, power, are all relative. They are attributes (says the Rationalist) which my experience enables me to conceive, and which I consider as proved, not absolutely by an intuition of God, but phenomenally by his action on the creation, as known through my senses and my rational faculty. These relative attributes, each of them in an infinite degree, are all I pretend to predicate of God. When I reject a doctrine as inconsistent with God's nature, it is not as being inconsistent with what God is in himself, but with what he is as manifested to us. If my knowledge of him is only phenomenal, the assertions which I reject are phenomenal too. If those assertions are inconsistent with my relative knowledge of him, it is no answer to say that all my knowledge of him is relative. That is no more a reason against disbelieving an alleged fact as unworthy of God, than against disbelieving another alleged fact as unworthy of Turgot, or of Washington, whom also I do not know as Noumena, but only as Phenomena.

There is but one way out of this difficulty, and he adopts it. He must maintain, not merely that an Absolute Being is unknowable in himself, but that the Relative attributes of an Absolute Being are unknowable likewise. He must say that we not know what Wisdom, Justice, Benevolence, Mercy, are, as they exist in God. Accordingly he does say so. The following are his direct utterances on the subject; as an implied doctrine, it pervades his whole argument:

"It is a fact which experience forces upon us, and which it is useless, were it possible, to disguise, that the representation of God after the model of the highest human morality which we are capable of conceiving, is not sufficient to account for all the phenomena exhibited by the course of his natural Providence. The infliction of physical suffering, the permission of moral evil, the adversity of the good, the prosperity of the wicked, the crimes of the guilty involving the misery of the innocent, the tardy appearance and partial distribution of moral and religious knowledge in the world—these are facts which no doubt are reconcilable, we know not how, with the Infinite Goodness of God, but which certainly are not to be explained on the supposition that its sole and sufficient type is to be found in the finite goodness of man." In other words it is necessary to suppose that the infinite goodness ascribed to God is not the goodness which we know and love in our fellow-creatures, distinguished only as infinite in degree, but is different in kind, and another quality altogether. When we call the one finite goodness and the other infinite goodness, we do not mean what the words assert, but something else; we intentionally apply the same name to things which we regard as different.

Accordingly Mr. Mansel combats, as a heresy of his opponents, the opinion that infinite goodness differs only in degree from finite goodness. The notion "that the attributes of God differ from those of man in degree only, not in kind, and hence that certain mental and moral qualities of which we are immediately conscious in ourselves, furnish at the same time a true and adequate image of the infinite perfection of God" (the word *adequate* must have slipped in by inadvertence, since otherwise it would be an inexcusable misrepresentation), he identifies with "the vulgar Rationalism which regards the reason of man, in its ordinary and normal operation, as the supreme criterion of religious truth." And in characterizing the mode of arguing of this vulgar Rationalism, he declares its principle to be that "all the excellences of which we are conscious in the creature, must necessarily exist in the same manner, though in a high-

er degree in the Creator. God is indeed more wise, more just, more merciful, than man; but for that very reason, his wisdom and justice and mercy must contain nothing that is incompatible with the corresponding attributes in their human character." It is against this doctrine that Mr. Mansel feels called on to make an emphatic protest.

Here, then, I take my stand on the acknowledged principle of logic and of morality, that when we mean different things we have no right to call them by the same name, and to apply to them the same predicates, moral and intellectual. Language has no meaning for the words Just, Merciful, Benevolent, save that in which we predicate them of our fellow-creatures; and unless that is what we intend to express by them, we have no business to employ the words. If in affirming them of God we do not mean to affirm these very qualities, differing only as greater in degree, we are neither philosophically nor morally entitled to affirm them at all. If it be said that the qualities are the same, but that we cannot conceive them as they are when raised to the infinite, I grant that we cannot adequately conceive them in one of their elements, their infinity. But we can conceive them in their other elements, which are the very same in the infinite as in the finite development. Anything carried to the infinite must have all the properties of the same thing as finite, except those which depend upon the finiteness. Among the many who have said that we cannot conceive infinite space, did any one ever suppose that it is *not* space? That it does not possess all the properties by which space is characterized? Infinite space cannot be cubical nor spherical, because these are modes of being bounded; but does any one imagine that in ranging through it we might arrive at some region which was not extended; of which one part was not outside another, where, though no body intervened, motion was impossible; or where the sum of two sides of a triangle was less than the third side? The parallel assertion may be made respecting infinite goodness. What belongs to it as Infinite (or more properly as Absolute) I do not pretend to know; but I know that infinite goodness must be goodness, and that what is not consistent with goodness, is not consistent with infinite goodness. If in ascribing goodness to God I do not mean what I mean by goodness; if I do not mean the goodness of which I have some knowledge, but an incomprehensible attribute of an incomprehensible substance, which for aught I know may be a totally different quality from that which I love and venerate—and even must, if Mr. Mansel is to be believed, be in some important particulars opposed to this—what do I mean by calling it goodness, and what reason have I for venerating it? If I know nothing about what the attribute is, I cannot tell that it is a proper object for veneration. To say that God's goodness may be different in kind from man's goodness, what is it but saying with a slight change of phraseology, that God may possibly not be good? To assert in words what we do not think in meaning, is as suitable a definition as can be given of a moral falsehood. Besides, suppose that certain unknown attributes are ascribed to the Deity in a religion the external evidences of which are so conclusive to my mind, as effectually to convince me that it comes from God. Unless I believe God to possess the same moral attributes which I find, in however inferior a degree, in a good man, what ground of assurance have I of God's veracity? All trust in a Revelation presupposes a conviction that God's attributes are the same, in all but degree, with the best human attributes.

If, instead of the "glad tidings" that there exists a Being in whom all the excellences which the highest human mind can conceive, exist in a degree inconceivable to us, I am informed that the world is ruled by a being whose attributes are infinite, but what they are we cannot learn, nor what are the principles of his government, except that "the highest human morality which we are capable of conceiving" does not sanction them; convince me of it, and I will bear my fate as I may. But when I am told that I must believe this, and at the same time call this being by the names which express and affirm the highest human morality, I say in plain terms that I will not. Whatever power such a being may have over me, there is one thing which he shall not compel me to do: he shall not compel me to worship him. I will call no being good, who is not what I mean when I apply that epithet to my fellow-creatures; and if such a being can sentence me to hell for not so calling him, to hell I will go.

Neither is this to set up my own limited intellect as a criterion of divine or any other wisdom. If a person is wiser and better than myself, not in some unknown and unknowable meaning of the terms, but in their known human acceptation, I am ready to believe that what this person thinks may be true, and that what he does may be right, when, but for the opinion I have of him, I should think otherwise. But this is because I believe that he and I have at bottom the same standard of truth and rule of right, and that he probably understands better than I the facts of the particular case. If I thought it not improbable that his notion of right might be my notion of wrong, I should not defer to his judgment. In like manner, one who sincerely believes in an absolutely good ruler of the world, is not warranted in disbelieving any act ascribed to him, merely because the very small part of its circumstances which we can possibly know does not sufficiently justify it. But if what I am told respecting him is of a kind which no facts that can be supposed added to my knowledge could make me perceive to be right; if his alleged ways of dealing with the world are such as no imaginable hypothesis respecting things known

to him and unknown to me, could make consistent with the goodness and wisdom which I mean when I use the terms, but are in direct contradiction to their signification; then, if the law of contradiction is a law of human thought, I cannot both believe these things, and believe that God is a good and wise being. If I call any being wise or good, not meaning the only qualities which the words import, I am speaking insincerely; I am flattering him by epithets which I fancy that he likes to hear, in the hope of winning him over to my own objects. For it is worthy of remark that the doubt whether words applied to God have their human signification, is only felt when the words relate to his moral attributes; it is never heard of in regard to his power. We are never told that God's omnipotence must not be supposed to mean an infinite degree of the power we know in man and nature, and perhaps it does not mean that he is able to kill us, or consign us to eternal flames. The Divine Power is always interpreted in a completely human signification, but the Divine Goodness and Justice must be understood to be such only in an unintelligible sense. Is it unfair to surmise that this is because those who speak in the name of God, have need of the human conception of his power, since an idea which can overawe and enforce obedience must address itself to real feelings; but are content that his goodness should be conceived only as something inconceivable, because they are so often required to teach doctrines respecting him which conflict irreconcilably with all goodness that we can conceive?

I am anxious to say once more that Mr. Mansel's conclusions do not go the whole length of his arguments, and that he disavows the doctrine that God's justice and goodness are *wholly* different from what human beings understand by the terms. He would, and does, admit that the qualities as conceived by us bear *some likeness* to the justice and goodness which belong to God, since man was made in God's image. But such a semi-concession, which no Christian could avoid making, since without it the whole Christian scheme would be subverted, cannot save him; he is not relieved by it from any difficulties, while it destroys the whole fabric of his argument. The Divine goodness which is said to be a different thing from human goodness, but of which the human conception of goodness is some imperfect reflection or resemblance, does it agree with what men call goodness in the *essence* of the quality—in what *constitutes* its goodness? If it does, the "Rationalists" are right; it is not illicit to reason from the one to the other. If not, the divine attribute, whatever else it may be, is not goodness, and ought not to be called by the name. Unless there be some human conception which agrees with it, no human name can properly be applied to it; it is simply the unknown attribute of a thing unknown; it has no existence in relation to us, we can affirm nothing of it, and owe it no worship. Such is the inevitable alternative.

To conclude: Mr. Mansel has not made out any connection between his philosophical premises and his theological conclusion. The relativity of human knowledge, the uncognoscibility of the Absolute, and the contradictions which follow the attempt to conceive a Being with all or without any attributes, are no obstacles to our having the same kind of knowledge of God which we have of other things, namely, not as they exist absolutely, but relatively. The proposition that we cannot conceive the moral attributes of God in such a manner as to be able to affirm of any doctrine or assertion that it is inconsistent with them, has no foundation in the laws of the human mind; while, if admitted, it would not prove that we should ascribe to God attributes bearing the same name as human qualities, but not to be understood in the same sense; it would prove that we ought not to ascribe any moral attributes to God at all, inasmuch as no moral attributes known or conceivable by us are true of him, and we are condemned to absolute ignorance of him as a moral being.

THE GRACE OF DISINTERESTEDNESS.

[From the Christian Radical, Pittsburg, Pa.]

There is nothing more beautiful than a disinterested life. And there is nothing that is so powerful, so convincing and full of argument. For such life disarms all prejudice in the proof that it gives that it has no thought for itself, that it is and suffers for others. But we have need to understand what the true rational disinterestedness is. We think the following, from the Toledo INDEX, utterly misconceives it as it made itself manifest in the history and religion of Jesus Christ:

"Jesus did, we think, love man as man; and we see no reason to regard him as himself a Christian. But if he practised Free Religion in this respect, he preached Christianity when he said—'Whoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple [much more, then, in the name of the Master], verily I say unto you, he shall in no wise lose his reward.' Free Religion would prompt to give the water in the name of the little one that needed it; and would forget to say anything about a 'reward.' If the life of Jesus was nobler than his religion, that is surely no argument for his religion."

This reminds us of the old adage that "a drowning man will catch at a straw." It does not look well in the Reformer to make capital for his cause in such a small way. THE INDEX strains itself unduly to raise an objection against Jesus and his religion. An honest, great-hearted, sunny-souled man will smile in pity at this weak but bitter fling at the Son of God.

Voices from the People.

[EXTRACTS FROM LETTERS.]

The attempt to interpret the Scripture in hand so as to prejudice men against the ethics and gospel of Christ is neither shrewd nor forcible. Even a manly enemy of Jesus will read it with a feeling of contempt.

We give now the passage at which THE INDEX quibbles. We say quibble, for so it seems to us, and in a spirit as little as that of the most shrivelled orthodoxy. But the Scripture: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

That THE INDEX should object to a man doing a deed of tenderness and charity in the name or for the sake of Jesus Christ does not amaze us. For it has no remotest sense of the worthiness of Christ nor of the eternal significance of Christianity. When once we come to say that Christianity has no scope beyond Buddhism, and Christ has no authority over Socrates, as THE INDEX does, it is easy enough to deny their right to ask us to do aught for their sake. But spite of the assumptions and the dogmatism of THE INDEX on this question, we are at least right when we say that this question is still in controversy. And if at last it come to be seen that the Christ is the Truth and that Christianity is the universal religion, in the consciousness of which Jesus lived and spoke, it will not seem strange or unethical that he should ask men to do and suffer for his sake. For that will mean no less than to say that a man shall do this or that for Truth's sake—which is the loftiest motive, because the highest duty that can stir and burden a soul.

Jesus is the generic man. He is also the true Divine Cause. We do nothing touching men that does not touch Him. We do nothing touching matter or souls that does not involve the eternal Cause. He says, therefore, inasmuch as ye did it (this or that thing) unto these, ye did it unto me. And inasmuch as ye did it not unto these, ye did it not unto me. By virtue of his substances and sources of character he becomes test of all thinking and all doing. By virtue of his centralness to all existences, material, mental, moral, we do it in recognition of him. Christ, in spite of THE INDEX's jejune conceit and self-constituted authority, has set up a higher and more rational test of moral agency than itself. If Jesus Christ be the Truth, He can do no less than ask men to do truth for Truth's sake. That He is the Truth He affirms. THE INDEX says no, we are aware. Up to this point, however, our opinion is the former has the weight of the argument on his side.

But the particular matter that excites the moral jealousy of THE INDEX, and awakens its zeal in the defence of religion is, that Jesus promises a reward to him who does the good deed. With most wonderful wisdom and self-assurance it says: "Free Religion would prompt to give the water in the name of the little one that needed it; and would forget to say anything about 'a reward.'"

Well, may be it would. Free Religion, as revealed in THE INDEX, forgets to say many things it would be good for it to say. It has in some directions a poor memory. But [neither] Christ nor Christianity is responsible for this failing.

Now we, no more than any man living, desire to prop our Christ into authority. If he cannot stand of himself, we say—let him fall down. We want not to be saddled, nor will we be saddled with anybody's dead weights in the name of religion. Nor do we give a moment's blind support to Christianity. Nor do we believe in it simply because our father did. Still, it seems to us that, in spite of THE INDEX's brief and specious strictures, Christ made this promise in violation of no principle of the universe. It enunciates only a whole truth. There is here no appeal to selfishness nor meanness. You cannot break up the relation between the cause and its effect. The universe is compensative. There would be no reason in it if it were not so. It could not be if it were not so. The waste that comes of sacrifice is compensated in the harvest which sacrifice gathers. What a man gives in feeling, sympathy, tears, money, life, is returned in the blessed consciousness of obedience to his best behests, in the joy that he has helped a soul—an orphan, a widow, a slave. The deed includes all these things. If he did not know that the "cup of water" would cool a hot lip, or allay a raging fever, he would not waste himself to secure it. It is this fact that makes it duty. To answer duty is to get reward. The rebound is the recompense.

Jesus simply announces in this promise the whole truth. He does not make it in the interest of selfishness. He says that in Christianity as in other spheres of life one's act involves, by an eternal necessity, a result, that the reward of the act inheres in and is essential part of it. THE INDEX believes this, and if it were not quickened by this faith it would never show its face again.

It is not good to have zeal without knowledge. It is not well for a man to be too smart. Let him that thinketh he standeth take heed lest he fall. Our way with THE INDEX has been quite easy.

Spurgeon is reported as using some strong language, such as, "Through and through I believe the very heart of England is honey-combed with a damnable infidelity which dares still to go into the pulpit and call itself Christian."

A little boy in a Brooklyn Sunday School was asked recently what was the most beautiful verse in the Bible. After some hesitation, he replied blushing, "If any man pulls down the American flag, shoot him on the spot."

"Indeed, it seems to me that the glittering generalities of Free Religion and the load of metaphysical speculation which it labors under are not practically so efficient to carry conviction to the people, and rid us speedily of this despotic public opinion which would crush all free thought, as answers to such questions as the following, which have frequently been proposed to me—*is the Bible inspired or not?* Hundreds of your readers who do not believe in its inspiration would thank you to add your reasons to their own, so as to make out a strong case. Again—if the Bible is not true, what shall I believe? What is your idea of God, sin, atonement, future state, etc.? If we pull down, we must build up. The tendrils of faith reach out towards God, and if we wish to remove the clumsy, rotten lattice which shuts out the sunlight of God, yet let us substitute some strong, light support to the vine, which, if it grows, must grow upward. It may be said that the very spirit of Free Religion is opposed to proselytism, and does not wish to crystallize itself into a creed. True; and yet, if we claim the advance on previous systems, what is that advance? Are all our beliefs and opinions merely negative? If there is to be an aggressive element in Free Religion, should we not take such means to influence the masses as will first demolish such rotten defences as eternal wrath, atonement, Bible inspiration, etc., and then build up firmly the noble ideal of God, of man, the intimate relations existing between God and man, man and his brother? I am glad to see that in your last number you give a partial statement of belief. The article on Christianity and Civilization is a step in the right direction also. There are some liberal young men in the University, but not nearly so many as in our Eastern Colleges. Had the young professor of moral philosophy been elected at Cornell, that college would have been the nucleus of liberal thought in the country; for among such able and liberal men as Russell, Goldwin Smith, White, Prentiss, Wilder, Fiske, Wheeler and Cornell, he would not have been cramped into the narrow limits of dogmatic theology. The present fossil incumbent of the chair of metaphysics is perhaps the only weak spot in the fine faculty of Cornell University."

"Herewith I send you a year's subscription (dating from December 1st,) to your paper THE INDEX. I have read occasional numbers of it with great pleasure and spiritual expansion. I suppose I am what is called a heretic and infidel; but I am not of opinion that shocking the religious sentiments of my more conservative friends is a way of promoting their growth, and so I keep my doubts to myself, say out only such of my thoughts as are not likely to offend their sacred feelings, and keep a tolerable reputation as a Christian young woman. I wonder if you think that hypocrisy. I do not; because I am not faithless, nor unprincipled. I do believe—in human nature, its inherent possibilities and irresistible progress. That is about all I can earnestly assert. I am drifting off to Prof. Denton's latitude; but it seems to me that the most of modern Spiritualism is outrageously bad taste. I didn't mean to make this a personal letter. I believe that your paper is calculated to supply a need sorely felt among many of the uneducated, working, but thinking people. The experience of life and a knowledge of the mockery and hypocrisy of much that calls itself Christianity, brings many a humble workingman to the same conclusion reached—through purely mental processes, guided by some bitter acquaintance with narrowness—by the sons of colleges and divinity schools. I only wish you and they could more fully find each other out. Human nature does love to be appreciated, and I believe the effort of correct appreciation is the most rapid and complete growth. I am afraid I am indulging in platitudes."

"I regret to say I must discontinue taking THE INDEX for the present, therefore return the bill sent last week. Should there be any copies unpaid, please inform me, and I will attend at once. The paper has been sent me through a dear friend in New York the past year, therefore I have not kept account of copies. Allow me to say I have enjoyed the free, generous spirit of THE INDEX; and though I am in the midst of orthodoxy and have been denounced as an infidel for reading this paper, and though my early training and education was rigid, and my ideas were cramped and illiberal, yet through Mr. Frothingham, of New York, and dear William H. Furness, of this city, I am slowly and surely creeping out of darkness into the light; and among the best and truest memories of the past, will ever remain THE INDEX, whose teachings have not been in vain. Excuse the intrusion, but I could not refrain from giving in my testimony in favor of your liberal and faithful work. May you and your principles meet with every encouragement."

"It grieves me to think I can do so little for the good cause. My friends are rigidly conservative in religion, and fear and condemn my notions. Is there to be a bound volume of THE INDEX? I do hope so—you told us not to send the money for it at present. I distribute my papers among the Orthodox and hope the good fruit will be found in the future."

"A stout, healthy, wholesome person of about fifty, his fine head and strong manly voice told of power which could have won their way any where; and yet this man, with a wife and nine children absolutely dependent on his daily exertions, and these exertions limited to a little butcher's stand, and withal scouted and abused by his neighbors, has yet within the year or two past given some fifty dollars to the Radical cause, mostly through the Spiritualists. He, like all the other thinking minds I meet, is ill content with the literature of modern Spiritualism. They don't wish to be fed on dish water, but need some solid food. This man is too poor to pay for THE INDEX, and yet ought to have it. So if your fund for such cases is not gone, please send him the paper from that. If it is, send it and charge it to me."

"I feel a deep interest in the success of THE INDEX, as should every one who desires the triumph of religious liberty and the upbuilding of humanity. If liberal minds will but give a little time to the work of soliciting their friends and neighbors to subscribe for THE INDEX, there is no fear but that your paper can be made remunerative and encourage you to renewed effort in the noble cause you have so ably defended. Stand firm, my brother; never swerve from the line you have indicated and published to the world. Your effort is being appreciated by scores and hundreds of the noblest men and women of the country. Your paper must and will be sustained. May you have physical and mental strength to carry forward the great work you have begun, is the sincere desire of your friend."

"Before me is a badly torn (and partly missing) No. of THE INDEX—No. 4, vol. 2, Jan. 28, 1871,—which I found in a basket in a store, a few days since; and being inclined to read all new and old ideas of thinkers, I begged this, the only one of its character as yet seen by myself. After pasting it so as to keep it in shape as well as possible while I was reading, I have perused its columns with care and desire to understand your position. Your position is unlike that my mind occupies; but I am none the less, but rather the more, anxious to ascertain more than can be gleaned from No. 4, vol. 2, and as I see that you appear anxious to scatter a tract of sixteen pages, entitled TRUTH FOR THE TIMES, and that your proposition does not leave me so I cannot get a few, I venture to ask you to send me as many copies as four cents will pay the postage on."

"Allow me to suggest that your next lecture East be given in some milder season, unless it is true that Free Religion is so cold in itself that such a temperature is most congenial to its votaries. In that case I may perhaps be said to be lukewarm in my devotion to it, for I did not dare to go to Boston when the thermometer stood ten degrees below zero, although I had invited some friends to accompany me. But I have done what I could by my fireside this winter in enlightening my friends on the subject; and when my INDEX comes, I assemble my 'Radical Club' of two or three (I wish it were larger) and spend the pleasantest evening of the week with its essays and discussions."

"Free thought is the only basis of right, genuine, progressive ideas, and your paper satisfies me more in that respect than any other that I am in the habit of perusing, and sincerely hope that it will be fully sustained in the future."

"Enclosed find one dollar, for which send your paper one half-year. Excuse bad writing. I am over eighty years old, and very nervous. I will only say that your paper is just what all should read."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the spring on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

Instead of holding the usual morning meeting, Mr. Abbot will reply to the recently published sermon of Rev. Mr. McCracken entitled "Our Public Schools," on Sunday evening, May 14, at the usual hour. Subject:—"The Battle for Free Education."

RECEIVED.

LIFE AND MORAL AXIOMS OF CONFUCIUS. By MARCENUS R. K. WRIGHT. Battle Creek, Mich.: Published for the Author. 1870. pp. 62.

THE WOLF IN SHEEP'S CLOTHING: OR, God in the Constitution. An Ingenious Interpretation of the Symbols of the book of Daniel and the Apocalypse, together with an Argument against recognizing God, Christianity, and the Sabbath in our National Charter. By Rev. MOSES HULL. Baltimore: Published by the COSMOPOLITAN PUBLISHING CO., 166 West Baltimore Street, Baltimore, Md. 1871. pp. 23.

THE JOURNAL OF SPECULATIVE PHILOSOPHY for April, 1871. St. Louis: E. P. GRAY, ST. LOUIS BOOK AND NEWS CO.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW for May, 1871. Rev. JOHN H. MORISON, D. D., Editor. Boston: LEONARD C. BOWLES, Proprietor, No. 3 Beacon St.

THE LADIES' OWN MAGAZINE. Edited by Mrs. M. CORA BLAND. Indianapolis. May, 1871.

Poetry.

FREEDOM.

Here's freedom to him that wad read,
Here's freedom to him that wad write;
There's nane ever feared that the Truth should be heard,
But they wham the Truth wad indite,

BURNS.

The Index.

MAY 13, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound with black morocco backs and marbled covers, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

Mr. PARKER PILLSBURY desires engagements to lecture on RADICAL RELIGION, either for Single Lectures or for Courses of Lectures on successive evenings. Address INDEX OFFICE, TOLEDO, OHIO. The following are among the Subjects of his Lectures:—1. *The Popular Religion*.—"What will you give us instead?" 2. *Religious Mysteries*. 3. *Is the World more indebted to Christianity than to Science?* 4. *The Sunday Question*. 5. *Young Men's Christian Associations*. 6. *Woman—Her Rights and Responsibilities in Government and Society*. 7. *Labor and Capital*. [Three Lectures.] 8. *Lying Pretences in Church and State*. These Lectures discuss, in the light of common sense and modern ideas, the theology and institutions of the Christian Church, which they treat in the boldest and most uncompromising manner. They aim to substitute for the degrading Bible-worship and Christ-worship of the churches universal reverence for Reason, Truth, Justice, Freedom, and Humanity.

Mr. PILLSBURY has concluded an arrangement with the Editor and Proprietors of THE INDEX by which he will make it a special object to introduce that paper as widely as possible, as an organ of the most advanced religious thought of the times, and will report regularly through its columns.

F. E. ABBOT, Editor,
For the INDEX ASSOCIATION.

TOLEDO, O., April, 1871.

DEBTS TO MAN AND DEBTS TO GOD.

Several weeks ago a letter was published in the *Morning Star*, the able organ of the Free-will Baptist denomination, which arrested our attention as one of the most extraordinary we ever read. It was written by some one who had many years before pledged one hundred dollars to the Foreign Mission Society, but had found it difficult to redeem this pledge on account of poverty. After making excuses for his long neglect to pay, the writer continues as follows:—

"But as I have read your earnest appeals for aid, the inquiry has arisen: Why should I not apply the same principle to this which I endeavor to apply to the cause of Christ in general,—make it first? And as the result of that inquiry, I enclose a money order for forty dollars, the balance of my pledge. I am able to do this by withholding payment of a wood bill of twenty dollars, and several smaller bills, trusting my chances for their payment. It leaves me not a single dime, but I have the consciousness of having made some little sacrifice for God's cause."

But even more extraordinary were the comments made on this letter, which we also copy:—

"There need be no fear but the brother will be amply able to pay his wood bill, and any other debts he may have. The spirit and example here exhibited commend themselves everywhere as worthy of imitation, if we heed the principle of the gospel."

C. O. LIBBY, Cor. Sec."

Consider the actual state of the matter, stripped of the pious phraseology by which the real nature of this transaction is concealed.

A man orders wood to the value of twenty dollars. The dealer, trusting to his honor for payment, delivers it. By and by the purchaser finds himself in possession of forty dollars, every dime of which is due for the wood or other property similarly acquired.

Concluding that his promise to the Foreign Mission Society (a voluntary pledge, not a debt for goods received) is an obligation to God which outweighs his obligation to man, he resolves to neglect the latter, trust to luck for means to pay his wood and other bills, and thereby run the risk of ultimately defrauding his creditors, out of zeal for the "cause of Christ." He then writes a letter to Rev. Mr. Libby, enclosing the forty dollars, and informs him of his "consciousness of having made some little sacrifice for God's cause." Mr. Libby publishes the letter, praises "the brother" for his act, and holds him up as an example for imitation by the whole Christian community.

These are the naked facts. We have a word or two to say concerning them.

In the first place, who makes the "sacrifice?" Not the "brother", but the wood dealer, who is defrauded of his money, at least for a time, and perhaps forever. The "brother" has had the wood and enjoyed it. In his own phrase, he "withholds payment;" probably, therefore, the dealer already needs the money. The "brother" runs no risk and makes no sacrifice; the risk is run and the sacrifice made by the dealer. This being remembered, the praise bestowed is undeserved, although a desire for it was apparently quite as strong a motive for the "sacrifice" as disinterested love of the heathen. The dealer is defrauded of his money; and the "brother" claims and gets credit for defrauding him. The case would have been one of real and honorable self-sacrifice on the "brother's" part, if he had sent the money first *and gone without the wood*. But to withhold payment of a just debt and then claim credit for a sacrifice thus forced upon another, is what every honest man must condemn. Such an act is simply betrayal of a trust, not changed in character by the specious piety which would turn it into a cause for self-glorification.

In the next place, the principle of "making the cause of Christ first," that is, of making debts to God of higher obligation than debts to man, is pernicious. If we have any debts to God, they are these very debts to man. We owe God nothing but to be true to our own humanity in all our human relationships. Fidelity to these is fidelity to him; infidelity to these is infidelity to him. Nothing can be a debt to God which involves contempt or postponement of any debt to man. The homely duties of honesty, faithful labor, good workmanship, punctuality of payment, strict and prompt discharge of business obligations, conscientious performance of all promises, and so forth, despised as they are in comparison with what are called "Christian" or "religious" duties, are as real and sacred as the latter are illusory and superstitious. Debts to man, of whatever nature, are binding by the law of natural morality. If debts to God are set up as of superior claim or sanction, they become snares and moral pit-holes. The only real debts to God are the obligations inherent in human nature to be true to ourselves and our brother men.

Furthermore, the praise accorded by Rev. Mr. Libby to a really immoral act shows how the clergy are blinded by their own self-interest to the right relations of things. The remittance of these forty dollars was really a theft from the wood dealer and other creditors; and by accepting it Mr. Libby really became an accomplice in the crime. We im-

pugn the conscious motives of neither the "brother" nor the Secretary. They doubtless conceived the act to be proper. But, rightly viewed, it deserves nothing but censure. When we are told that it takes three dollars to send one to the heathen—in other words, that seventy-five *per cent.* of all monies contributed for foreign missions goes to pay salaries and keep the ecclesiastical machinery in running order,—we see how easily secretaries and other officials may be led to look on all such donations as the "brother's" as meritorious. It is necessary to praise the donors. It is necessary to encourage the belief that such donations are demanded by the "principle of the gospel." This financial necessity warps and perverts the moral vision of the clerical managers of Missionary, Bible, and Tract Societies, to an incredible extent; and from them proceeds that constant iteration and reiteration of the sacred "duty of giving to the cause of Christ" which warps and perverts the moral vision of the laity. This is one of the great evils engendered by the dominant ecclesiasticism, which radiates moral darkness in all directions by exalting ecclesiastical necessities into paramount duties to God.

Lastly, we have here a single illustration of the universal moral tendency of orthodoxy. Orthodoxy persistently condemns "mere morality," as insufficient for salvation and a dangerous temptation to rely on self-help alone. Laying supreme stress on "faith in the Savior," it underrates, vilifies, and anathematizes natural religion, which knows no higher law than the law of right and wrong. As an inevitable consequence of this depreciation of "mere morality," orthodoxy itself becomes immoral, and the fruitful parent of immorality. Witness the pious fraud of the "brother" and its pious endorsement by the "Secretary." These men are doubtless unconscious of the real character of the act thus offered and accepted as a fit "sacrifice" on the Free-will Baptist altar. They are doubtless merely the victims of a false and demoralizing system. But when small-pox is about, it is well to get vaccinated; and when orthodoxy proves itself to be moral small-pox in this unmistakable manner, regard for the public health in morals requires a resort to moral vaccination. The community will never manifest a healthy moral tone, until a conviction of the supreme sanctity of natural morality has supplanted the present conviction that debts to man are less sacred than debts to God.

FAITH AND FEELING.

"The pursuit of truth is easy to a man who has no human sympathies, whose vision is impaired by no fond partialities, whose heart is torn by no divided allegiance. But the case is very different with the searcher whose affections are strong, whose associations are quick, whose hold on the past is clinging and tenacious. He may love truth with an earnest and paramount devotion, but he loves much else also. He loves errors which were once the cherished convictions of his soul. He loves the church where he worshipped in his happy childhood, where his friends and his family worship still; he loves the simple old creed which was the creed of his earlier and brighter days, which is still the creed of his wife and children. The past and the familiar have claims and talismans which hold him back in his career, till every

fresh step forward becomes an effort and an agony."

These words were written more than twenty years ago by William Rathbone Greg, in the preface to his most able and noble book, the "Creed of Christendom,"—a work characterized as strongly by tenderness of feeling as by intellectual fidelity. Every chapter bears marks of an unflinching truthfulness, and also of the suffering the truthfulness has cost the writer. The last chapter, in particular, on "The Great Enigma," discusses the question of personal immortality in a manner so lofty yet so humble, that, as the scales drop from the reader's eyes, the tears start into their place.

The genuineness of Mr. Greg's feeling must be confessed by every candid reader of his volume. To him the pursuit of truth has been "a daily martyrdom;" "every new glimpse of light a flood of pain poured in upon his soul." But he did not flinch from inquiry because he dreaded the possible conclusion; nor turn aside from the path as soon as he caught a glimpse of the unwelcome goal; nor "hold his dearest hopes on the tenure of a closed eye and a repudiating mind." To him faith had its rights as well as feeling, and its duties as well as its rights; and the mental suffering it required of its devotee measured the extent and the sacredness of its claim. It told him *how much he had to overcome*, not how much he *might be excused from undertaking*. Shame to those, he says, who make the pursuit of truth doubly a martyrdom, by adding reproach to the inquirer's sorrow.

The martyr presently finds an end to his pain; for he attains "the serenity of soul that is possible only to the fearless and the just." But they who embitter the martyrdom do not desist.

There is a strange delusion encouraged by timorous minds, that to break away from the past is dangerously easy. They exhort people to cling to their old associations, to hold on to their ancient traditions, to keep close under the sheltering roofs of their inherited persuasions, to look out for their tent-pins lest they be swept off the planet by their own breathing. The sober truth is that the past *has hold of us*, and with a grasp that can no more be loosed than the sap in the twig can be detached from the sap in the trunk of a tree. The past has thousands of years in its favor—all the time there is. The past has created us; it has built up our frames; constructed our organizations, mixed our temperaments; stamped its predestination on bone and muscle; wrought itself into fibre and tissue. It holds us down with the ponderosity of generations. Get away from it indeed! Jump off the planet!

In its struggle with feeling faith has need of every advantage it can secure. With the load it must drag, a too rapid passage is the last evil to be dreaded. No experiments in flying-machines have as yet been so successful that the shoemakers are deprived of their occupations and railroad stocks are worthless. No radical can pull up the roots of his own constitution. No progressive can go faster than the laws of Nature allow. The faint blooming on the surface of the coral reef will not carry the deposits of centuries away among the clouds.

Pure intellects are exceedingly rare; so rare that when a seraph is found we should make the most of him, hailing him as a relief

from the mushy mass of sentiment which the river of time has deposited on the ground of our existence. Such is the multitude of bodies that are destitute of head and wings, that the sight now and then of a being all head and wings would be a welcome solace and hope. A being who was under no necessity of sitting down to dinner, or snuggling under bed clothes, would encourage us to think that we might some day become intellectual. While waiting for such a creature to appear, we may as well address ourselves to the task of helping those few who are trying to emancipate themselves from the thralldom of feeling as a preparation for the spring of faith. The task of loading a vessel that is too heavily freighted already, may profitably give way to the far more difficult task of crowding sail on her in order that she may not sink.

Indolent people are heard saying that radicalism goes with the tide, and has but to sit still with folded arms and be carried swiftly on to its destination, while conservatism, unaware that its vessel floats on the same stream, pulls desperately against the current that sweeps it also down. Conservatives themselves, in disheartened moods, are betrayed into similar modes of speech. It is quite as true and perhaps truer to say that radicalism is the budding and blossoming of the tree, the ancient conservative trunk whereof is sure of its place in the soil. That will hold its own for years to come; but whether the budding and blossoming will come in due season is another question; and it is a further question yet whether the budding and blossoming will result in fruit. It is to that matter that special care should be directed, and on it that special solicitude should be felt.

O. B. F.

"INTUITION AND SCIENCE."

Under this title Mr. John Wetherbee has written to the *Banner of Light* an article of criticism upon the two lectures given in the Horticultural Hall Course, Boston, last February, by the editor of THE INDEX and myself. This article did not come to my notice till reprinted in THE INDEX, April 22. Had I seen it earlier, I should have thought it worth while to correct before now one or two strange misapprehensions in it concerning my own lecture. Mr. Abbot's lecture has since been published in full and speaks for itself; and even if it had not been, there would be no occasion that I should speak for him. My lecture will appear entire in the June number of *The Radical*; and some persons who have given it the compliment of their criticism, if they will read it then, will find perhaps that they have been bestowing their attention upon something very different from the actual lecture.

Mr. Wetherbee, for instance, quotes as my words, that "soul is a quality of matter which appears under certain conditions of development;" whereas, in reality, the paragraph in which this sentence occurred was a statement of the position of those scientists who undertake to deny personal immortality, and to refute this position a considerable part of the lecture was devoted! I for one do not believe that "thought is a function of matter" merely,—that "soul is only a result of organic material development;" and I attempted to show in the lecture that, taking these scientific materialists on their own ground, they had not yet proved this position to be tenable. For, as I said, they have to

assume a "formative principle," "a directive agency," as an element in every organic process of development. These are scientific phrases, and they imply plainly, as it seems to me, a principle of thought, of intelligence, somewhere. In other words, in that primary substance, power, force, whatever it be, which science admits but does not attempt to analyze, there must be involved the germ of thought as well as of matter; otherwise thought could not have appeared in the phenomena of the universe. And this developing germ of thought, giving the "formative principle," or "law," for evolution, has certainly had as much to do in producing the varied forms of organism, as organism has had to do in producing the phenomena of human consciousness.

As to "intuition," it did not come in the line of my lecture to say much directly upon that head. I certainly did not, as Mr. Wetherbee represents, "turn my back upon intuition." I did say that science would compel a *revision* of the argument for immortality from intuition, but did not say that it would wholly abolish every form of that argument. Science, I believe, will very essentially modify the intuitional philosophy. Darwin's definition of intuition and instinct as "inherited habit" indicates the modification. That is, instead of saying that what we call the intellectual and moral intuitions are the direct personal gift or revelation of God to each soul, science will go behind these intuitions to explain how they have been gradually evolved and acquired through the disciplinary experience of myriads of generations of sentient beings. But science does not therefore say—does not say through Darwin at least—that there is no such thing as "intuition" and "instinct." It admits the fact and attempts to explain it. And it need have no more trouble with explaining "intuition" in man than "instinct" in the brute.

Nor does this explanation of the intuitions preclude the idea that they represent distinctions which are real and eternal. Though our intuitions be the inherited knowledge of long ages of experimental life, it does not follow that this knowledge has been wholly dependent on outward and material conditions of development, and would have been utterly different if these conditions had been different. As a matter of fact the outward conditions have varied among different races, countries, climates. And yet, whatever the conditions, whenever a certain stage of intelligence is reached, men have everywhere come to certain perceptions essentially the same; as, for instance, of mathematical truth, of logical relation, of the obligations of virtue. All may not have reached the point of perception in respect to certain mathematical and logical relations, but all who have reached it see the same thing and are obliged by inward necessity of nature to assent to it. So there may be some variance whether this or that particular act shall be called virtue, but there is no variance on the point that what any one thinks to be virtue is obligatory upon him rather than its opposite. And as human beings have advanced in intelligence, under whatever variety of surroundings, it is evident they have advanced also towards unity of moral sentiment,—have come gradually to regard the same things as virtue. The Golden Rule has been independently reached in several different quarters of the globe, by different races and religions. The law of hu-

man development clearly is, that in proportion to their advance in intelligence, under whatever conditions, men converge to unity of mental and moral perception. Given a certain stage of mental development, certain intellectual and ethical intuitions appear.

It does not seem, therefore, as if outward material conditions, physical organism, *experience* however long accumulated, could account for everything in intuition. In tracing the development of the human consciousness, we need the aid of a "formative principle" quite as much as we do in the evolution of material organisms. As we need it in material organisms to account for the *law* of their formation, so do we need it in the human intelligence to account for the higher law of its conscious obligation to truth and virtue. The whole question, indeed, between the believers in intuition and, not science, but that portion of scientific men known as Materialists, turns upon this:—Does mind contribute anything from itself to life's experiences, or does everything in experience come through material organism from the outward world? He may properly call himself an intuitionist who says that the elements of mind must be at least as old as the elements of matter, and that without them we can account for neither "organism" nor "experience." If science will admit that, no offence need be taken at her attempt to go behind the intuitions to trace their genealogy: rather is the "reconciliation between physics and metaphysics," at which Huxley hints, near at hand.

W. J. P.

Our opening essay this week is especially worthy of perusal, as the estimate of Thomas Paine's theological works formed by a scholarly, thoughtful, and independent man who has just read them for the first time. The fact that the writer is also a Presbyterian minister will lend it an additional interest, and furnishes fresh proof (if any is required) that the spirit of free inquiry is spreading with most significant rapidity in the very bosom of the Christian Church. His closing suggestion regarding Mr. Paine's portrait is exceedingly apt, and will, we hope, lead to a vigorous investigation into the reasons for its unaccountable disappearance from Independence Hall. It would be a shame indeed, were the Fourth of July, 1876, to find it still absent from a Hall which derives so much of its historic glory from the disinterested and heroic labors of Thomas Paine.

Among our "Communications" will be found an abstract of Dr. Bellows' fifth lecture recently delivered in New York city. It is difficult not to see in the closing sentences a bitter allusion to Mr. Frothingham's chivalrous and just defence of Paine and other so-called "infidels," in the Horticultural Hall lecture previously delivered by him in Boston. But we would fain believe otherwise. The positions taken by Dr. Bellows are most extraordinary. Their amazing weakness, their manifest reactionary leaning towards orthodoxy, the sharp and acrimonious spirit that pervades some of the statements, show how desperate is the case of Unitarianism when it tries to defend itself before the tribunal of modern thought. Dr. Bellows (who, by the way, has just assumed the editorship of the *Liberal Christian*) is a man of large and generous sympathies who is capable of most magnanimous actions; and it is with regret that

we see him do such bitter injustice to himself as this report would indicate. We cannot help hoping it is incorrect, though we have no reason for thinking it so except our general respect for one who once did us a great kindness under circumstances especially honorable to himself.

Instead of honorably confessing that he had misunderstood our editorial on "Infidels" and "Infidelity," the editor of the *Boston Investigator* reiterates the charge which we denied and disproved. He says we "began the attack by saying in effect that an Infidel is a scoundrel;" and notwithstanding our emphatic denial that we had either said so or thought so, he asserts that we "remain steadfast in this opinion." If Mr. Seaver can afford to bear such false witness as this against us, we must henceforth remain silent under the accusation. We do not care to investigate his motives for it. From many a Christian paper we have received just and fair treatment; the *Investigator* alone has deliberately and persistently falsified our words. Mr. Seaver has us at a fatal disadvantage. We cannot use his weapons.

For examples of that spirit which makes controversy ennobling alike to head and heart, we must turn to the great leaders of thought in the present age. The following paragraph from a notice of Mivart's "Genesis of Species" in the *Liberal Christian* is the best thing we have seen in that paper for many a long month:—

"Meanwhile, what an example to theologians and historians and literary critics does not the spirit of the great writers in science of our day set! In respect of courtesy, candor, the single love of truth, the exercise of magnanimity toward competitors, the grateful sense of others' services, we know nothing in professedly Christian writers superior—might we not say equal?—to what is exhibited uniformly in Lyell, Huxley, Darwin, Wallace, Mivart. Indeed, the moral graces have rarely been so beautifully exhibited in the heat of honest rivalry as by the whole class of English physicists of this generation. Darwin is the very Bayard of chivalrous honor and deference in his scientific writings. Wallace is a Sydney, and Mivart a knight *sans peur et sans reproche*. These men, differing greatly, earnestly, manfully, never stoop to injustice or any arguments *ad invidiam*. They deal in no side looks at the public, like bad actors coquetting with the pit. They write on conscience, in the love of truth, in the fear only of doing each other wrong. Let alone Mr. Darwin's ethics or religion; make them theoretically what you will, he practises the highest religious principles and exhibits the most difficult Christian graces in his ever tempting and exciting position as the head of a school which owes its importance to the sustained originality of his genius and the fortification of his cardinal doctrine. But he would evidently die sooner than willingly deceive as to a fact or deny another man's rights in discovery. When have theologians exhibited as much candor and love of truth? How will the *odium theologicum* bear comparison with the loves of these scientists, from whose honest researches clergymen commonly shrink as though 'their craft were in danger?' Such a temper can have in it no possible fruits of evil or danger to true religion."

Those who see no cause for any movement in America in behalf of larger freedom of thought and speech, should ponder the following statement of Horace Greeley:—

"I doubt whether the social intolerance of adverse opinions is more vehement anywhere else than throughout the larger portion of our country. I have repeatedly been stung by the receipt of letters gravely informing me that my course and views on a current topic were adverse to public opinion, the writers evidently assuming, as a matter of course, that I was a mere jumping-jack, who only needed to know what other people thought to ensure my instant and abject conformity to their prejudices."

"He who nourishes the little belonging to him," said Mencius [*Works*, VI, 14, 2], "is a little man; and he who nourishes the great is a great man."

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

"INFIDELS" AND "MISCREANTS."

MR. F. E. ABBOT:—I cannot agree with you in your editorial article on "Infidels and Infidelity," neither do a majority of the free thinkers or independent thinkers throughout the country, as far as my experience goes. The word "infidel" I think you will agree has undergone a differentiation of meaning; and in fact so much so, that the word "infidelity" really means "fidelity" to the laws of nature and humanity. Mr. John Stuart Mill, in his "System of Logic," gives some illustrations where words in the course of time acquire a meaning almost diametrically opposite to that in which they were originally used. Mr. Spencer, in his essay on the "Instability of the Homogeneous," gives a few illustrations of almost the same kind. For instance:—"In the old divines 'miscreant' is used in its etymological sense of 'unbeliever;' but in modern speech it has entirely lost this sense." So has the word "infidel" entirely lost its original sense or meaning, and the more we dislike owning it, the greater pleasure it gives Christians to fasten it upon us. Words are often used as a "bugaboo" to frighten with. The word abolitionist was so used before the late war here, and the bare mention of it was almost sufficient to make timid women go into hysterics, or children to cover up their heads after retiring.

Now since there is an instability in the meaning of words, and since the word "infidel" has undergone such a differentiation of meaning, I cannot conceive that it is inconsistent for unbelievers in Christianity to accept it as applying to themselves, because it is almost universally used against those who do not accept the popular religious notions and popular religion of the country in which they live. The Mahometan Bible, the Koran, abounds in anathemas against the infidels, the unbelievers of the Mahometan religion and the Prophet, etc. The word is scarcely known in any other sense than to express unbelief in the dominant system of religion of a nation or people. The word everywhere is now used in strictly a religious sense. It does not seem to me that it ought to shock an intelligent man to be called "infidel," because the moment the epithet is fastened upon him, the implication is made (even by those who anathematize him) that he is a believer in the fixed and immutable laws of the universe—beyond the power or possibility of man to suspend or evade. If, then, "infidel" means unbelief in superstitious notions, impossibilities, legendary, and traditional stories, as divine truths, and all the other absurdities belonging with them, then it is certainly honorable. Christians are infidels to progress, and we are infidels to superstition and its attendants. Which is the worst?

Yours, &c.,
April 12, 1871.

B.

[The above was written, as the date shows, before our reply to Mr. Seaver was published.]

Our courteous correspondent is under a misapprehension, if he supposes the article he comments upon was written because we felt at all "shocked," or in the slightest degree annoyed, at being called an "infidel." For several years we have been called so habitually, and never object to this or any other style of abuse. Nor do we now object. We object to nothing but the admission on our part that such abuse is *deserved*—an admission we think involved in the voluntary acceptance of such an opprobrious epithet. Let us confine the discussion, at least in the columns of THE INDEX, to the true meaning of the word "infidel."

Mr. B. thinks the epithet has entirely lost its opprobrious character. We think differently, and the passage we quoted from Mr. Seaver shows that he also thinks differently—at least, part of the time. Even Mr. B. seems to recognize its opprobrious character in speaking of the Christians as "fastening" it upon liberals, and thereby "anathematizing" them. Why should bigots "take pleasure" in using it, if it implied no reproach?

Doubtless words change their meaning. The only question is, has this word "infidel" lost all its derogatory implication of *moral unfaithfulness*? We think no one can really claim that it has, who considers the use made of it by bigots. The word "miscreant" (originally "misbeliever") implied reproach at the start; and now it means nothing but reproach. If it offers any analogy to the word "infidel," it tends strongly to confirm our own idea of the latter's meaning. Perhaps "infidel" also, now signifying unbelief and moral unfaithfulness combined, will come by and by to signify moral unfaithfulness alone. If so, its change of meaning will correspond precisely to that of "miscreant." Mr. B.'s illustration

seems a little unfortunate for his view of the matter ; for it shows that a moral meaning clings to a word more persistently than any other.—ED.]

DR. BELLON'S FIFTH LECTURE.

THE CHURCH AND ITS HISTORY, CONSIDERED AS WITNESSES.

Christianity is not yet wholly victorious, but its success is only a question of time. Its slow progress is in accordance with the progress of the physical world. It is in alliance with all the civilization of the world, and any institution which we wish to succeed must be placed on it.

How was Christianity founded? Whence did it come?

If an Indian should see a steamboat going with the current, he would not be surprised; if he saw it going against the current, he would at once perceive it to be a new kind of craft, different from anything he had before seen, and impelled by some mysterious power within. Thus the false religions go with the current, and Christianity goes against it. Sometimes the false religions are cited as proofs of man's affinity to God. We should be no more surprised at their spread than at the spread of weeds, or fire, or passions, or superstitions, and the like. The ancient religion of Rome was a beautiful superstition, easy and accommodating. It is easy to be tolerant when you do not care about the matter. This religion was as easy as lying, so that thoughtful people had to turn to philosophy. Christianity came to oppose our desires, to humble, to bind duty in bonds unbreakable, to veto darling sins; was as unaccommodating, intolerant to sin, at the start as now. It has had to make head against human nature. The difference between our views of human nature and the views of our orthodox brethren is not essential, but lies in words. In a certain manner human nature is depraved. We know that people have low desires which can be subdued only by power from above—by superhuman efforts. So we may say that Christianity spreads against human nature so understood.

Christianity started in the face of the Jews, Jewish institutions and Jerusalem. Christ preached three years at most; according to the best authority, fifteen months. In that time he made twelve apostles; common men who, during his lifetime, did not fully believe in him. He passes through a false trial and is crucified. Friends fly and believe no more. He rises and is seen forty days, during which time he performs miracles. He ascends into heaven. The apostles declare to the angry Jews that Jesus is the Christ, Lord, Messiah, and Master of them all. Nothing but the most powerful conviction of these facts would have enabled them to face the angry crowd. The weapons of Christianity are not the power of political influence, but absolute consecration of soul and body to the one important thing, a reliant faith which, to be explained, must be traced back to the divinity of Christ which was divinely transmitted to the twelve apostles. Christianity is as intolerant as the multiplication table—two times two make four; and if you say they do not, you lie. No other way to salvation except through faith in Christ, no God but his Father,—these are the weapons of Christ. They were at first disliked as rough; but intense conviction conquered. People who had seen the miracles could have no toleration for any but the Christian religion. A religion coming from Jerusalem and founded by a Jew supplanted the beautiful and powerful religion of Rome in the face of a bitter persecution which lasted from 30 to 305, A. D. This was done without arms, and the new religion could not compare in beauty and opulence with the old. The people were luxurious and devoted to pleasure; the new religion was severe and hard.

How did it conquer? How but by the intense conviction of the early Christians of the reality of the miracles, the divinity of Christ, and the truth of the resurrection? These things they must have seen with their own eyes to believe. Would the martyrs have died for their faith without this conviction? True, men have died for lies before, but not thousands of men, age after age. Could twelve men be deceived in regard to the events of the last forty days? It is impossible that so good and great a thing as our religion should be founded on lies. As well say that the Hudson River is fed at the other end with water-pots and engines.

Religion and morality are essentially different. Christ came to unite them. Religion is love to God; morality love to men.

Gibbon gives five reasons for the spread of Christianity:

- 1st, the inflexible and intolerant zeal of the early Christians.
- 2d, the doctrine of future happiness as a reward of present virtue.
- 3d, the miraculous powers ascribed to Christ.
- 4th, the virtues of the early Christians.
- 5th, the union and discipline of the Christian Church.

I detest and hate his villainous hypocrisy, which inserts virulent doubt under pretence of reason. Nevertheless, I would have you read him. Read also Bishop Watson's answer to him, and read Watson's answer to Tom Paine. And,—yes, you may read Tom Paine too; I would rather have you read him than hear him spoken of by those who exalt him.

The best criticism against Christianity was written in the third century; but those critics were silenced, and so will be the critics of to-day.

A DEFENCE OF INTUITIONALISM.

LOUISIANA, Mo., April 19, 1871.

TO THE EDITOR OF THE INDEX:—Allow me to suggest the following reasons for dissenting from your view of the great spiritual questions discussed in your lecture on the "Intuition and Scientific Schools of Free Religion."

You say that the Intuition School regards God and Immortality as self-evident facts, the Scientific School as open questions. But Herbert Spencer, nearly the foremost philosopher of the scientific school, has shown that the consciousness of Absolute Being is more certain than any other mode of consciousness, because more universal; and also that, being an ultimate and fundamental truth, it cannot be stated, much less proved. He takes the very same ground in regard to it that the Intuitionists take in regard to their consciousness of God. Now it is true, as you observe, that neither Herbert Spencer nor any other individual can speak for the school. But I apprehend that the conclusion of his argument will never be disputed again; in truth it never has been disputed, though Hamilton, Mansel, and others among his predecessors have overlooked it.

Now the Absolute, of which Herbert Spencer thus shows that man is intuitively conscious, he has not shown to be a self-conscious God. But I think that conclusion follows immediately from his own. I am conscious of the Absolute. But what am I? Certainly in my true nature an Absolute. And there cannot be two unconditioned beings, for each would have to be in some relation to each other. Therefore the Absolute is conscious of itself. And the Infinite must be Absolute, for it cannot be conditioned. Therefore the Infinite is conscious of itself. Thus the thinkers of the Intuition and Scientific schools adopt the self-same methods when they treat of *noumena*; and, if they follow those methods up, must reach the same conclusions. I think, too, that the immortality of man follows clearly from that same consciousness of the Infinite which Herbert Spencer has demonstrated. In a work of mine, which I have reason to believe is now through the press, I have expressed my dissent from his philosophy on the ground that he has stopped short of these consequences from his own principles, and even, on other grounds, denied them.

Thinking thus, I share that belief in the impossibility of Atheism which you censure. Lord Bacon, the father of the Scientific school, says of Atheists that we see them labor to make converts, even suffer martyrdom, "whereas," he observes, "if they really thought there were no God, why should they trouble themselves?" This curious argument seems to me decisive. If an Atheist, so-called, will suffer for his negations, he must believe in a Supreme Reality, his fidelity to which is more important to him than life; and this is inconceivable, unless he regards that Reality as having a point of union with his own self-conscious soul.

Yours truly,
C. L. JAMES.

[If man is "an Absolute," we cannot dissent from our correspondent's conclusions. But this seems to be an untenable premise. How he can be regarded as an "unconditioned being," when he is manifestly subject to so many conditions, is certainly not clear.—ED.]

SCIENCE AND FREE RELIGION.

OLATHE, KANSAS, April, 1871.

F. E. ABBOT:

Dear Sir,—What you term the "positive side" of Free Religion, or that which prompts to aid in developing society at large up to its true stand-point, seems to be much less regarded than the "negative side." We often meet with a determined repudiation of every kind of tyranny, religious, social or political. But how best to teach the masses "correct ideas" of God is seldom considered, or, if so, is regarded as impracticable. It is generally urged that each should choose for himself that form of religion which suits him best. The mutual dependence of each on others to a great extent for his development is not seen.

As suggestive of thought in this direction, I would ask how Radicals have got their ideas of God,—ideas which they believe to be correct, and which have placed them on the free religion platform? Has it been by cultivating the religious sentiment, or, as some would have it, by cultivating their "intuitions" about God? How can any sentiment be developed, except by first developing the intellect? Or rather, are not all the sentiments and feelings merely blind tendencies to action in certain directions, until guided by intellect? No one will deny that the religious sentiment has blindly prompted man in all ages. So has benevolence,—frequently producing great evil, although good was intended; and even conscientiousness, the highest of all sentiments, prompting us to what we think is right towards God and towards man, has produced incalculable mischief, when not guided by an enlightened reason.

Does not psychology show that these so-called "intuitions" are nothing more than inherited tendencies of sentiment and thought, which are gradually developed generation after generation? They are not principles already perfect, given us for our guidance by a benevolent Creator, but rather tendencies which have been developed by the external surroundings of individuals and transmitted to their posterity. If they were Divine endowments, or "spiritual intuitions," as claimed, they would certainly not be subject to the

law of development; and the inference would be that an "intuitive" idea of God would be as perfect at man's creation as now. So with benevolence, conscientiousness, &c.

But if not "intuitively" in this sense, how have radicals got their "correct ideas" of God and religion, so that they believe in the "Fatherhood of God and the Brotherhood of man?" Has not science told them that the "unknown force" governs by certain uniform, unchangeable laws, and that all men are governed by those laws? That differences of complexion, of religious creed, of nationality, are merely external and transitory, and should not break the chain of sympathy connecting all in one brotherhood? Has it not told them that there has been no selection of a "peculiar people" or chosen Israel, but that God is no respecter of persons—that all are subject to his unchangeable laws, which, when obeyed, will secure the happiness of all? Will not science, or the knowledge of the laws of nature, give to all the most correct ideas of God? Will not scientific lectures—for instance on psychology or the laws of thought and feeling, on geology or the earth's history itself, and on astronomy,—do more towards giving correct ideas of God or teaching Free Religion, than any arguments or lectures on the sentiment itself? To advocate Free Religion directly, without first informing the intellect on these great laws of nature, seems like commencing at the superstructure before the foundation is laid. To use an illustration of Spencer's: "A little child with his toy, taken to the finest mountain scenery in the world, will have his attention absorbed by the toy—will not notice the scenery." So a lecture on Free Religion will be disregarded, and a circus show preferred; so THE INDEX and the Radical will be thrown aside for any dime novel of the season, unless there is a previous preparation of the intellect for it.

The feeling of opposition to new religions is not excited by a scientific lecture, which by a sort of "flank movement" takes possession of the mind, as it were, before its consequences are perceived. After such scientific facts are known, the religious sentiment may be safely left to itself for finding the best mode of development.

Fearing that I have trespassed too much on your space,

Respectfully yours,
J. E. S.

Because the accident occurred Sunday, and there was no urgent necessity of his riding on that day, Mr. Piper loses his suit against the town of Shapleigh for defective road. A remnant of the "blue laws."

A minister asked a tipsy fellow leaning up against a fence where he expected to go when he died. "If I can't get along any better than I do now," he said, "I shan't go anywhere."

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GEORGE W. WOODWARD.

HON. JAMES THOMPSON, Justice of the Supreme Court of Pennsylvania.

Philadelphia, April 22d, 1866.

I consider "Hooftland's German Bitters" a valuable medicine in case of attacks of Indigestion or Dyspepsia. I can certify this from my experience of it.

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Philadelphia, June 1st, 1868.

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HON. WM. F. ROGERS,

Mayor of the City of Buffalo, N. Y.

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WM. F. ROGERS.

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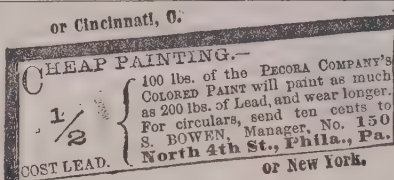
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TOLEDO, OHIO, MAY 20, 1871.

WHOLE No. 73.

The Index,

A WEEKLY PAPER DEVOTED TO

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PUBLISHED BY

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N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.
OCTAVIUS BROOKS FROTHINGHAM, THOMAS WENTWORTH HIGGINSON, WILLIAM J. POTTER, RICHARD P. HALLOWELL, J. VILA BLAKE, WILLIAM H. SPENCER, Editorial Contributors.

POPULAR AMUSEMENTS.

[Read to the First Independent Society of Toledo, May 7, 1871.]

"Now the young man of our type may be seen early on any evening, standing about the thoroughfares, under the awnings, loitering at depot or mail-office, waiting 'for something to turn up.' His day's work is over, and the thought of toil must be banished till tomorrow. Body and mind are too much flagged for anything but amusement. His own room of seven by nine,—with its meagre furniture and uninviting bed, its mean equipment of scant carpet, handleless pitcher and broken bowl, resting on a rickety chair, and testifying to the long lapse of time since it was purged of its alluvial deposits; his own attic room, with its walls of ancient whitewash unrelieved save by the bravery of some pictorial newspaper, its heat roasting him in summer and its cold freezing him in winter,—has neither cosiness nor comeliness nor comfort nor allurements, and to the best rooms all access is forbidden, except when he enters one of them to feed on sparse food, weak tea, poor bread and butter for boarders. His room is his only home, visited once a day by landlady or 'hired help,' for the briefest 'settling to rights;' a home nevertheless equal to any other one he could afford to hire on the small wages at which he and all his peers must work, or starve. His natural manners may perhaps be acceptable, his information tolerable, his conversation intelligent, were he only brought forward by some friendly sympathy. But he is a stranger in a strange land, and there is nobody to whom he can appeal. Even were some good fortune to throw in his way some good friend, he may have an innate pride that prevents his confession of loneliness and drives his starved nature back to feed upon its own stunted and meagre stores. He has worked all day upon a single, monotonous subdivision of his craft, bringing into play only a few faculties and leaving all the rest to profitless disuse. If a carpenter, and kept at making doors and nothing else; if a machinist, and kept at making screw-nuts and nothing else; if a watch-maker, and kept at making watch-springs and nothing else, and therefore ignorant of every other department of those handicrafts, he has, after his day's fatiguing monotony, neither inclination, opportunity nor strength to look into their other details. He must be relieved by recreation, and the recreation that succeeds to labor must meet at least two requirements, to be healthful. It must entertain, so as to induce forgetfulness of the day's work, and it must be innocent and refining, so as to become a beneficial reminiscence on the day following. When, to the exclusion of all recreation, nothing but sleep interrupts thought of the day's work, a man may dream of his work, and, the strain of the day passing on into the night, there is no rest to his soul. True and efficient recreation drives away the thought of toil and leaves behind pleasant and refreshing memories of itself.

Now it is a noteworthy and singular fact, that even inferior considerations sometimes confirm men in general good conduct. Fear of loss of political standing, of general reputation in business, struggles to meet responsibilities, fear of the mere words of inquisitive neighbors, hedge them in, like the 'divinity that doth hedge in kings.' So true recreation is a protec-

tion, even though it be recreation in mere trifles. But none of these supports prop up our young man; he is but like the empty bag that failed in its effort to stand upright. The elements within and about him are not encouraging. Yet he must go somewhere; he must do and have something. The civilization of our time has rejected, as too cruel even for the worst criminal, the idea of prolonged solitary confinement; for it has been proved that to shut a human being away from all society is, if long continued, fatally destructive of the human mind, and the more advanced civilization of the future, if not its temperance philosophy, will revolt at the idea of forcing out, and pushing towards the temptations that lead to intemperance, any human being because of his poverty of purse and consequent poverty of culture.

Now men must do something. Human nature revolts at the vacuum of idleness. They must work or play, read or think, sing, converse, listen, travel, dance, or sleep. That state of society gives the best harbingers, which most inspires the greatest numbers to continued activity of some sort, affording to all proper opportunities every hour of the day and every day of the year. As long as any considerable number exists who ask in vain for good homes, pleasant places of amusement, proper associates with whom to converse, or opportunities to bring into exercise those qualities and endowments that will contribute most to their advantage and pleasure, just so long will the seductions of improper allurements make steady additions to the ranks of infamy and drunkenness. If 30,000 drunks die annually, there will be 30,000 recruits enlisted to fill up the drunken ranks out of our population of 40,000,000. What shall save them?

But let us not forget our young man illustration. He has finished his evening meal, and returning to his room he rummages closet or trunk in hope of finding something that may yield suggestion of amusement. 'Tis all in vain; and, disappointed and disheartened, he gazes from his window upon the countless chimney-tops that choke the ambient air with their effluvia; his glimmering lamp dies out in fetid smoke of kerosene; and sick and sorrowful he quits the dreary scene, and makes for the street, the only place, so far as he knows, to which he has a right. A dangerous place is this street, for there badness in every variety stalks and talks its ribald slang, and temptation, in garb of varied seducing, lurks for its prey, and he is just the fly to be lured into its parlor. Loitering there and then, under all such circumstances, that moment is to him, morally, about the most perilous moment of his whole life. The tempter is upon him, and his training, or rather his want of training, renders him utterly unprepared to meet the foe, and he is vanquished at the first assault."

SECOND ANNUAL REPORT OF THE BUREAU OF STATISTICS OF LABOR, OF MASSACHUSETTS, embracing an Account of its Operations and Inquiries from March 1, 1870, to March 1, 1871. pp. 543-545.

Next to the need of a wise system of really universal education, I doubt if the American people has any greater need than that of a wise system of popular amusements. On the one hand, it should be made impossible for any child born within the limits of the United States to grow up in ignorance; and on the other hand it should be made impossible for any one to be deprived of all opportunity of spending his leisure hours with profit and enjoyment. In the accomplishment of either of these objects, many difficulties, I am well aware, must be overcome; but I regard these two objects as of nearly equal importance. The American people (by which term I mean to include, not merely all persons born on our soil, but also all persons who in good faith have made this country their home) should provide good public schools for all their children, and require the education of all, either at these public schools, at equally good private schools, or in the parents' homes. When all children are thus ensured the priceless benefit of a good education, there will be no occasion for imposing any educational test as a condition of suffrage, as desired by some; and this I regard as the only proper method of securing intelligent suffrage. But the duty of the American public will not even then be wholly discharged towards its own members. Besides securing to all the fullest and freest opportunities of entering life well prepared for its various tasks, it ought equally to secure all from the dangers and temptations of idleness, by affording cheerful and improving ways of spending unoccupied time. The excuse for ignorance must be taken away; and the excuse for vice must be taken away. Not until then shall we really have a complete and perfect right to punish either ignorance or vice as sins against society.

Now the public mind is rapidly awakening to the need of more thorough-going measures for the ex-

tension of education throughout the community; and it is no part of my purpose to dwell on this point today. With regard, however, to the need of a generous system of popular amusements, and even to the need of amusements of any kind, I think the public mind is much more sluggish. Yet I conceive it to be a matter of vital importance to the well-being of mankind that these latter needs should be understood and met. Allow me, then, to urge this morning the right of our human nature to amusement, as well as to education and toil; and to offer a few thoughts on a subject which receives far too little attention in our busy American life.

We live in a new country. Compared with the Old World, the entire history of America belongs to modern times. Our antiquities themselves are new-fangled; and veneration for antiquity is known to us chiefly by hearsay. On every side of us, even in our oldest States, are undeveloped resources, unsettled country, unutilized means of civilization. Rich and productive land is waiting to be tilled; valuable mines are waiting to be worked; subterranean lakes of oil are waiting to be tapped; great hills of iron are waiting to be smelted and forged; great forests are waiting to be cleared; great rivers are waiting to be bridged; great mountain ranges are waiting to be tunneled; great railroads are waiting to be constructed; great cities are waiting to be built; valley and hillside, prairie and plain, are waiting to be dotted with towns, villages, and homesteads, as thickly as the midnight skies are strewn with stars. Here is the most vigorous nation ever yet known on this earth waiting to be gradually nurtured and developed into the giant of human history, with no natural limits to his patrimony but the Atlantic and Pacific, the Arctic Ocean and the Gulf of Mexico. In a word, America is today only an infinite possibility; and on our shoulders as a people lies the Herculean duty of converting this possibility into a fact.

Now the more or less strongly felt consciousness of this amazing destiny acts on the American mind as excess of oxygen acts on the lungs. It is burning us up by slow combustion. Over-excitement, over-stimulation, over-activity—these are like a fever in our blood, and we are living at a dangerous pitch of nervous tension. Future ages may gain in one point of view by the fact that this generation is over-working itself, inasmuch as it will bequeath a vaster legacy of accomplished facts to its successor; yet in another and graver point of view they may lose by it, since posterity may inherit a diminished vigor of physical constitution, an over-developed nervous system and a less stable equilibrium of the vital forces. This result could hardly fail to ensue, were it not for the constant and large influx of a fresh population from the shores of the Old World. But notwithstanding this fact of ceaseless immigration, which perhaps may save posterity from feeling the full effects of our wasteful expenditure of nervous energies, the present generation itself suffers by it.

Flattering as is the amazing development of our American resources, the wonderful growth of our commerce, manufactures, and trade, when looked at in a merely material point of view, I think that this glowing picture has its dark side also. I would see, if possible, a little less growth in these directions, and a little more growth in directions higher still. Putting so much of our life-force, our time, our interest, our ambition, into hard, material work, we fall far behind the German nation, for instance, in productive intellectuality, in works of scholarship, belles lettres, science, and art. Nations, like prize-fighters, may develop their arms at the expense of their brains. As individual men and women, we have to pay dearly for our undue absorption in business. Instead of being content with a competency, and reserving a fair share of our time to purposes of generous culture, we plunge into an insane competition in the race for wealth, and pay for it (even if we escape adding to the vast hosts of business wrecks at last) a price for which wealth is no equivalent—well-stored and finely-balanced minds. While admitting to the full the great value of wealth, both to individuals and to society, and while heartily repudiating that Christian depreciation of it which is at the present time to a very large extent thoughtlessness or hypocrisy, I yet believe that the saying is pre-eminently true of Americans—"Things are in the saddle, and ride mankind." On the value of large and symmetrical individuality I set so high an estimate, that I believe not only we, but the race as a whole, experience severe loss from any cause that hinders us of being physically, intellectually, and morally well-developed men and women. For this reason I regret the excess of energy, the disproportionate interest, the almost monomaniacal ambition, that are devoted in America to material prosperity. Attention to business is a virtue; absorption in business may become a vice.

Moreover, this determination of the national blood,

not to the head, but to the arms, produces its natural results. The health of the people suffers. The nerves of thousands give way in the fierce competitions of American business; and the average of longevity is reduced. The standard of intellectual culture is kept low. The ideal of moral character, conformed to a code which has a financial rather than a moral basis, is degraded by the passion for success. But, over and above all this, Nature avenges herself in another way.

It is asserted, and I believe with truth, that dissipation is on the increase, especially in our large cities, at a ratio above that of the population. Intemperance and its allied vices, especially, is said to be extending with deplorable rapidity. Gerrit Smith says that "every year fifty thousand of our youth join themselves to the great army of drunkards." Now I do not believe that mankind are growing intrinsically worse, or that they are learning to love evil for its own sake. In this increased tendency to coarse dissipation I see simply the natural reaction of overstrained nervous systems, exhausted by the hard labor and (what is far more dangerous) by the intense excitement of our business life. Kept all day and perhaps all the evening on the stretch by the intense rivalries of business, the mind is fatigued and enfeebled; craving for unnatural stimulus is engendered; healthful amusements seem flat and insipid; and the man is driven, with jaded mind and impoverished will, to seek refreshment in a mere change of one harmful excitement for another more harmful still. So long as the major part of his time is absorbed by the exciting or wearing pursuit of his business, the man wants to get the maximum of pleasure out of the minimum of time; he is unfitted for calm and simple enjoyments, nor has he acquired any taste for them; and, almost unresisting, he is thus sucked into the vortex of destructive dissipations. Others in the same condition add the strong influences of sociality to the seductions of vice; and thus the victims of too intense competition go to ruin in droves.

This is especially true of young men who enter business at an early age as clerks or employees of any kind. Drawn into the whirl of the current too soon, unprotected by interests of their own which might exert a restraining influence, unfortified by tastes which supply a better occupation for leisure hours, and often thrown among perfect strangers who have become already the victims of similar circumstances, these unfortunate young men are launched on waters they do not know in skiffs without rudders or oars. Recreation they must have; and none that is innocent offers itself. Can they be very severely blamed if they go to wreck? I think not. The mischief lies really farther back than their wills. Their lapse into ruinous dissipations seems to be in large measure due to other causes than their own volition. Chief of all is this too intense activity of business competition. It forbids young men to spend a sufficient length of time in cultivating their minds, and drags them prematurely into business life. It holds them too long and too closely each day to exhausting labor. It keeps them continually in an atmosphere hot with conflicting ambitions and intense excitements. It then throws them out for a brief period to snatch what pleasure they can in the scanty intervals of toil. Under circumstances such as these, it requires stricter principles than most young men possess to keep out of dens of perdition; and if we trace their pitiable fate back to its origin, we seem to find it in the excessive business activity produced by the undeveloped state of the New World.

Is this evil, then, in any way to be obviated or mitigated? Can we find even a partial remedy for it? I think we can; though whether men will be induced to apply it, is a very different question.

Perhaps it may be requiring altogether too much to ask that the American business man should be less eager for business success; that he should aim a little less exclusively at getting rich, and care a little more about making himself a whole, symmetrical human being. Nor am I at all sanguine of being heeded by any one. Nevertheless, the naked truth is that, if business men were more moderate in their desires, this new country of ours might be developed more slowly, but the people who inhabit it would at least have a chance to be worth more in character and culture. Keep boys out of business till they have had ample time to get a good education. Shorten the hours of business by common consent, that employer and employee alike may have a reasonable amount of leisure for culture and enjoyment. Furnish to all, young or old, rich or poor, means of devoting this leisure to healthful pleasure and profitable recreation. Qualify business competition, even in business hours, by due remembrance that money is not the chief end of man, but only a means to this end; that he best fulfils his destiny when he succeeds in making himself in the highest degree noble, useful, and complete as an individual being. If these simple suggestions should be faithfully acted on, does any one doubt that the world would be both happier and more virtuous? I think not. The reason, however, why they will not be acted on is, shortly, that the average man is not yet a "rational animal."

But without expecting too much of the average man, and still leaving him to continue his experiment of trying to get happy by getting rich, until he discovers that his head is not so hard as the rock he so stupidly butts it against, it does seem possible to ameliorate the condition of things by devising some sensible system of popular amusements, and putting them within the reach of all. Whoever shall succeed in persuading the public to do this, will have accomplished more for the cause of temperance, good morals, and good order, than all the prohibitory and penal laws that could be engrossed between

now and the crack of doom. Crime has its own laws, like everything else; and men will not commit it, if you can make them happier without it. It will do no good to shut up haunts of vice, unless you open places of rational enjoyment in their stead. The way to conquer intemperance and vices of all kinds is to flank them. Begin with universal education; continue with universal equality of all human rights; add universal opportunities of rational amusement; and I believe that crime of all kinds would be diminished ninety-nine per cent. The importance of opening to the poor and unfortunate some natural and innocent channel for the gratification of their pleasure-loving instincts has never, I believe, been appreciated as a reformatory agency. Punishing and preaching are alike ineffectual. Nobody will rob or murder, if he can get what he wants without these acts of violence; and whoever furnishes real enjoyment to the desperate man disarms his desperation. Popular amusements, wisely established and liberally sustained, would be as much better than courts and prisons as prevention is better than cure; and though it may be a long time before they are seriously regarded, much less fairly tried, I believe that the day will come when they will be once more, as they were in Greece, a recognized means of civilization.

It cannot be expected, of course, that a universal system of popular amusements could be established with advantage, until a system of strictly universal education had been previously established. Too many of the amusements now popular with the multitudes are a disgrace to the age; and if the public taste could not be elevated, it would be a mischievous attempt to minister to it. The horse-races which are managed solely with a view to betters and betting; the cock-fights and dog-bits and prize-rings which stimulate the most brutal instincts; the low theatres, saloons, dance-halls, gambling-hells, brothels, which are simply sinks of iniquity; even the "Black Crook" and "White Fawn" and "Can-can" performances which disgrace theatres of a higher reputation and are really an open door to scenes more disgraceful still; even the negro-minstrel shows which consist usually in coarse caricatures of a race just struggling into recognition as human beings like ourselves,—all these will be condemned as either vicious or unseemly, and could be included in no scheme of popular amusements which I at least could approve. Better leave things as they are, than seek to multiply such influences as these. Unless amusement can be pure and elevating, it becomes injurious. We had better go without our laugh than be made worse by it.

But there is no need of resorting to amusements like these. There are numerous ways of spending one's leisure not only with great enjoyment for the moment, but with permanent benefit to mind and body. Provided we can create a widespread taste for amusements of a healthy and elevating character, people will surely abandon those which are pernicious and degrading. Yet how can we create this better taste, except by offering constantly the attractions of a better class of entertainments than now draw the multitudes? No amount of preaching will be of avail. We must furnish good amusements, free to all, or the public will have no chance to acquire a taste for them. Let me enumerate a few.

1. Public parks for pleasure-walking and driving, and spacious fields for active outdoor games, such as foot-ball, base-ball, cricket, croquet, and so forth; and attached to these fields large, airy, and sunny gymnasia, free to every one. Well-kept beer-gardens might be advantageously added.

2. Public boat-houses, with boats and oars without charge, well-kept and ready at all times for use. The expense of boat-clubs debars thousands from the enjoyment of this most healthful exercise.

3. Public baths and swimming-schools, safe for young persons, and affording to both sexes during the summer months those opportunities of frequent ablution which experience has shown in Boston for several years to be so eagerly embraced by those who have no other chance of keeping themselves even decently clean. Large bath-houses should also be kept open all winter, somewhat as in Rome. The public bath could not fail to be greatly improved by such bathing facilities, available all the year round.

4. Public buildings devoted to libraries, reading-rooms, smoking-rooms, billiard-rooms, rooms for indoor games (chess, checkers, cards, and so forth) and rooms for social intercourse, in which evening parties with dancing and other innocent recreations can be held, terminating in all cases as early as eleven o'clock, P. M. To these should be added a pleasant theatre for amateur theatricals of various kinds, under the management of responsible persons.

5. Free public concerts, out of doors in the summer and in suitable halls during the winter; good plays and good operas, lyceum lectures on miscellaneous subjects, and scientific lectures with diagrams and experiments by the best-qualified persons.

6. Public art-galleries, floral conservatories, zoological gardens, scientific museums, and every conceivable means of fostering a taste for useful and ennobling information.

These are a few only of the amusements which might be devised, combining entertainment with instruction, and permanently benefiting thousands who now plunge into low and pernicious dissipations. Of course they could neither be established nor maintained without the expenditure of large sums of money. But when the people are better educated, they will economize in churches and court-houses and jails for the purpose of securing that ounce of prevention which is worth uncounted tons of cure. It will doubtless be a long time before the public will be wise enough to lay the axe at the root of social

disorders. They will continue to dam up the stream of corruption with bulrushes, until long and bitter experience shall have shown the folly of not recognizing the facts of human nature as the true basis of legislation and social reform. But I hope it is not waste of time and breath for those who believe in rational methods of social improvement to state their convictions, and leave them to the candid consideration of all who really desire to accomplish the same beneficent ends.

SELF-SUPPORT.

[By Col. T. W. Higginson, in the Woman's Journal.]

For one, I believe in the dignity of self-support, whether for men or women. It is the English theory that society needs a leisure-class, not self-supporting, from whom public services and works of science and art may proceed. Even Darwin, in his new book, recurs to this theory. But how little is England doing for science and art compared to Germany; and the German work of that kind is not done by a leisure-class, but by poor men! I believe that the necessity of self-support, at least in the earlier years of life, is the best training for manhood; and it does not seem desirable that women should be wholly set free from it.

Gail Hamilton, on the other hand, maintains in the *Independent* that women should never support themselves, if it be possible honorably to avoid it. "Pecuniary dependence, degrading to men, is not only not undignified, but is the only thoroughly dignified condition for woman. In a renovated and millennial society all women will be supported by men—will have no more to do with bringing in money than the lilies of the field." This statement is delightfully uncompromising, and it is a great thing to hear an extreme position so clearly and unequivocally put. Especially on a question so difficult as the labor and wages of women, it is particularly desirable to have each extreme worked out to its logical results.

Gail Hamilton's view seems to me right, at least so far as this. It is certainly the normal condition of woman to be a wife and a mother. It is equally certain that this condition withdraws woman from the labor-market, during the prime of her life. The very years during which a man attains his highest skill and earns his highest wages—say, from 25 to 40—are lost to woman, so far as earning money is concerned. This is the main fact, as I judge, which keeps down the standard of both work and pay among women, as a class. If men, as a class, were thus heavily weighted, the result would be as clearly seen in their impaired business position. Where one sex brings into the market the full vigor of its life, and the other has only crude labor to offer, the result cannot be doubtful. Yet this is precisely the state of competition between man and woman.

I believe, therefore, with Gail Hamilton, that woman was not intended to be the equal competitor of man in business pursuits—nor to be self-supporting at all, during her career of motherhood. I think we all recognize it as a calamity, when she is obliged to support herself at that time. And most people believe with Miss Mitford that "women were not intended to earn the bread of a family," and that men are. But to earn the bread of a family is not self-support. And when Gail Hamilton takes a step beyond and says: "I think the necessity of earning her own living is always a woman's misfortune"—then she seems to theorize beyond good sense, and to confuse things very different. Self-support is one thing; supporting seven small children is quite another thing.

What she seems to me to leave out of sight is the dignity of labor. Woman during the period of maternity is rightly excused from earning money; but it is because she is otherwise occupied. She is not exempted in the character of a lily of the field, but in the capacity of mother of a family. It is an important distinction. For labor in the lower sense she substitutes what, in a higher and more sacred sense, we still call "labor." She is not supported because she is a woman, but because in her capacity as woman she happens to have home-duties. If she had no such duties, there seems no reason why she should be supported any more than if she were a man. To be a wife and mother is a vocation, and one which usually precludes all others. Merely to be a woman is not a vocation; and so long as one can make no better claim on the world than that, the world has a right to demand something more. The Irish-woman who locks her little children into her one room that she may go out to earn their bread seems to me in a position no false than that of the over-worked father who breaks himself down with toil that his daughters may live like Gail Hamilton's lilies. "In a renovated and millennial state of society" it is to be hoped that both these evils may be remedied; that wives and mothers may accept support as their right, and that single women may take pride in that self-support, of which Gail Hamilton affords so honorable an example.

"Father" Taylor on Ralph Waldo Emerson: "He is a Christian, no matter what he says about it, and will have to go to heaven—for if the devil got him, he would never know what to do with him. There seems to me to be a screw loose somewhere, though I never could tell where; for, listen as close as I might, I could never hear any jar in the machinery. He's certainly a Christian, though he knows no more of the principles of Christian doctrine than Balaam's ass knew of the principles of Hebrew grammar."—*Boston Commonwealth*.

THE DESCENT OF MAN.

[From Blackwood's Magazine.]

- "Man comes from a Mammal that lived up a tree,
And a great coat of hair on his outside had he,
Very much like the Dreadnaughts we frequently see—
Which nobody can deny.
- "He had points to his ears, and a tail to his rump,
To assist him with ease through the branches to jump—
In some cases quite long, and in some a mere stump—
Which nobody can deny.
- "This Mammal, abstaining from mischievous pranks,
Was thought worthy in time to be raised from the ranks,
And with some small ado came to stand on two shanks—
Which nobody can deny.
- "Thus planted, his course he so prudently steered,
That his hand soon improved and his intellect cleared;
Then his forehead enlarged and his tail disappeared—
Which nobody can deny.
- "Tisn't easy to settle when Man became Man;
When the Monkey-type stopped and the Human began;
But some very queer things were involved in the plan—
Which nobody can deny.
- "Women plainly had beards and big whiskers at first;
While the man supplied milk when the baby was nursed;
And some other strong facts I could tell, if I durst—
Which nobody can deny.
- "Our arboreal sire had a pedigree, too;
The Marsupial system comes here into view;
So we'll trace him, I think, to a Greek Kangaroo—
Which nobody can deny.
- "The Kangaroo's parent, perhaps, was a bird;
But an Ornithorhynchus would not be absurd;
Then to frogs and strange fishes we back are referred—
Which nobody can deny."
- Thus far Darwin has said. But the root of the Tree,
Its nature, its name, and what caused it to be,
Seem a secret to him, just as much as to me—
Which nobody can deny.
- Did it always exist as a great institution?
And what made it start on its first evolution?
As to this our good friend offers no contribution—
Which nobody can deny.
- Yet I think that if Darwin would make a clean breast,
Some Botanical views would be frankly confessed,
And that all Flesh is Grass would stand boldly expressed—
Which nobody can deny.
- The Loves of the Plants, so deliciously sung,
Must have softened his heart, when his bosom was young,
And the Temple of Nature has prompted his tongue—
Which nobody can deny.
- But now if in future good breeding we prize,
To be cherubs and angels we some day may rise;
And, indeed, some sweet angels are now in my eyes—
Which nobody can deny.
- If this is our wish, we must act with due care;
And in choosing our spouses no pains we should spare,
But select only those that are wise, good, and fair—
Which nobody can deny.
- Yet however he came by it, Man has a Soul,
That will not so submit to despotic control,
As to make Monks and Nuns of three-fourths of the whole—
Which nobody can deny.
- The Bad may be pretty, the Good may be plain;
And sad matches are made from the lure of gain;
So perhaps as we are we shall likely remain—
Which nobody can deny.
- After all, then, I ask, what's the object in view?
And what practical good from this creed can ensue?
I can't find in it much that's both useful and new—
Which nobody can deny.
- Our old friend Lucretius explained long ago
How the fittest survive and the weak are laid low;
And our friends of the Farm must a thing or two know—
Which nobody can deny.
- I would ne'er take offence at what's honestly meant,
Or that truth should be told of our lowly descent;
To be sprung from the dust I am humbly content—
Which nobody can deny.
- But this groping and guessing may all be mistaken,
And in sensitive minds may much trouble awaken,
So I'll shut up my book, and go back to my Bacon—
Which nobody can deny.

CATHOLIC AND PROTESTANT.—The difference between Romanism and Protestantism may be briefly stated thus:—A Protestant dogmatist tells you to think, but devotes you to perdition if you think differently from himself. A Roman Catholic dogmatist will not let you think at all. We hold that the first is a great improvement on the second.—*Investigator*.

A correspondent of the *Golden Age* asks:—"What has become of the lost Ten Tribes of the children of Israel?" We respectfully inform our correspondent that at the latest moment of going to press we had received no reliable advices on the subject.—*Golden Age*.

A WONDERFUL BOOK.

[By the Literary Critic of the Boston Commonwealth.]

The Kingdom of Heaven: What it is, Where it is, &c. By Jesse H. Jones. Published by the Author. For Sales by Noyes, Holmes & Co., and by Henry Hoyt, Boston.—Mr. Jones is an "orthodox" preacher settled at Natick. He is a brave man—has encountered the Free Religionists on their own platform; has bearded the Radical lion in the creature's own den in Chestnut street; and, to judge him by the present extraordinary product of his pen, is a match for the world, the flesh, the devil and common-sense all together. His book, whatever its immediate success or want of success, will be nuts for some future mouser after literary curiosities. It is an amorphous and incredible compound of Genesis, St. Paul, John Calvin, Fourier, Mrs. Farnham and the Reverend Jesse himself. He is entirely and stringently "orthodox," to begin with. No one can be sounder on the Fall of Man and the Plan of Salvation. He is of opinion that the last and lowest possible result of Adam's irregularity is to be found in Free Religion. So far he is quite satisfactory. In these latitudinarian days, it is refreshing to come across one who toes the mark so squarely. Next, he insists upon the opposition of the flesh and spirit, quoting and following St. Paul. Then he hastens to assure us that the flesh is represented by the male human creature, and the spirit by the female. Here he probably does not profess to invoke the authority of Paul. Then he demonstrates that the kingdom of heaven was announced as to come in this world, not in another. This is neither doubtful nor new. Entering now into detail, he specifies the purposes of Jesus Christ: first, to abolish slavery; secondly, "to destroy the custom of deeding land," which is "a form of selfishness;" thirdly, to put an end forever to "wages, rent, interest and profit," which are not only "forms of selfishness," but "forms and degrees of slavery" as well; fourthly and finally, to establish woman-suffrage. With this last the kingdom of heaven will burst into perfect blossom, to satisfy the eyes of men and angels with unutterable beauty, and to fill the nostrils of all creation with a sweet-smelling savor. Having got so far, the writer arrives at the culminating article of his remarkable creed. To this he surrenders a full page, set off with a very flowery and emphatic style of ornamental border. We cannot afford the space to do it justice in the same liberal way, but will compromise upon simple capitals. It runs thus: THE UNITED STATES OF AMERICA IS THE KINGDOM OF HEAVEN WHICH JESUS CHRIST CAME TO ESTABLISH ON THE EARTH.

Ordinary criticism is unequal to the encounter with the Rev. Mr. Jones. He carries quite too many guns for us. He fires east, west, north and south, and from east, west, north and south, and down from above and up from below; he hurls upon us cartloads of Bible history, and peppers us out of his native resources with prophecy by the ton. If modern civilization does not succumb to this ubiquitous cannonade, it will behave quite improperly. For ourselves, having read the book, we feel confused, contused, obliterated, left nowhere. Mr. Jones's kingdom of heaven is undoubtedly coming, for he says so in such an awful tone of prophecy as we have no strength to contend with. We have not been oversanguine as to the future, but really had not imagined that anything so bad was in store for the world. That three-fold communism, "communism in life-work, communism in social life, communism in political life," which Mr. Jones is about to inaugurate, surpasses all our worst apprehensions. As we anticipate and imagine it, a little picture arises before us. It is that of ourself as a small boy standing up in school, and saying very pleadingly, "Please, ma'am, may I go out?"

It is high time for our "Evangelical" friends to stop sneering at Unitarianism as "Religion made easy," for there is a laxity in the terms of salvation as expounded by "Orthodox" teachers which often shocks Unitarians, and Universalists also.

In a volume of selections from the works of "that renowned Puritan, Thomas Brooks," edited by the still more renowned C. H. Spurgeon, and published by Gould & Lincoln in 1860, we read: "He that believeth shall be saved, let his sins be ever so great; and he that believeth not shall be damned, let his sins be ever so little."

Rev. S. J. May bears witness that in one of Henry Ward Beecher's "Familiar Lectures," published in the *Independent*, the pastor of Plymouth Church said: "This is our danger; not that we shall be sinful, not that we shall be imperfect, not that we shall be vain, not that we shall be foolish, not that we shall be corrupt in our imaginations, but that we shall not believe in Christ. Our salvation is not half so much imperilled by wickedness as by unbelief."

In the last *Register*, we quoted from an eminent "Evangelical" divine who teaches that men may be regenerated in sleep, and it is not long since a prominent journal boasted that according to the "Orthodox" theology, a man of the worst life and character can read his title clear to Heaven, if, a few hours before death, he repents and relies wholly upon the atoning blood of Jesus. Even Dr. Nehemiah Adams, in a tract which we read several years ago, told of a graceless youth who was killed suddenly by being thrown from his horse, but his friends were comforted by the hopeful suggestion that

"Betwixt the saddle and the ground
Was mercy asked, and pardon found."

—*Christian Register*.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"In your little dispute with the *Investigator* about the meaning and bearing of the terms 'Infidel' and 'Infidelity,' I think you both a little at fault. Though you were right respecting the literal, radical (etymological) meaning of these terms, yet you were, perhaps, a little too strict in their application; for whatever their literal sense may be, their general sense, even as used by Christians, expresses mainly disbelief in, and infidelity to, the Bible or the Christian religion. Mr. Seaver, on the contrary, was wrong in allowing only the sense given them by him and infidels, and in charging you with insinuations which you, I know, intended as little to make as he himself. The time has, happily, passed when the literal sense is coupled with the use of the term 'infidel,' even if used by Christians themselves; and actually means now no more than 'unbeliever.' Yet it is still, and will be, an odious nick-name, so long as the terms 'Christian' and 'believer' are synonymous with honesty and respectability. Let them use these terms who may, and give to them the meaning they choose, I do not care much myself to be called an infidel, nor do I hesitate much to avow myself an infidel when called one. I think it better to avow it and boldly defend infidelity, than to deny it and make a long argument to prove my fidelity.

About a year ago, the Chancellor of the Bishop of came to my place in company with the Catholic priest of this city, and a little dispute was soon got up. In the course of this dispute, and when a little cornered respecting the Bible, the former said, 'Why, sir, you are an infidel!' But when, instead of repelling the charge and defending myself, as he no doubt expected, I said, 'Of course I am,' he was non-plussed, and became so disconcerted that he could not argue any more. It was, probably, too new and unexpected to him, that an infidel should avow his unbelief in the Bible to his face; that he should be told that his *dictum* was deemed insufficient; that it was not enough to say, 'You dare not think thus and so,' but that he should have to give reason and argument. That entirely disconcerted him. He went away saying, laughingly, 'I shall make a good Catholic of you yet?' 'You may,' I replied, 'as soon as you can give me reason and argument enough to convince me.' But he has never tried since to make a good Catholic out of me. And so I am still for no-religion and infidelity, but with much esteem and sincerity yours."

"I write to acknowledge receipt of the bound copy of THE INDEX. I have had time to give it but a cursory glance, yet the little that I have read is enough to convince me of how much value and comfort it will be to me. It treats of subjects that have been perplexing my mind for many years. Educated in what has been claimed to be a liberal faith (the Unitarian), I was alarmed when I first commenced to doubt some of its articles of belief; but in spite of my temerity the spirit of the age got possession of me, and I am now, I suppose, of that number who would be classed among the most radical of radicals. My best wishes attend your undertaking. Would that there could be an INDEX missionary society, rich enough and powerful enough to scatter its hopeful and comforting views to the millions of hungry and thirsting CHRISTIANS who are longing for something more and fresher to help them than can be found in their good, but not perfect book, the Bible."

"I saw the notice of your paper in *The Independent*. I wish you to send me one copy of your paper, as we have some twenty-five in this place that have lately unpinned themselves from creeds and old Biblical notions. I think your paper will be what we now want. Please send one, and if it suits I will send you all the subscribers that I can get—I think from twelve to twenty-five."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the spring on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

RECEIVED.

SECOND ANNUAL REPORT OF THE BUREAU OF STATISTICS OF LABOR, OF MASSACHUSETTS; embracing the Account of its Operations and Inquiries from March 1, 1870, to March 1, 1871. Boston: WRIGHT & POTTER, State Printers, 79 Milk Street (corner of Federal). 1871. Paper. pp. 655.

FAITH AND MORALS. Two Sermons, by Rev. O. B. FROTHINGHAM, preached in Lyric Hall, March 5th and 12th, 1871. New York: D. G. FRANCIS, 17 Astor Place. 1871. pp. 47.

CATALOGUE OF THE OFFICERS AND STUDENTS OF the Meadville Theological School, for the Academic Years 1869-70 and 1870-71. Meadville, Pa.: REPUBLICAN Book and Job Printing House. 1871. pp. 8.

THE LADIES' REPOSITORY AND HOME MAGAZINE. May, 1871. Rev. A. W. WILEY, D. D., Editor. CARLTON & LANAHAN, New York.

TYPOGRAPHIC MESSENGER. April, 1871. JAMES CONNER'S SONS, 28, 30 and 32 Centre Street, New York.

Poetry.

SUPERSTITION.

That superstition which has grown with us,
Know it for superstition though we may,
Relaxes not for that its hold upon us.
Not all who scorn their chains are free.

LESSING'S "NATHAN THE WISE."

The Index.

MAY 20, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound with black morocco backs and marbled covers, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

Mr. PARKER PILLSBURY desires engagements to lecture on RADICAL RELIGION, either for Single Lectures or for Courses of Lectures on successive evenings. Address INDEX OFFICE, TOLEDO, OHIO. The following are among the Subjects of his Lectures:—1. The Popular Religion—"What will you give us instead?" 2. Religious Mysteries. 3. Is the World more indebted to Christianity than to Science? 4. The Sunday Question. 5. Young Men's Christian Associations. 6. Woman—Her Rights and Responsibilities in Government and Society. 7. Labor and Capital. [These Lectures.] 8. Lying Pretences in Church and State. These Lectures discuss, in the light of common sense and modern ideas, the theology and institutions of the Christian Church, which they treat in the boldest and most uncompromising manner. They aim to substitute for the degrading Bible-worship and Christ-worship of the churches universal reverence for Reason, Truth, Justice, Freedom, and Humanity.

Mr. PILLSBURY has concluded an arrangement with the Editor and Proprietors of THE INDEX by which he will make it a special object to introduce that paper as widely as possible, as an organ of the most advanced religious thought of the times, and will report regularly through its columns.

F. E. ABBOT, Editor,
TOLEDO, O., April, 1871. For the INDEX ASSOCIATION.

MISS COBBE'S NEW BOOK.

We are indebted to Miss Frances Power Cobbe for a copy of her "Alone to the Alone: Prayers for Theists by Several Contributors," just issued by Williams and Norgate, London. It is "designed for the use of those who desire to cultivate the feelings which culminate in prayer, but who find the rich and beautiful collections of the churches of Christendom no longer available, either because of the doctrines whose acceptance they imply, or of the requests to which they give utterance."

The preface (which Mr. Towne will reprint in his next *Examiner*) is a beautiful essay on the subject of prayer, marked by that wonderful delicacy and tenderness of religious sentiment which have given Miss Cobbe so great an influence over multitudes of the noblest souls of the age. Her philosophy of religion, like that of Theodore Parker, whom she so deeply revered, inclines strongly to intuitionism; and perhaps no one living is better qualified than she to represent it in its most admirable phase. Many of the prayers (some of which are in French) are instinct with feeling and life, and will doubtless in numerous cases fulfil their aim of ministering to a devout inward life. They utter the profoundest aspirations of brave and gentle spirits, and such will read them with sympathy,—we doubt not, also with increase of pure and high purpose.

And yet, while pausing on these pages, we are conscious of a sense of unrealized hope. Something we want that we fail to find. Too much of the supplicatory tone, too little of self-poise even in the felt presence of In-

finite Being, jars upon us. There is a grand dignity in the prayer of Epictetus which cannot be spared. Paganism also has its lesson to teach. Prayers of petition, impossible without the ignoring of law, are at all seasons unseasonable, even though the good sought be a spiritual good. Man gets what he takes,—no more. He must unlearn the petitionary attitude. Still less can he afford to apologize to God. If he has done evil, let him apologize to the brother he has wronged, or to the selfhood he has degraded; but to God, whom he can neither wrong nor degrade, let him offer a self-respecting worship. When fear is outgrown, let the language of fear be disused; and out of the awe and grave confidence which befit the finite in contemplation of the Infinite, let no thought or word be born unworthy of the divine unity that makes them one.

We have for genuine prayer nothing but inexpressible reverence; and in this genuine book there is much that touches its hidden springs. While no book can become a breviary to those who make their temple in the solitariness of their own souls, the pages of this little volume are rich in the moral inspiration and the spiritual life which deepen all that is best in man. Miss Cobbe has earned the gratitude of all who are moved by the passion for ideal excellence and truth and beauty, and who find in these the supreme manifestation of Universal Being.

A LIBERALIST VICTORY.

From the Toledo *Woehentliche Express*, of May 15, we translate the following:—

"At the election of school directors on Tuesday, Mr. Chas. W. Hill was re-elected in the first ward, Mr. Calvin Cone in the third, and Mr. D. Y. Howell in the seventh. The result, especially in the third ward, is a very satisfactory one, since the conservatives [*die Mucker*] in that ward had nominated Mr. Hiatt with the express understanding that the Bible should be retained in the free schools. Mr. Cone, who was nominated by the liberals without regard to partisan opinions, belongs on the contrary to the rationalistic society of Mr. Abbot, which desires to have all sectarianism banished from the schools. This is a new proof of our assertion, on the occasion of our late city election, that the liberal element of the Republican party in our city has the upper hand."

We add that the re-election of Gen. Hill is also a very satisfactory result to us personally, since the marked success of the Evening School experiment is largely due to his disinterested, generous, and indefatigable exertions. He believes that the existing State laws prevent the abolition of all distinction in the Toledo day schools on account of color; and although there is a difference of opinion among the citizens on this subject, nobody questions the entire sincerity of Gen. Hill's opinion. In justice to him, moreover, it ought to be stated that he is as earnest for the removal of the real or supposed restrictions as any one. In the Evening Schools of last winter no distinction on account of color was permitted; and this course had the full approval of Gen. Hill. We doubt if another gentleman could be found in the whole city who would be willing to give so large a share of his time and services to the cause of education; and while we are exceedingly anxious that the last traces of inequality on account of color should be banished from all our institutions, we believe that nothing but a sense of duty to execute existing laws has been the reason of Gen. Hill's course in this particular. If these laws are still behind the age, let an urgent petition from the School Board be sent to Columbus for their immediate modification, and let Toledo free itself as

speedily as possible from the disgrace of perpetuating odious distinctions which had their origin in African slavery.

Dr. Dean, a missionary writing from Bangkok, and referring to the interior of China, says in a recent number of the *Morning Star*:

"Standing face to face before these hundreds of millions of our fellow-men going to eternity without Christ, we are awe-struck, and stagger back from the sight."

Considering that, according to Dr. Dean's theology, "going to eternity without Christ" means going to an everlasting hell, we think he ought to stagger. Evangelical believers are horrified at the Spanish Inquisition administered by Catholics in former times with such frightful and cold-blooded cruelty; but they themselves worship a Grand Inquisitor from whose inconceivably more horrid atrocities death opens no gate of quick escape, but by whose fiendish order the executioners inflict throughout eternity an infinitude of agony at each moment upon their pain-maddened and despairing victims. An intelligent Chinese, coming to America and beholding what sort of a God is adored in our American churches, would be more staggered than Dr. Dean. And with infinitely better reason.

Zion's Herald has been hunting through its old copies of THE INDEX for "blasphemies," and at last pounces, like a hawk on a hen-roost, on something it discovers in an issue of ours more than a year back. The *Herald* is undeniably a *connoisseur* in blasphemy. We would no more dispute its judgment than that of the Holy Office of the Inquisition. But it is encouraging to learn that so competent a judge vouches for our freedom from blasphemy during the year just elapsed. If we had dropped a bit of blasphemy at a later date, the lynx-like eyes of the *Herald* would have seen it; and, with our amiable contemporary, seeing is telling. Considering our reformation, we trust this *præco blasphemie* will pardon a youthful indiscretion. Meanwhile, it is delightful to discover that the *Herald* is such a faithful student of our old INDEXES. Continued study of them will doubtless be very beneficial. Shall we send a bound volume?

Dr. Bartol, so well known at the East as one of the few long-honored ministers among the Unitarians who thoroughly sympathize with the advanced thought of the age, will issue through Roberts Brothers, Boston, in October, a book with the title—"Radical Faith." The public will await its appearance with impatience to learn what this poet-thinker has to say; while his friends will hope to discover here the secret of a life and character which are yet more eloquent than his words.

Mr. Pillsbury will lecture to the Free Congregational Society at Florence, Mass., on the second and third Sundays of June.

THE RADICAL: CONTENTS FOR MAY.—The Ethics of the Will: *Moncure D. Conway*. The King Beautiful: *F. G. Fairchild*. Unpublished Letters from Theodore Parker: *T. W. Higginson*. Prayer in the Light of Law: *George S. Burleigh*. Goethe's Conversations with Frederick von Mueller: *C. C. Shackford*. Religious Conceit: *Elizur Wright*. Somewhere: *Augusta Cooper Bristol*. A Symposium in London: *M. D. C. Love Comes Again*: *J. A. The Radical Club*. Usbek a Rhedi: *C. W. F. Scripture Lesson*: *Samuel Longfellow*. Annie Beckett. III. Notes: *Editor*.

"The Radical for May is the best number of that monthly we have ever seen."—*Christian Register*.
"Dull and dangerous."—*Zion's Herald*.

FREE RELIGIOUS ASSOCIATION.

SPECIAL NOTICE.

The Annual Meeting of the Free Religious Association is to be held in Boston on the 1st and 2d of June.

A session for business (hearing of Reports, election of officers, &c.,) will be held in Fraternity Hall on Thursday, June 1st, at three P. M.

On Friday, June 2d, there will be a general Convention with three sessions in Tremont Temple. Essays are expected from John Weiss on "The Attitude of Science toward Religion;" from Rabbi Wise, on "A Jew's View of Jesus;" and from O. B. Frothingham, on "The Existing Power of Superstition and Dogmatism;" and these will be the subjects for consideration at the several sessions. Other able and distinguished speakers will be present.

Let there be a good attendance of the constituents of the Association from the whole country.

WM. J. POTTER,
Secretary.

"ECCELESIASTICAL CONTINUITY."

There has been not a little discussion in recent years concerning "ecclesiastical continuity." This discussion has been mainly among those who hold liberal views in religion; and yet it is evident that not all who have taken part in it have agreed as to the meaning of the phrase. When a Roman Catholic or a strict Episcopalian makes a claim for ecclesiastical continuity, we know, of course, that he means by it something very different from what can be meant by a person of liberal and rationalistic faith who asserts his belief in it. To the Catholic, ecclesiastical continuity means simply the unbroken permanence of the Church of Rome. To the strict Episcopalian, it is but another term to express his belief in the unbroken line of Apostolic succession. But liberal Protestants who have put in a claim for ecclesiastical continuity appear to mean simply the permanence and spiritual unity of the Christian Church and institutions under whatever variety of dogma or change of form. And their argument is directed mainly against the growing tendency on the liberal side of Christendom to believe that it is possible that the future religious welfare of the world may depend on something else besides the specific institutions of Christianity.

But the argument springs from a misconception of this tendency, and rests upon putting into the term *ecclesiastical continuity* an artificial and arbitrary meaning. Many persons seem to think that there is a portion of Christendom that is trying to break off absolutely from the influence of these eighteen centuries of Christian history, and to go on as if Christianity had never been: and they exclaim,—“Impossible!” The very culture and vigor of thought with which you protest against the permanence of Christianity are the result of your Christian training; and the very virtues which make your protest seem plausible have come to you through a long line of Christian ancestry and spring from a Christian root. You cannot break off from

Christianity and go along as if it had never been, however much you may try to do it.” Now is there anybody in Christendom who expects to accomplish that wonderful feat of spiritual legerdemain? The writer of this can claim to be somewhat conversant with the radical religious thought of the time, but he knows of no one who proposes to jump clean off the world, and begin society, religion, life, utterly anew, as if nothing had ever been. He knows very many persons who do not believe that Christianity contains the whole of religious truth, or that it is synonymous with absolute religion, or that it is the root of everything that is good in modern civilization, or that it has the necessary elements for becoming the permanent and universal religion of mankind. But he knows of nobody who does not recognize as a fact that modern society in Europe and America has been moulded and permeated by Christian influences; nobody in the limits of Christendom who is not profoundly conscious that Christianity in some of its features has entered into the very ground-work of his mental and moral being, and who would not think it as preposterous to suppose that he could cut himself off from these elements, hereditary and educational, that have gone into the formation of his character, as it would be to try to separate his present physical life from the elements of the atmosphere which he has breathed into his lungs, and from the particles of various nutriment which have gone into the substance of his body.

But the phrase “ecclesiastical continuity” does not go deep enough to express the whole truth; and does not express except by a loose use of language what is really the truth in respect to religious progress. Ecclesiastical continuity properly means the continuity of the church, or of religious organization and institutions. But the line of ecclesiastical organization and development is by no means coincident with the line of religious progress. On the contrary, the line of ecclesiastical continuity must often be broken in order that religious progress may be preserved. And the phrase that properly denotes that unbroken line of natural religious development which may be traced in regular sequence through all systems and phases of religious history, is not *ecclesiastical* continuity, but *religious* or *spiritual* continuity. Between Catholicism and Protestantism ecclesiastical continuity was most effectually broken, but religious continuity was preserved,—the religious sentiment in its natural order of development assuming freer conditions of life and throwing off old beliefs and ceremonies in order to clothe itself with new forms better suited to its needs. So, again, between Calvinism and Liberal Christianity ecclesiastical continuity was broken, while the lineage of religious ideas remained intact. It was indeed the natural progress of the ideas that shattered the ecclesiastical line and formed new sects. And, again, the fundamental principle of Liberal Christianity, pushed to its logical consequences, develops a radical rationalism. Once assert the full right of free inquiry and private judgment in religious matters, and what stopping-place is there short of that absolute denial, which modern rationalism makes, of all spiritual authority save the voice of human reason and conscience? Thus through the entire history of Christianity continuity in the development of religious ideas has been preserved, though ecclesiastic-

al continuity, or the chain of religious organization, has been again and again broken.

And what is true in the history of Christianity in this regard is true also of its origin, and of the whole religious history of the race. This principle of religious continuity is of universal application. There are no sudden and marvellous importations into history, but everywhere the grandest results have been preceded by a series of natural causes adequate to produce them. Christianity did not come out of the brain and heart of one man, though that man were the greatest of prophets or even an incarnate God, but out of the brain of the human race inspired with religious power through long ages. Ecclesiastical continuity between Judaism and Christianity was, indeed, very thoroughly destroyed, but religious continuity was preserved. Jesus simply announced with new emphasis and put into new shape the essential idea of “the Law and the Prophets.” The substance of religion remained the same, only developing, under a change of conditions, into new activities and producing new phases of belief and ritual.

And Christianity had its natural continuity with other religions than that of Judaism. The religious ideas of the Greeks and the Persians were also among its ancestral elements and contributed largely to its character and power. The grand characteristics of the age were that ecclesiastic forms, both Jewish and Pagan, were losing their cohesion and breaking to pieces, while religious ideas from several distinct sources were being emancipated and left free to flow together and form a more powerful religious system.

Were we to sum up, therefore, our whole indebtedness to the past for the religion we hold today, the obligation would not end eighteen centuries back. We should have to trace our religious descent beyond Christian sources; and even if we were to follow up the main genealogical line of our spiritual ancestry until we came to Moses, we should immediately be remanded back to Egypt, the mother and educator of Moses, and the nurse of a large part of the art, literature and civilization of the race, as the source of much of the wisdom and vigor that are shown in the Mosaic code of laws and in Hebrew history. In fine, we should come back at last to human nature itself,—to human nature in vital contact with infinite Intelligence and Love,—as the primitive source of all religious ideas and as furnishing the permanent substance of all religious systems. Churches perish, and ecclesiastical continuity is being broken continually; but the substance of religion is never destroyed nor lost. All the moral momentum that has been accumulating in the faith, knowledge, and virtue of the race from the beginning of its existence is saved in its career today. We begin with the inherited advantage of the entire experience of humanity. So far from standing alone and in the air, the whole solid past is beneath us. From its shoulders we lift our hands to the work of the present.

W. J. P.

See advertisement of the useful little “Abstract of Colenso on the Pentateuch.” It contains in forty-eight pages the chief results of the heretic bishop’s five volumes.

If God is indeed an “angry God,” as orthodoxy teaches, many a man has set him a better example by being superior to anger.

NOTES FROM THE FIELD.

I am not idle, but have harvested too much east wind and wet weather to be useful; and a severe cold and inflammation of my right eye, are among the consequences, almost unfitting me for work.

My last report brought me to Ashtabula, Ohio. That town was never known as an Eden of reform and progress, but it gave me an attendance, an attention, a contribution and list of subscribers to *THE INDEX* almost equal to the most ripened patch on the whole Western Reserve. The meeting was held on but short notice, too. Two or three earnest men and women can wake up any place when they set about it.

My next meeting was in Peterboro, New York, a town, as seems to me, a little unfortunate, like some young men, in having a wealthy and indulgent father. There is lack of moral thrift and enterprise. Hon. Gerrit Smith has done well for it, wondrously well—has saved it from intemperance, proslavery, prejudice against color, and other vices; but there is wanted stamina, backbone. He will endow it with an Academy, a Library, a Town Hall, a Temperance Hotel, bar-room even now converted into a well stocked reading room; will present the county with an Orphan Asylum, also located there, and already many other advantages, too numerous but not too unimportant to mention.

Still there is something more wanting to the people to give them tone, vigor, vim. An excellent lady with whom I chanced to ride into it in the stage called it immoral. But not in the common vices of our towns, generally; for she rightly considered none more free from them than Peterboro.

But the old church was deserted, had gone to decay; the new ones did not attract the people, and Sunday was their dullest day of the week.

I think it their dullest day too; but then all are too dull. I longed to see more moral and spiritual animation. The village appeared too much like what the world calls "good children," who make no noise; break no crockery, no windows; do no mischief, are always quiet; "examples of early piety;" loving to repeat—

"I want to be an angel,
And with the angels stand."

who die young, "too good for this world," and whose biography becomes a Sunday School Library book—"Published by the American Sunday School Union."

Peterboro appeared to me to need waking up, electrifying. Mr. Smith is certainly one of the most radical, as well as every way one of the noblest men of the age; and he has blessed his town and is blessing it, superabundantly; but it surely is one of the most conservative places in all the Empire State.

It is easy to see why the little meeting-houses do not attract. The stained glass of usage, custom, habit, formality, shuts out the nineteenth century sunshine. To meet as a form, to worship as a form, in the name of Radicalism, and with pretence or profession of progress, is even more fatal to true spiritual growth and development than any of the old sectarian observances themselves.

I gave two lectures in Peterboro to very attentive audiences; though with very little immediate result of any kind. But the respectful, patient, and deep attention to every word were to me assurances that the day was by no means lost.

I have left no room to tell of Syracuse and the excellent work and workers there. But you have seen them, and your readers have already heard of them, though the half has not been written nor told.

P. P.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

RATIONALISTIC METHODISM.

BROOKFIELD, MASS., April 10, 1871.

MY DEAR MR. ABBOT:—I still insist that the existence of an appetite implies the existence somewhere of food suited to satisfy it, and that, accordingly, the food that best satisfies it is the divinest—is the one intended for it. I am prepared to argue this question with you before any jury you may see fit to select; and I will undertake to show that, as the constitution of the eye implies light, the ear sound, the lungs atmosphere, the stomach with its appetites food, so the conscience implies an authoritative rule of right, and the religious nature of man implies the existence of something more than mere speculative truth or pure thought,—the love of God shed abroad in the heart."

You say the heart must conform to the head, not the head to the heart. Never. It never has; it never will. If this is your position, you are the one that is whistling against the wind, not I. If you are pleased to "fight it out on this line," do so to your heart's content. We have only to fear those who, more cunning than you, manage to beguile and bewitch the affections.

It is something very strange to me that persons that talk so much about "humanity," "human nature," &c., as the Radicals do, and set so much by it—esteem it so highly, indeed, that they have no absolute faith in anything else—should yet be so very ignorant of it.

You intimate that the "basis facts of Christianity," referred to in my communication, are assumed, and "not proven." By no means. They have been proved over and over again. Their evidences are patent to all. Will you please "buckle down to them," and disprove them? You will find something to do to overturn the arguments adduced in favor of the basis facts of Christianity.

You speak of "buckling down to close study and hard thinking on the points at issue." That, my friend, is precisely what I am doing. Facts and arguments are precisely what I like to deal with. Nothing is easier than for Christianity to "justify itself to the intellect." It has always done it. To intimate to the contrary, with the array of learning, culture, scholarship, and genius, as well as piety, committed to its defence, seems to me anything but modest.

You ask—what matters it that Methodists are building churches at the rate of four per day, if 'Methodist ideas are dying?' What evidence have you that they are dying? Come. You demand "evidence." Now I call for it. You have insisted on "facts." I have adduced them. I called attention to the fact that the Methodists alone were building a new church every three hours, and that these churches are filled with eager listeners, and maintained by persons as ready to deny themselves to propagate their views and extend their cause as ever,—vastly readier to do so than the Radicals are. And all this goes to show that "Methodist ideas are dying," and that the "coming man will not attend church!" This may be Rationalism, but it seems to me it is not reasoning.

Finally, you seem to think my doctrine of hell might well interfere with the "mild and mellow light" our doctrines are calculated to throw around the hard features of human life. Why any more than your doctrine of grog-shops, gambling hells, and brothels, and all their attendant and unutterable misery? Hell, whatever it is, is nothing I am accountable for. It is simply the bed every man makes for himself. My winking and blinking and shutting up my eyes to the fact does not blot that fact out of existence. This earth is hell to multitudes, and the soft things you prophesy in regard to it does not mitigate the case in the least. "Myself am hell" is the testimony of thousands, and what is man in another life other than what he is in this? Will you please inform us? My doctrine on this subject is precisely what Mr. Channing states in this same number of *THE INDEX*. "With solemn earnestness of feeling as well as with calm scientific conviction, I am satisfied that men are free to make or mar, to crush or crown with beauty their own destiny." Will you deny this?

I close by calling attention to a bit of most significant evidence, contained in this last number of *THE INDEX*, of the truth of what I have frequently stated in your columns, that only Christianity, a religion of the heart, can give a happy, peaceful, triumphant death. The dying testimony of a lady of great worth and of Radical belief is thus set forth:—"She

said, 'I am not afraid to die, but it does seem hard that we must all thus take a leap in the dark. I know just as much of the future as any one; and that is just nothing at all. Of one thing I am sure. If there is a future state of individual existence, I shall meet my departed friends there.' What could be sadder than such a testimony? And is this the best Radicalism can do for us? It would break my heart to have my bosom friend die thus. I repeat it, this hopelessness in view of death and eternity is the legitimate and inevitable issue of the Radical's position. How different the estate of the live Christian who, rejoicing in the light of his assured hope, exclaims:—"We know that if our earthly house of this tabernacle be dissolved, we have a building of God not made with hands, eternal in the heavens."

R. H. HOWARD.

[1. The mere fact of "appetite" proves nothing, unless the appetite is shown to be natural. Will Mr. Howard adhere to his own argument, and admit that "the food that best satisfies" the appetite for opium is "the divinest—the one intended for it?" It is not the existence of the appetite, but its naturalness, that is the point in debate. Orthodoxy is opium. Every healthy mind rejects it as poison. We refer Mr. Howard to De Quincey on the effects of opium-eating.

2. Whether the "basis facts of Christianity" are proved or not, millions and millions of outsiders disbelieve the proof. Does Mr. Howard expect to convert them by appeals to their "hearts?" A very brief experience will undeceive him. He will yet perceive the necessity of addressing their reason. But he must first learn to appreciate the arguments he now ignores, and abate his confidence in the "easiness" of "justifying Christianity to the intellect."

3. Mr. Howard calls for evidence that Methodist ideas are dying. Not to dwell on the "alarming spread of intidely," which is so generally bewailed by the Christian press, we will point to one or two facts that are more specific. If any ideas have been universally recognized in past times as "Methodist ideas," the control of denominational matters by the clergy alone, and the limitation of ministerial service in one place to two years, are among these. But the secularizing influence of the age has at last forced lay representation upon the Methodist Church, thus curtailing most essentially the power of the clergy; and it has already lengthened the term of service to three years in certain contingencies, with a prospective certainty of abolishing the itinerancy altogether. Furthermore, the necessity of an educated ministry in these days of increasing enlightenment is making havoc of the old Methodist notion that the "grace of God in the heart" was a sufficient qualification for preaching. It is found that ignoramuses nowadays make few converts. Appeals to the "heart" are not enough.

But the decay of Methodist ideas is illustrated still more strikingly in Mr. Howard himself. He has become, it seems, a rationalist. Of this fact no other proof is needed than his present article. He here says explicitly that his doctrine concerning hell is "precisely" that stated by Mr. Channing, a Radical Unitarian! Now Mr. Channing was stating no doctrine of hell at all in the words quoted, as Mr. Howard is perfectly well aware. Nothing was intended or asserted but the fact of human freedom and the law of retribution as operative here on earth. No reference was made to an everlasting hell hereafter for all except "believers," which was the doctrine of primitive Methodism; and Mr. Channing would most indignantly deny believing in any such hell as that. Yet Mr. Howard, fully aware of this, declares that Mr. Channing has stated "precisely" his own "doctrine" of hell, and thus in effect declares that he himself rejects the old Methodist idea on this subject. In *THE INDEX* No. 52, we have already seen him rationalizing away the doctrine of total depravity; and now we see him rationalizing away the doctrine of an everlasting hell. What better proof does he want that "Methodist ideas are dying," than this proof that two of them are already dead in his own mind?

If any of our readers should say that Mr. Howard really believes in the old Methodist idea of hell, we reply that we shall not without positive proof admit that, while really believing in such a hell, he has shrunk from confessing fully his own convictions, and attempted to shield himself behind Mr. Channing by quoting his words with what we should be obliged to characterize as nothing less than disingenuousness. We have too much respect for Mr. Howard to believe him capable of any such mode of argumentation; and nothing but his own explicit avowal

that he *does* believe in an everlasting hell hereafter, could force upon us conclusions so repugnant. We are now by his own words compelled to attribute to him, as his doctrine of hell, Mr. Channing's doctrine of purely natural retribution; and, since he well knows that Mr. Channing rejects the old Methodist idea of hell, he must now be regarded as himself rejecting it. He evidently explains hell in some rationalistic manner, and remains a Methodist somewhat as Beecher remains a Congregationalist. But what further evidence could be asked that "Methodist ideas are dying," than such cases as those of Mr. Howard, Prof. Taylor, and others who are cutting loose more or less openly from orthodox Methodism?

4. We can understand better the "soft and warm coloring" which Mr. Howard discerns in Christianity, now that we have discovered that he discards its horrible tenet of eternal hell-torments. But we cannot understand how he should forget to quote, in his closing allusion to a death-bed scene, a statement which is essential to a fair representation of it:—"She died calmly, falling sweetly asleep without a struggle or a murmur, and retained consciousness to the last." The quotation of these words, however, would seriously have changed the impression which Mr. Howard desired to make; and this may have been the reason for its omission.—Ed.]

SPIRITUALISM AS A SCIENCE.

F. E. ABBOT:

Dear Sir,—I frequently observe that in discussions on Immortality the evidences of a future existence furnished by Spiritualism are depreciated by metaphysicians. As I cannot understand the reason of the low estimate in which these evidences are held, I beg for light; and at the risk of hitting wide of the mark in my total inability to see what appears so plain to others, I will ask a few questions which to me appear pertinent.

1. Do such metaphysicians deny the sufficiency of the testimony as proof of the facts alleged; or do they deny that the facts proved are sufficient to establish the existence of disembodied spirits?

2. What objection is urged against the mode which Spiritualists take for the examination of the question of the reality of spirit intercourse? Is it not properly an induction, and therefore a scientific method?

3. Is not the great fact established that there exists an inner or clairvoyant sense developed in some persons and latent in others; and are not facts in the material and spiritual world brought to light through this sense?

4. Wherein do some metaphysicians think the intuitional faculty, through which they claim to recognize God and Immortality, better proved or more reliable than this inner or clairvoyant sense?

As the discussion which you have initiated regarding the intuitional and scientific schools has taken such hold of the public mind, it appears to me that the claims of Spiritualism as a scientific method ought to be fully and freely examined. The fact that millions at the present day rest their hopes of a future existence on the developments of Spiritualism ought to stimulate inquiry on this topic, that we may have the benefit of clear ideas for the prosecution of further investigations, if those already made prove to be defective.

The world owes you a debt of gratitude for having presented this subject; and the first effect should be an attempt to discover how far science can acknowledge the perceptions of intuition. By science I mean the whole body of truth demonstrated, and by intuition I mean that faculty of the mind by which we perceive truths or facts of which we have little or no sensible evidence. That such a faculty exists is evident, not only from the experience of almost every one, recognizing it either in himself or others, but also from the most usual phases of Spiritualism; for the great difficulty in proving that communications come from disembodied spirits arises from the possibility that they are only the results of the intuitional faculty. But whether intuition, in the sense in which I have used it, can be identified with clairvoyance, and whether mediumistic and psychological impressions are to be attributed to the same faculty, are points which need elucidation.

I say little about God and Immortality as objects of research, because those are infinite questions. But there is no inherent impossibility of settling the question of a *future state of existence* on firm scientific principles; and it is evident that no satisfactory line of inquiry can be adopted, unless the inductive method be pursued. As Spiritualism alone deals with facts on this subject, so it is only from that source that we can expect scientific proof of the life hereafter.

L. BRISTOL.

[Without assuming to speak for the "metaphysicians" referred to, and without any desire to disparage the beliefs of Spiritualists, we reply to our correspondent's direct questions without reserve.

1. The proofs of spirit-intercourse offered by Spiritualism, so far as we have had opportunity to know what they are, are insufficient to satisfy our own mind. Mediums have a perfect right to insist on

what "conditions of spirit-manifestation" they please. But they have no reason to be offended that others remained unconvinced, if these conditions cut off all chance of scientific inquiry. It is frivolous to speak of "investigation" in an utterly dark room, while all present are required to sit with clasped hands during the "phenomena." We have gone many times for the purpose of "investigating," but were never yet allowed to "investigate." We simply state facts. It is unfortunate that the "conditions of manifestation" are precisely such as preclude "investigation."

2. The "communications" always seem to be of so general a character as to furnish no satisfactory proof of coming from the alleged spirits. This has been our own experience of them. We deny the experience of nobody else; but in such matters we cannot take second-hand testimony. Something more than honesty is required in witnesses to such extraordinary "facts" as are recounted, namely, a mind trained to scientific observation and able rigorously to separate what is *observed* from what is *inferred*. All that any witness can testify to is what he has seen, heard, touched, smelt, tasted, thought, or felt; his testimony to any *theory* of all this is simply a matter of inference. Like any other court, science rigidly excludes all the inferences of the witness. She wants the bare facts alone, and she wants them all.

3. With regard to clairvoyance, we can say nothing. It ought to be scientifically studied, if possible.

4. This question we must leave for intuitionists themselves to answer.

It is our belief that Spiritualism is indeed an attempt, though we think it a crude one, to approach the problem of a future life bravely in the spirit of science. As such it is worthy of all respect; and we feel nothing but respect for the liberality, independence, and progressive sympathies of many Spiritualists. The narrowness of some is no discredit to others; and we sympathize heartily with Spiritualists of the class to which our correspondent evidently belongs.—Ed.]

IMMORTALITY: HOW PROVED.

Mr. Abbot, in his lecture on the "Intuitional and Scientific Schools," argues that nothing short of scientific demonstration will be or can be accepted by many as satisfactory proof of immortality, or (what is regarded as synonymous with it) continued intelligent existence after death. In this he is right. The intuitional faith may satisfy some, but not the mass of thinkers. Mr. Abbot does not say so, but I infer that he expects mundane science yet to furnish this proof. In this I am sure he will be disappointed. The proof will come, and it will come in strict accordance with scientific principles; but it will come from the immortals themselves. Mundane science neither has nor can have any data or sufficient basis. Her attempt to demonstrate a life beyond this would resemble the efforts of Archimedes, to find a spot outside of the earth on which to establish the machinery by which the globe could be lifted.

If, on the other hand, all the students and masters of science who have passed from earth are still in the full possession of their mental powers, and still inspired by the enthusiasm for science that possessed them here, they are not idle there. And it is reasonable to suppose that a chief field of investigation and discovery is the relations that exist between their world and ours, and a chief desire that of watching this plane of life with the glorious intelligence that they still have; and as they live, so shall we. Indeed, if we are to accept any fact in history or contemporary experience that is at all exceptional, we must admit that persons who have passed to the higher life have come back to this in every historic age and country, and still continue to come in rapidly increasing numbers.

Socrates, Plato, Julius Cæsar, Brutus, Zoroaster, Moses and all the Jewish prophets, closing with Jesus and his followers of the first century, all speak confidently of communions with those the world calls dead. Leaping across the dark centuries of Catholic rule, we come to Luther, who had his familiar. Then comes Wesley, who gives his unequalled testimony on the subject of communion with spirits. All these historic cases, however, pale before the testimonies of our own age. There are in this country at the present moment not less than one million of men and women of at least average intelligence and virtue, who calmly and positively affirm that a continued existence after death has been demonstrated to their entire satisfaction by spirits from the other side. These witnesses are to be found in every city, village and hamlet. They are our parents, companions, brothers, sisters, friends, and neighbors.

The testimony of this host of living witnesses is but hearsay, however, to him who has not enjoyed their opportunities, and, not being scientific demonstration to them, is not positive proof. This proof all will get, however, if they earnestly seek it.

B.

INTUITION AND SCIENCE.

Query—What is "Intuition?" Is there anything supernatural in nature? Is there any power of mind that transcends reason? No! You may believe in God and Immortality (as we all do); but when you say, "I know it," you are deceiving yourself.

There is enough sin to fight against in the world, there is enough to combat against, there are plenty of living, earnest problems that must be solved, and all the work that our hands can do, without trying to know what we never can know in this life. Do we not exercise a higher faith, when we say:

"We have but faith: we cannot know,
For knowledge is of things we see."

The Intuitionists seem to think it is very gloomy not to know these things; but they do not seem to consider that we seek truth, not comfort. "The world has been coddled long enough," says Mr Frothingham. It has been coddled too long. We want a faith that does not shrink from truth, however cold it may seem. Men and women! Stand up and open your eyes! Is there not plenty of work? Then up and at it! God and immortality can take care of themselves.

Ah! but I hear the Spiritualist utter his indignant protestations. "Here is our departed friend—rapping this table," he says; which of course proves that—is still alive. However, our friend—has never condescended to rap the table for me. *He only does so when Spiritualists are present.* So I have no proof for myself. I am content.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

THE DOOR TO CERTAINTY.

SARATOGA SPRINGS, N. Y., April 17, 1871.

MR. ABBOT,

Dear Sir,—I find so much in THE INDEX to admire that I hope it will work its way to a constantly increasing destiny. In almost all the publications devoted to the building up of the many different forms of religious faith, such evidence only is sought as shall corroborate those special beliefs. They aim not so much to aid in the finding of truth, as to tell us what truth is; and as one mind cannot decide for another, it is seldom that any are benefited. The encouraging of individual thought is more important than any creed, unless, indeed, you can show us one containing all truth. If any human intelligence can tell us with certainty of the existence, character, and attributes of the Deity, he is wise as the Deity himself; but it seems to me all of this is not necessary in order to be assured of immortality. In your lecture in THE INDEX No. 63, you say truthfully that these are yet "open questions." To many at the present day a continuance of life beyond the grave, is not so. May it not be that nearer by you would be more successful? How sad it is that in all the long centuries of the past, the study of science has only made immortality more and more doubtful! And yet you *hope* it will finally demonstrate it. The testimony of those "gone before," and that which has satisfied so many millions, is not worthy of even a passing notice or a feather's weight. Science would never demonstrate to us that *New Holland* is inhabited, but intercourse with its people would. This intercourse you may say by many is doubted. Your hope is not in removing the doubts on this point.

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Yours truly,
P. THOMPSON.

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The Index,

A WEEKLY PAPER DEVOTED TO

FREE RELIGION.

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TWO DOLLARS A YEAR.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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THE FAREWELLS OF JESUS.

[A Sermon by O. B. Frothingham.]

"I tell you truly, it is well for you that I am going away. If I go not away, the Comforter will not come to you."

JOHN, XVI, 7.

To the Spirit, then, Jesus commits the work of completing his faith. The Spirit will bring conviction to the world. The Spirit will guide unto all truth. The Spirit will show things to come. What this "Spirit" is, he does not say. It is a Spirit of Truth; it is a Comforter. It is *his* Spirit; he is to send it; it is to receive from him what it gives; it is to glorify him. But that it may come and do its work, it is necessary that he should retire.

It was a sad day, both for him and for his disciples, when Jesus said his farewell. They did not suppose that he ever could go away, but imagined he would be immortal on the earth. Where would be their God, when he was gone—their Providence—their Future—their faith in Heaven? They knew nothing; they had no independent beliefs, no self-sustaining will. Their minds were a mass of confusion; their hearts were a tumult of fears. They were a very simple company, who had never anticipated the necessity of believing for themselves, or standing on their own feet.

But their friend said he must go, and go he did. What was the effect? The effect was what it usually is when a truly great man goes away. We are often surprised at the different results of bereavement. Sometimes it leaves the lonely ones weak, and sometimes it makes them strong. Something depends on temperament, but much, I think, depends on the quality of the friend who has been taken away. If it is a friend who has been, very dear to us, but who has not greatly helped us,—who has absorbed us without nourishing us,—in whom we have lived but who has not imparted life to us,—then we drop down limp and laggard when he is gone. He takes us away, and leaves nothing behind. But if it be a friend whose solid grandeur was always before us as a stimulus and excitement, even though we did not understand it,—whose intercourse gave us noble life, though we did not comprehend it,—then his going away braces us; he comes back to us and is, if possible, more powerful in memory than he was in life. He rebukes our weakness; he shames our unbelief, and bids us be men and women.

So it was with these friends of Jesus. While he

was with them, they depended on him too much. They lost their individuality in him. When he was gone, they depended on themselves. He revived within them and regenerated them. His words and tones reverberated all through their being. They carried him in their hearts, each one, and he grew and grew there, till their hearts were as full of him as their eyes had been before. How those men work now! How they pray! How they think! How they feel and purpose! They are not twelve men; they are twelve empires. Each was possessed by a spirit higher than his own, which became his own; and all made one body together in the same spirit. Then the beliefs which swayed the intellectual world for a thousand years began to germinate in these minds that had never thought. Then the hopes that thrilled the hearts of the Western peoples for a thousand years began to glow in these hearts that used to be so faint. Then the organizations which, under the tremendous name of the "Church," held dominion in Europe for a thousand years began to take shape under these weak hands. These simple, fearful men who dared not trust themselves from their master's side now sped away from home and country, and became centres of new communities in foreign cities. These cowards who ran away from their friend, when he was arrested, faced stoning and scourging and imprisonment in his mere name. The transfigured Jesus was more to them than the Jesus of flesh and blood. The Spirit of him came to them, when the body of him was gone. As an actual person *with* them, he overshadowed and impoverished them. As a soul *within* them, he gave them inspiration. If he had not gone away, the Comforter, this comforter who helps people comfort and sustain themselves, would never have come to them.

This experience has befallen Christendom, not once, but many times. Again and again the disciples have been bereft of the personal Jesus; again and again that bereavement has been their strength. Through a succession of departures of the Christ, the Christian spirit has been imparted.

For we are not to suppose that, when Jesus went away and left his friends alone on the earth, they thought of him as having deserted them forever and entirely. He had left their company; but they could not believe that he had abandoned them. Far enough from that. He was now, they said, at the right hand of God, watching them and ready to aid them; *personally there* in the highest heavens, within call and reach. To them he was in the place of God; to them he was God; "very God of very God" it was decided in the course of centuries that he was; a second person in the Godhead, that part of the Godhead which touched and had dealings with humanity. He was the *heart* of God; he was the God that felt, the God that had compassion, the God that sent the teaching, consoling, nerving Spirit to them. He was their God, the world's God, the church's God. They prayed to him, and were sure of answer; they believed in him, and were sure of deliverance. When they thought of Deity, their thoughts were warm. There was a home and a home-feeling in the skies. Their friend was up there. It was the infinite God himself, they said, who had been their friend, who had supped and slept under their roofs, and taken children in his arms.

This belief was the soul of the doctrine of the Trinity. Jesus was the God of Christendom; not the God of the universe, but the God of that little portion of the globe. We must do the doctrine of the Trinity the justice to admit that it made Deity a real, palpable, loving Being. It made him human. The deification of Jesus did that; and it was a great thing to do. I see not how it could have been effected in any other way; and it needed to be effected. Those were stern, stormy ages. Men sorely demanded a God, and God there was none for them. The skies were wintry; and Deity was a vanishing vapor in them. Science had not unfolded its noble charts of the globe and the heavens. Human society was restless and passionate, full of change and convulsion; intellectual apprehension was very feeble; and moral apprehension was feeble still. God must be a person, or nothing; an individual, or nothing; a real presence in rite or symbol, or nothing; a living man who could feel for them and be felt by them, or nothing. They must be conscious that his eye was on them full of tears, that his hand was ready to help them over the rough places, that his ear was within reach of their voices when they cried. It was a childish faith, but they were childish people, living in a childish world in a childish way.

Why could not the faith last forever? It was very dear and sweet. Must Jesus go away from the skies, break up the family circle of the Godhead, make Deity cold and distant and misty? A vast abstraction again, which no man could get at? Yes, it is expedient; he must go away. The reasons why he

must go away are obvious. In the first place he was making God too familiar in the regards of mankind; he was changing the sentiment towards him into a sentimentalism which was exceedingly dishonoring to the infinite majesty of the Supreme. The glory of the eternal is his *Unity*; and that was becoming compromised by this second person, who halved his attributes and his dominion and broke him up into parts. The glory of the eternal is his *Omnipresence*; and that was compromised by this sociable domestic feature which was creeping in and making a few people composing a little family circle in heaven and earth feel as if they had a peculiar interest in his good will. The glory of God is his *Justice*; and this was weakening under the incessant dropping of tears that washed away the foundations of eternal Law. The glory of the eternal is his *Spirituality*; and this was fearfully damaged by all these real presences, which kept the Godhead within call of any ignorant priest. Jesus must go away from the Godhead, in order that God might be God.

But again, he could not be there longer without doing injustice to himself. Was his place there a fitting one? Did it belong to him? Was he really Deity? Then was he not really a man, with a career and a history? What was to be made of it? As soon as men began to read their Bibles, they discovered that Jesus *was* a man as they were; that he was hungry and thirsty; that he was lonely and sad, that he suffered and died; that he professes himself human in a hundred ways; that he avowed himself ignorant of some very important things; that he cherished some unfounded hopes in regard to his second coming to the earth; that he fell into some incidental errors; that he shrunk from the bitterness of death. Could this be a God? It must be a mistake, then, to say that he is one. Nay, it is a mistake that does him grave injustice; for it prevents our seeing how noble and sweet a man he was; it prevents our appreciating his lovely human traits; it makes him in fact an incomprehensible being. We do not know what we are reading, when we read about him. He must come down from that throne or lose his identity.

And then, too, for *man's* sake, he must come down. So long as he stays up there, he is not our brother but our King; we are not his friends, we are his subjects. In worshipping him we fall prostrate. It is a curious fact in history that, as Jesus went up, man went down; in proportion as he rose, they fell. The doctrine of Christ's divinity and the doctrine of man's depravity went hand in hand together. It could not be otherwise. Instead of feeling their likeness to him, and being ennobled thereby, they felt their unlikeness to him and were shamed thereby. They began to despise themselves in comparison with him, and beat their breasts before him, and say they were miserable sinners. Was this well? Was it well that they should disavow their own best human qualities because he possessed them? Was it well that they should be judging themselves by contrast with their own brother? Was it well that they should discharge themselves of all self-respect in order that he might be exalted? The belief that God was close at hand was a poor compensation for a disbelief in their own moral worth.

One by one these thoughts came upon men's minds, and it became evident that Jesus must go away once more in order that the Spirit might come.

But he does not go away entirely, after all. Half way down from his throne he stops, and takes his place among the angels. Now he is neither man nor Deity, but a being between, a mediator, who stands on the edge of Heaven and passes influences up and down,—keeps the line of communication unbroken. In this attitude men cling to him still with unabating eagerness. Thus, they say, we must have him; thus he is indispensable to us; we are willing to lose him from the Godhead, but we cannot let him go from the ranks of angels. He fills up the bleak space between us and the Deity, and that is what we want. He understands God, and he is in sympathy with us. We can go to him in our sorrow; we can feel him close at hand in our want; he spares us the trouble of reaching away up into the seventh heaven, when we are weak and need something. We are not troubled about his omnipresence, and we have his care.

A sweet faith this, and sweet has been its ministry to men and women. To many in our own day it is the sweetest faith there is; and they are sure they could not lose it without losing everything that gives them comfort and peace in the world. Many Unitarians cherish it devoutly, and one of their most powerful and large-minded men (Rev. J. F. Clarke,) has lately preached and printed an impressive sermon in advocacy of it.

But does Jesus hold this position towards his disciples without doing them harm? Granting all the

service he has rendered there, is it best that he should remain there forever? May not his disciples suffer in their self-reliance from having him so near? Truly I think there is danger that they may. For "why a mediator at all?" cries the spirit in which we are born and nurtured. A mediator supposes division; but is not division healed? A mediator supposes dualism; but is not dualism done away by unity? A mediator supposes fear; but has not perfect love cast out fear? A mediator supposes a God afar off; but if we love one another, does not God dwell in us? Surely the Infinite Father needs no middle man to transact business with his child, seeing that his child is made in his own image, and that he lives in his child's heart! Surely the child needs no go-between to carry messages to its Father, seeing that he is already in communion with his Father. There needs no mediator between God and Nature. Why a mediator between God and the Soul? The sun lovingly meets the ground; why should not the Sun of Righteousness lovingly meet the spirit? The great mercy of the rain melts tenderly into the soil; why should anything stand between the heart of man and the dew of God's grace? Away, then, with all mediators! Away with the priest! Away with the guardian angel, and patron saint, and interceding virgin! Yes; let even the dear human Christ go away from his station midway between the heaven and the earth! It is better for us that he should do so. We must learn our own immediate relation with the Father; we must begin to trust in the virtue of our own humanity. We must accustom ourselves to the use of our own wings, out on the broad expanse of the air. We must prick up courage to ask for ourselves. If the Scripture calls them Gods to whom the Word of God came, shall we not dare to call ourselves Sons of God? Does not the Spirit bear witness with our spirit, that we are the children of God; and, if children, then heirs? Have we not received the spirit of adoption whereby we say "Abba, Father?" It is our privilege to commune with the Eternal face to face; for the Eternal face to face communes with us. There is no room for any stand-between or go-between.

And so, for a great many enlightened and earnest people, Jesus has said farewell and disappeared from the angelic band who threw their shining bridge over the gulf which separated the children from their Father. It was expedient for them that he should go away.

But this departure of Jesus which I have just described was not the last departure he was to take. Once more he was to stand before his disciples in a manner that made him the centre of their personal veneration. Behold him now, placed aloft in a shrine as the *ideal of humanity*, the individual centre of moral and spiritual power for the race, a vast figure standing on the ground but looming up, above all the centuries of human growth, casting his shadow far on in advance of all attained or visibly attainable progress; the incarnation of the human, the embodiment of all that the race dreams of, the fulfilment of all the prophecies of time, a being to be imitated, aspired after, and venerated.

Long has he occupied this position in the regards of his disciples. It has been a post of noblest service. For was not a standard like this needed? Is it not by multitudes needed now? Whether men despise themselves or exaggerate themselves, the danger is about equal that they will do themselves wrong. If they despise themselves, they do less than justice to their better nature. If they exaggerate themselves, they do more than justice to their worse. If left to choose their own ideals, they choose idols, which are ideals turned upside down. Who is the great man, the true man, the complete man? In ninety-nine cases out of every hundred they will say, the soldier is, or the banker, or the politician, or the thinker,—somebody who is great because he is big and bulky, and can make his fellows look small.

To plant Jesus at the head of a race as its king was a grand achievement. There could be no grander. To make him the normal man who placed purity, truth, mercy, compassion, humility, sweetness, aspiration, at the head of attainment, was a crowning victory. To make men believe that they ought to look up to him, if they would know what their capacities and glories and destinies were,—to him who just reversed their ordinary standards of character,—who said that their ostentatious greatness was littleness, their brute power weakness, their pompous wisdom foolishness, their pharisaic virtue vice, their self-seeking good evil,—to him who just turned their faces right about and bade them walk the other way, if they would find the kingdom,—to him who illustrated the beauty of sympathy and brotherly kindness, was a triumph which would alone fully justify the travail of the church. Such virtues as his were do not attract the vulgar admiration; they provoke the vulgar contempt rather. To set him upon a throne is what the mass of men certainly would never do for themselves.

We cannot be blind to certain dangers attendant on his being there. In the first place it is never well to have an ideal in the Past; to feel that the perfect man has been, and that the best we can do is to recover a lost image, to walk with our heads looking backwards over our shoulders. More than this. To ascribe all perfection to an individual is never safe, for, in order that he may be crowned, other individuals must be robbed of their jewels. Attention is turned away from other greatnesses, and injustice is done to other illustrations of glory. One thing is more injurious than copying a noble person, and that is believing that he is too transcendent to be copied; for if by copying another you narrow yourself, by saying that another is too great to be copied you hu-

milate yourself. To say that Jesus exhausts the possibilities of humanity is to leave humanity in fact exhausted.

Jesus illustrated one type of character in a manner singularly beautiful and complete. He was the saint. The quality of self-surrender to the divine will rose in him to something more than heroism, and deepened in him to more than child-likeness. Neither in aspiration nor in trust can anything be added. But the saintly is but one element in manly character, though it be the sweetest; and the representative of one element alone is not entitled to stand as pattern of all. To make him the pattern of all is deeply injurious. In calling him the ideal man for all peoples and for all times, it has commonly been forgotten that a broad practical intelligence is one of the grand features of manhood, and this the manhood of our age and meridian possesses in a style superior to anything that was possible in his. It is forgotten that a scientific knowledge of social relations and laws is a grand feature of manly character, and this too was impossible at the time when he lived. It is forgotten that a trained and cultivated sympathy is a grand feature of manly character; and beautiful as his sympathy was in sentiment, it was necessarily imperfect in form. We have to interpret him spiritually and sentimentally. A literal fulfilment of his precepts would reduce the social world to confusion, nay, would make a social world impossible; for he eulogized poverty and discouraged marriage. Call Jesus the *Saint*, and you place before mankind a vision of enchanting and inspiring loveliness. Call him an ideal Man, and you set up an image that is somewhat wanting in the amplitude of our Western character, and has besides certain positive imperfections on the side of culture and will, to admire which would be dangerous, to copy which would be impossible. Jesus, who was in Judaea, could not live the life of any modern community. There would be no place for him. If he were very rich, he could withdraw himself from society, and devote himself, as a philanthropist, to the poor and the miserable. But with his livelihood to get with his principles, how could he maintain himself? In order that we may think of him as living, teaching, working among the men of this Western hemisphere, we must add to him qualities peculiar to the Western humanity. We must fill him out; supplement him, as it were, by the aid of our modern science and culture; balance his preponderating saintliness by a great weight of knowledge; and eke out his genius for religion by a genius for affairs.

But in this case it is not Jesus of Nazareth who is the ideal man; it is Jesus of Nazareth *plus* all that has been gained since he lived. It is a grand figure made up of a combination of the eastern and western genius. He is the world's ideal, not the Hebrew's; he is the Messiah of our anticipation, not the Messiah of the Jewish tradition.

Once more, then, it is expedient for us that Jesus should go away. It was well to worship him for all those ages; then it helped men to do so. It is not well now; for our worship cannot go out to him.

So many farewells has Jesus taken during the centuries; so many times has he left his friends alone; but so many times has he sent them the Spirit.

There is a general impression that, if Jesus goes away, religion goes away; heaven goes, and God goes; faith and hope and charity go; the very spirit of man goes. People say to us:—"Why, what have you left? You have taken Christ out of the Bible, out of the Godhead, out of the angelic company; you have been at work with your critical picks and shovels, your philosophical retorts, your historical acids; you have resolved the Christ's substance into gases, and now you have nothing but ideas!" Nothing but ideas! Nothing but truths! Nothing but principles! Nothing but naked laws of intelligence! Nothing but spirit! Nothing but God! Nothing but the power which creates and perpetually recreates! Nothing but the power which made Jesus what he was, which formed the creeds, gave the prophet his word, the hero his courage, the saint his devotion! Nothing but the power of Truth and Virtue, of Faith and Hope and Love, become so much the richer as the world has become older, and its experience richer! Nothing but this! Nothing but the utmost! Nothing but the fulness! Only *all there is!*

Each departure of Jesus has introduced the Spirit; the larger truth, the finer idea. He took away his presence; he left his Soul. His presence was a limitation; his Soul was a force. What have we been deprived of? Wherein are we the poorer? Wherein are we anything but the richer? Look at it for a moment. We have a glorified history. As we look back, our eye does not extend over an unrelieved flat, but the surface of the race is broken up by great mountain summits which draw the fruitfulness of the clouds. The personal grandeur and force of Jesus is there in its place, and there it is likely to stand; but it does not stand there alone, a solitary peak in the wilderness, shot up by some single volcanic eruption which did not break the ground in the neighborhood. He is there as one summit of a great chain of mountains, all belonging to the same system, and all made of the same granite, with the pebble stones that lie scattered about the plain, and with the foundations which support the verdure and the trees. He is no mount of prophecy, towering above a plain of clay; no hill of diamonds overtopping a level of limestone; but such as he is in his greatness, are all in their humbleness.

Jesus is no longer a person in the Godhead, but his merciful heart is there still. It will never be possible again to think of God as a cold abstraction. Reason about him as we may, strip off his personalities as we

may, call him the Unknown, the Unknowable, the Spirit of the Universe, the organizing Force of the world, the unapproachable First Cause, still he will be warm to our feeling. He will always be the Father. We shall love him and be sure that he loves us, and the tokens of his love will be the ministers of our daily life.

Jesus has disappeared from the company of angels, but we need no angels; or rather all creatures have become angels. The spirits rise in ranks from the ground away up into eternity, and ministering spirits are innumerable. The ladder of Jacob is never drawn up into the skies.

As the Ideal of humanity, Jesus has departed. But was he not long enough in his place to make an indelible mark on the moral character of mankind? Shall we ever doubt now that purity, humility, truth, compassion, beneficence, self-forgetfulness, are supreme virtues in men and women? Shall we ever forget that saintliness is at the top of the world, and not at the bottom? Shall we ever cease to honor, in our *thought* at least, and more and more in our practice, the men who live and die for their kind? I cannot think we shall; and unless we do, what have we lost by an individual saint's retirement from a post he held so long? If the virtue of the bread has passed into our bodies, why complain that we have not still the loaf in the closet? When the scaffolding is taken down, it is a sign, not that the house has disappeared, but that it is ready for occupation.

I repeat, we have all the results of the previous faiths as a consequence of the passing away of the faiths themselves.

"One whisper of the Holy Ghost
The heedless world has never lost."

We think we have no faith, because we have no symbols. We think we are poor, because our gold is not buried in a pot in the cellar.

Why, never on this earth did people hold a faith so noble as ours. As a result of all the experiences of mankind thus far, we have faith in the rational possibilities of man. How can we help having it? Better than a Jesus at our side, teaching and consoling, telling us what we must believe, and putting into our mouths the words of prayer, is that magnificent reliance of modern men on the power of moral ideas. Something better it is than self-reliance; a reliance on something that is more than self, more than many selves; reliance on *IDEAS*, which takes up whole communities of men and put into individuals a heart greater than their own. We never doubt our power to organize commerce, direct trade, manage politics. We fall back on our human prerogative, when we reshape Constitutions and reconstruct Unions, and educate servile races for liberty, and substitute civilization for barbarism, and bring our scientific knowledge to bear on the healthy regulation of great cities, and beat back the pestilences which devastated the ancient world. Scores of great men in every line of effort have taught us that we may safely depend on ourselves, supplied with knowledge as we are now for all we need in our life's battle. Shall we doubt that we may equally depend on ourselves when we would pray and believe? Has experience enriched us for our outward life, and not for our inner? Has every kind of experience helped us except our moral experience? May we take ourselves for granted in art, science, literature, politics, trade, and when it comes to religion must we disavow ourselves entirely? Have all the deposits of the past ages enriched us except the spiritual deposits? May we take our rational powers for granted in every one of their practical applications, and then must we say that they have no validity whatever in themselves? If Jesus has passed *into* us, he is very much more ours than if he were moving among us.

What can any old-time creed teach us in regard to the Fatherhood of God? The sun shines on our fields; the rain falls on our farms; Sharon has not all the roses, nor the lakeside of Galilee all the lilies. The bob-o-link no more falls to the ground unnoticed than the nightingale of Damascus. Thousands and thousands of tender hearts interpret Providence lovingly. Keen philosophy, which is supposed to have never a heart in her bosom, talks about the order of the world, the nice adaptations of means to ends, the beneficent uses of pain, the stern, grand kindness of suffering and sorrow, the regenerating benignity of death, the touching economy of fear, disaster, defeat. None so tender now in his thought of God as the naturalist, the botanist, the chemist, the physicist. From their lips drop words as consoling as ever fell from the mouth of sage or saint. The Father writes his name for them on stones and leaves and feathers, on the wing of the butterfly, the scales of the fish. The beam of light, the drop of water, contain mysteries of heavenly benignity which Jesus may have had the heart to guess, but had not the eye to see.

God's continuous presence with men, his immediate contact with human ability, his cordial concurrence with human powers when they exert themselves for human weal,—can we doubt that any more? Can we doubt it who have seen how the tremendous battling of men against a political mischief which was in the way of their industries and economies proved to be the battling of God with them against enemies greater than they knew? Can we doubt it who see a new order which means peace, prosperity, law, education, justice, liberty, quietly coming in to supplant the old order which meant the reverse of all these?

Why is not all this evidence of the Living God as good as any? Aye, evidence of the indwelling God? If we may not believe in the *soul* by this time, Christendom has been to very little purpose. If Justice and Truth and Charity are not domesticated with us

yet, something has been wrong in Christendom's way of bringing them in. Transubstantiation has been a prodigious failure, if in all these centuries it has not incorporated God with men, but has left us still dependent on a piece of bread for a taste of God. Is there no house behind the scaffolding, after all? Has the kernel of the nut rotted within the shell? Is Christendom a mask, when all is said, which must be kept up because there is no face behind it? Suppose, then, we pull it away.

The thing to do now is to use our faith. We have been talking about it long enough. Long enough have we been pulling it up by the roots to see how it was growing. There it is, full grown, with roots deep down in our experience, its branches loaded with fruit for our plucking and eating. No matter where it came from; no matter how it grew; no matter what chemical elements went into the soil that bears it. We cannot find them if we try; they have been absorbed, worked over, transformed numberless times. They have passed into souls, who have returned them to us with interest. They have nourished generations who have died and bequeathed them with their life.

[FOR THE INDEX.]

DOES THE CHURCH BELIEVE IN GOD?

The great want of today is to find God. Not only the heart longs for him, but the intellect seeks to rest in a central thought in which all the changing forms of life shall find place and meaning. The bewildered conscience, striving to find justice where wrong only appears, protesting against the wrongs which it cannot right, can find peace only in that belief. The *at-one-ment* (atonement), which the early church dreamed of in the sacrifice of Christ, expiating our sins and bringing together again the offended Deity and his sinning children, can only be found today in a scheme of the Universe which finds behind and in Nature one law, one idea, one meaning, one spirit whose victorious purpose includes and overcomes all sin and pain, as in music the minors are resolved in the general harmony.

To this idea of unity the world has very, very slowly grown. Like a child bewildered by the countless facts of life, it was unable at first to grasp or generalize them. In the old days of Fetichism, almost every natural object was adored as a divinity. Among the Greeks, the gods were as numberless as their hopes or fancies, and capricious as their will. The Egyptians, the Romans, all the Gentile nations, deified natural agencies, and had pantheons full of gods. The Jews, whose genius was essentially religious, were distinguished among the nations by their conception of Monotheism; and their constant falling back from that into the worship of idols, recorded in the Old Testament, which seems to so many mere stubborn wickedness, was in reality a natural backsliding from a thought in advance of the age, which the popular mind could not cleave to or understand.

But this one God of the Hebrews was not at all the God of today. He was only the god of the Jews; and the genuine Jew did not by any means desire that his knowledge or worship should be spread abroad in the earth. In those days religion was a part of politics. Each nation had its own religion and its own gods. To worship them was a part of the national customs and a sign of patriotism. The Jews differed in this,—that, while other nations had many gods, they had but one, who like a great Hebrew king should one day lead them to material success and national prosperity.

But a grand step forward was made in the Christian religion. Its glory was that it was *not* a national religion. Its God was not a god of the Greek, Roman or Hebrew, but belonged to humanity; and so foreign was the idea to anything then conceived of, that it was this very point which brought upon it the persecution of the Roman government, the taunts of the people. It was a *religio illicita*; no nation claimed it; and all who thus worshipped brought disrespect on the Roman gods and yet could not claim the tolerance extended to each national religion. This immense advance, a conception of one god for all the nations of the earth instead of separate gods for each one, could only be made in the fulness of time, and was not only a sign but a harbinger of the coming unity of the race. It was one of the things necessary to tearing down the partitions between different races and nationalities and helping forward the future of men. Only with a common Father could men be brothers. To be sure, Christianity did not long keep to Monotheism, but soon added the Son and the Holy Ghost; and the Christians, like the Jews of old, falling below a conception too hard for them, filled their churches with images of saints who formed a new pantheon.

The next great helper to this thought of unity has been Science, which the church has battled with year by year, and still looks upon with ill-disguised jealousy; Science, which, gradually enlarging its sphere, has found a constant law behind phenomena apparently the most capricious. This gradual taking possession of the different domains of life is well exemplified in Huxley's account of the different ways in which our forefathers regarded the great plague and the great fire of London. The plague they looked upon as a visitation of God, a thing they could neither prevent nor understand (for to say it was for their sins explained nothing, their sins being no worse than before or since). It was a part of the inscrutable will of God, which they must bow before. The fire was looked upon as the work of men's hands, a contingency to be provided against, a some-

thing palpable, falling within the reach of well-understood laws. But this immense field has now been taken possession of by science. The ignorant still talk of mysterious dispensations, but every intelligent person knows that plague and pestilence arise from causes as fixed as those of fires. It is thoroughly understood that one law governs all these facts; that one is no more capricious than the others. Science has unified the material universe, and is today making the form in which the thought of God will be moulded. For any real conception of unity we must look to that. It knows but one method and one end, and is showing a gradual evolution of all things by one plan. The most fruitful thought of the century is its grand but simple generalization that all forces, heat, light, electricity, etc., are but different modes of motion; and the star that shines in the highest heavens confesses itself allied to the leaf. This formula of science applied to religion finds in all theologies but different modes of motion of the human mind towards God or towards "perfection," and culminates in the Free Religion of today which acknowledges the Jew, the Mohammedan, and the Christian as of kin. And the same simple but grand thought applied to politics, recognizing the same essence in each individual, however modified by sex, rank or education, finds its logical ultimate in a free government and the brotherhood of man. It is no accident that makes contemporaneous the growth of Free Religion and the advance of woman suffrage, which is the last application of Republican principles; or that the same age brings us this generalization of science. All spring from the same root and blossom into the same unity.

The Christian Church is looked upon as the great custodian of the belief in God, a trustee to protect and defend the interest of the people in these ideas against the denials of Atheism, the doubts of Free Religion, and the silence of science. But I believe the church is today the great obstacle to that idea of unity which underlies the idea of God. It affirms God, but does not help to find him. So far from that, its fundamental idea must be outgrown before this unity can be apprehended. Christianity supposes a different law for the natural and supernatural. In the natural God's certain laws are acknowledged to rule. Seed time and harvest, sun and rain,—no man's prayers change these. In the supernatural, which they make contra-natural, uncertain caprice obtains, and God may be changed by our entreaties and supplications. The understanding can compass the one; faith and imagination are needed to lay hold of the other. And exactly as our forefathers failed even to guess at the unity of the material world, while they believed that part of its phenomena were governed by law and part by chance, so must we fail to find the higher unity in which the natural and spiritual inhere while we believe that different and contrary laws govern the two, to be reached by different methods and tested by different criteria.

Some third higher law would be needed to merge these two and show us one mind behind. It is not chiefly because the Christian is taught to find God between the pages of his Bible, and, failing to find him there, doubts his being altogether, nor that in the wrench with which his old beliefs go a painful reaction sets in. It is *chiefly* because the ideas of Theism and Christianity are radically different. Christianity acknowledges a duality in the universe. It finds there two laws (and fails to understand Law); two methods of working, two contrary wills. Its empty affirmations not only do not build up, they really tear down. Even Dr. Hedge, in his "Reason in Religion," seems to fall into this curious contradiction. In his Introduction, he declares that "the truths of religion are not laid hold of by scientific inquiry. Whoever would know of these things must arrive at them by a different way; he must follow the dictates of faith; he must obey the law written in the heart." In the very next essay he proves that natural and spiritual are one, different poles of the same thought, and deplores the fatal Manichæism which denies it.

Some day I think it must be acknowledged that there is no royal road to truth of any kind; but that all truth must be found, or at least verified, by the patient deductions of science. Only by a recognition of the fundamental unity which makes all truth one, can we get a *conception* of God. Just as the beautiful colors blend to form the pure white light by which we see, so must religion and science meet to point us to Him who is within, above and around us, "in whom we live and move and have our being."

ELIZABETH PECKHAM.

A RADICAL CURE.—Dr. Hammond prescribes iron and strychnine in certain doses as a cure for spiritualism. He scientifically demonstrates that the religious belief of several millions of intelligent human beings has sprung from and is based on a combination of sleight of hand and a bodily disease of an hysterical and cataleptical character. He can cure "mediums" of that condition of body which is supposed to be the result of communications with the spirits of dead people, by giving them the doses of iron and strychnine to which we have alluded; and thus begins the dissolution of one of the hugest hallucinations that ever deceived mankind.—*Oneida Dispatch*.

[We should suspect that strychnine would be an equally good remedy for materialism.—ED.]

Voices from the People.

[EXTRACTS FROM LETTERS.]

—"I am much pleased with your essays on 'The Warmth of Free Religion.' I think you have set the matter in its true light. I have read and heard much of its coldness, and the warmth of Christianity, but have never been able to conceive how actual faith in humanity could chill the heart, or eternal damnation warm any but the damned. It may be that a genuine orthodox faith would greatly sustain and cheer a mother's heart at the bedside of her dying, unrepentant son, or beside the worse than hopeless grave; but, if so, it must be on account of the miraculous 'change of heart' that we hear so much about, and by which we are supposed in some way to get rid of 'total depravity.' The reasons you give for publishing 'adverse criticisms' evince the genuine spirit of liberalism, a spirit which I have appreciated as the pre-eminent characteristic of THE INDEX. The bigotry of many radicals is no more pleasing than the orthodox sort, and comes with less grace too; and the manner in which some atheists exhibit their egotism by condescendingly attributing theism to imperfect intellectual development would be amusing, if it were not something else, and far otherwise."

—"I have read THE INDEX for the last two thirds of a year with much profit. I am a Spiritualist from conviction, produced by proof as demonstrative to my mind as that of a mathematical problem, but I find nothing to condemn in the utmost freedom of discussion. The world needs more light, and it is coming. The myths of an effete and soul-sickening theology are vanishing before the sunshine of enlightened reason. The shackles with which priestly intolerance has so long bound down humanity are breaking. Fact is supplanting fancy. Dogmatism is losing its authority. The needs of the human soul are no longer satisfied with the dry husks upon which it has so long famished. Keep the ball rolling, brother Abbot. You are doing more for humanity than a thousand pulpit parasites can undo."

—"About a year ago I spent a few days in Toledo, and was invited to attend your church and hear your sermon on the comparison of Jesus and Socrates. My friends asked how I liked Mr. Abbot and the sermon. I answered—'I think I should like Mr. Abbot better, had he offered a prayer and benediction, which he did not. I have been accustomed to hear both. As to the sermon, I am not prepared to think or believe as he does. I wish I had heard him on some other subject.' But I have grown more liberal since then, and think better of you. I have taken and read THE INDEX for the past six months, and I prize it much. I feel now that I would like to hear or read that sermon again. I will also enclose ten cents for a few copies of the 'Truths for the Times.' I have a few friends I would like to give them to. Will send for more after a time."

—"Please send me some copies of THE INDEX. I have never yet seen the paper, or any of its kind. I have held to *Spiritualism* a good many years, but it cannot constitute a religion. It is only a phenomenon—I am of the 'harmonical philosophy' persuasion—and am interested in the general liberal projects of the age."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—On Sunday evening, May 25, Mr. Abbot will repeat by special request his lecture of last Sunday on "Love and Justice, or the Christian and Radical Rules of Life," in the Hall over the U. S. Express Office, Daniels' Block, Summit street. Door open at 7½ o'clock. *Lecture to begin punctually at 8 o'clock.*

RECEIVED.

THE METROPOLIS EXPLAINED AND ILLUSTRATED IN FAMILIAR FORM. With a Map. New York: Published by DEVLIN & Co., Grand Street and Broadway. 1871. 16mo, pp. 61. [Presented gratuitously to all who apply for it by mail or in person.]

BELIEFS OF THE UNBELIEVERS. A Lecture by O. B. FROTHINGHAM, read in Boston, January 8th, 1871. New York: D. G. FRANCIS, 17 Astor Place. 1871. pp. 40.

AN ORATION ON THE LIFE AND SERVICES OF THOMAS PAINE, delivered by ROBERT G. INGERSOLL, at Fairbury, Ill., on the evening of January 10th, 1871. Peoria, Ill.: TRANSCRIPT BOOK AND JOB PRINT. 1871. pp. 41.

THE EGO AS A SELF-REGULATIVE. By PHILO MATTHEWS, P. O. Box 1462, New York. New York: 1869. pp. 22.

THE RADICAL. Published Monthly. June, 1871. Boston: Office of Publication 25 Bromfield St. 1871. Price \$3.00 a Year. Single Numbers 30 cents.

THE CATHOLIC WORLD. A Monthly Magazine of General Literature and Science. June, 1871. New York: CATHOLIC PUBLICATION HOUSE, 9 Warren St. Price \$5.00 a Year.

THE ART REVIEW. A Record of Art Progress in America, May, 1871. New York and Chicago: E. H. TRAPTON, Publisher and Proprietor, 39 Park Row, New York, and 115 Madison St., Chicago. \$1.50 a Year. Single Copies 25 cents.

Poetry.

[FOR THE INDEX.]

THE SEA SHELL.

A darkness fell upon my book;
I turned, and, sick of life's words,
I fed my soul with song of birds,
And drank the music of the brook.

Yet was I as a sleeping man
Who dreams of bread and hungers still;
I missed the rich, the human thrill,
That once through every fibre ran.

I sighed, and knit my brows again,
And sought once more the Attic sage;
When, lo! a shell was on the page,
Smooth-lipped, with many a rainbow stain.

From out its convoluted halls
It breathed an echo of the sea,
A soft, imprisoned melody,
An airy captive of its walls.

Of waves that in the sunlight shine,
Of foam and salt sea-breeze it sang,
Of island palms, whose tops o'erhang
Long beaches washed by curling brine.

In the recesses of the groves,
The birds that swelled their little throats
With bursts of wild and tremulous notes,
Sang only of their own sweet loves.

The ripples that, as from a lyre,
Struck music from the pebbles cold,
And leaped to kiss again, but told
The story of their own desire.

But thou, sweet shell, that seemest thus
For tropic shores and skies to pine,
Singest a love that is not thine,
Most tender, shy, melodious.

For one whose little, timorous hand,
So gently laid thee on my book,
While I lay musing by the brook,
Whispered to thee her coy command.

Light as a fawn away she stole,
But bade thee voice to onward ear
The deep sea-swell that none may hear,
The mighty tide-wave of her soul.

1871.

ASTERISK.

The Index.

MAY 27, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound with black morocco backs and marbled covers, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

Mr. PARKER PILLSBURY desires engagements to lecture on RADICAL RELIGION, either for Single Lectures or for Courses of Lectures on successive evenings. Address INDEX OFFICE, TOLEDO, OHIO. The following are among the Subjects of his Lectures:—1. The Popular Religion—"What will you give us instead?" 2. Religious Mysteries. 3. Is the World more indebted to Christianity than to Science? 4. The Sunday Question. 5. Young Men's Christian Associations. 6. Woman—Her Rights and Responsibilities in Government and Society. 7. Labor and Capital [Three Lectures]. 8. Lying Pretences in Church and State. These Lectures discuss, in the light of common sense and modern ideas, the theology and institutions of the Christian Church, which they treat in the boldest and most uncompromising manner. They aim to substitute for the degrading Bible-worship and Christ-worship of the churches universal reverence for Reason, Truth, Justice, Freedom, and Humanity.

Mr. PILLSBURY has concluded an arrangement with the Editor and Proprietors of THE INDEX by which he will make it a special object to introduce that paper as widely as possible, as an organ of the most advanced religious thought of the times, and will report regularly through its columns.

F. E. ABBOT, Editor,
For the INDEX Association.

TOLEDO, O., April, 1871.

We are not infrequently put to considerable trouble by receiving orders for books, tracts, &c., which are offered for sale by our advertisers. Please send direct to the latter. We do not, of course, keep everything advertised in our columns.

"THE HISTORICAL EXISTENCE OF JESUS."

One of our correspondents sends a communication with the above caption which will be found in another column. We make the following reply.

1. The fashion of regarding the four gospels as wilful fabrications of interested parties has never been in favor with scholars, nor that of regarding them as absolutely devoid of all historical value. It is not necessary, because they have been stripped of their supernatural character, to consider them as nothing but lies from beginning to end. The miracles are undoubtedly to be set aside as unhistorical; and it is no easy matter to say how much is true and how much is false of what remains. But the leading facts of the life of Jesus, his career as a religious reformer, the public claim made by him to the Messianic office, and his public execution by the Roman procurator, are as well established by the early literature of Christianity as are ninety-nine hundredths of the facts of ancient history by universally accepted pagan authorities. The extravagant suspicion which makes some believe that there never was such a man as Jesus, would, if turned against other personages of antiquity whose existence they never call in question, wonderfully abridge the labors of the historian. Archbishop Whately, in his very ingenious "Historic Doubts," satirizes (none too severely) the disbelief of the existence of Jesus by showing that nearly as good a case can be made out against the existence of Napoleon Bonaparte.

2. But the gospels are not the only testimony to the life and death of Jesus, though our correspondent is apparently unaware of this fact. There is no ancient historian of higher reputation than Tacitus, who, relating the persecution of the Christians by Nero, says explicitly:—"Christ, from whom the sect took its name, had been put to death in the reign of Tiberius by the procurator Pontius Pilate." [*Auctor nominis ejus, Christus, Tiberio imperante, per procuratorem Pontium Pilatum supplicio affectus erat.* ANNAL. XV, 44.]

The historian Gibbon, who will be suspected by no one of an undue bias in favor of Christianity, wrote as follows of this whole passage of Tacitus and the persecution he was describing:—"The most sceptical criticism is obliged to respect the truth of this extraordinary fact, and the integrity of this celebrated passage of Tacitus. The former is confirmed by the diligent and accurate Suetonius, who mentions the punishment which Nero inflicted on the Christians, a sect of men who had embraced a new and criminal superstition. The latter may be proved by the consent of the most ancient manuscripts; by the inimitable character of the style of Tacitus; by his reputation, which guarded his text from the interpolations of pious fraud; and by the purport of his narration, which accused the first Christians of the most atrocious crimes, without insinuating that they possessed any miraculous or even magical powers above the rest of mankind." [*History of the Decline and Fall of the Roman Empire*, II, 19.] It may show the degree of respect to which Tacitus is entitled, to quote the judgment passed upon his character by the English historian Froude, in his recent address to the University of St. Andrews:—"In Tacitus, Stoicism has left an

eternal evidence how grand a creature man may be, though unassisted by conscious dependence on external spiritual help, through steady disdain of what is base, steady reverence for all that deserves to be revered, and inflexible integrity in word and deed."

3. There is no doubt that Jesus was indeed an "obscure person" in the eyes of the Roman government; nor is there anything "suspicious" in the silence of his contemporaries concerning him. Under the circumstances, it would have been remarkable if the doings of a Galilean peasant, executed for disturbing the public peace in a remote province, had created at the time even a ripple on the consciousness of the vast Roman Empire. Had it not been for Paul, he might never have been heard of. It is Christianity that gives importance to Jesus, not Jesus that gives importance to Christianity. It was the Messianic idea, dating long before his birth, that bore him into prominence before the world; and this would never have commanded the world's attention, if Paul by his genius and zeal had not raised it to the rank of a cosmopolitan religion. Hence we have no reason to expect more proofs of Jesus' existence than we have. But these are enough to set all reasonable doubt on the point at rest. Scepticism as to the bare fact of his life and death has nothing to show for itself, except an uncritical suspicion which, if applied elsewhere, would sweep all history into annihilation.

CHURCHES AND SCHOOL-HOUSES.

The Boston *Watchman and Reflector* (Baptist of the bluest orthodoxy) has the following:—

"The most elegant and sumptuous school-building in the country is said to be the High and Normal School-house for girls, recently erected in this city; but is it right to build so extravagantly and tax the people so heavily?"

There is perhaps too much tendency at present to expensiveness in architecture of all kinds, though it is doubtless a natural result of the increasing wealth of the country. But why did it not occur to the *Watchman and Unreflector* that extravagance in churches is far more prevalent than extravagance in school-houses, and needs a far sharper rebuke? The Baptist organ grumbles at generous outlays for education, but complacently contemplates the greater lavishness of expense for Christianity. Does the necessity of honoring religion require the building of temples to God as magnificent as those to Mammon? Why then object to honoring education in the same way?

The trouble is that, like all other sectarians, the Baptist paragraph-maker cares more for sectarian rivalries than for the intellectual culture of the whole people. The money it gladly sees applied to building gorgeous Baptist churches like that in Cambridge, so costly as to plunge societies into heavy debt and disable every poor man from taking a pew, is really raised by exciting the desire of outshining all the other sects. Souls could be "saved" as well in a barn as in a cathedral. According to the story, the "Savior" was born in a stable; but his followers prefer to be "born again" in a two hundred and fifty thousand dollar meeting-house.

The chief part of this expense is incurred for the sake of ostentation and fashionable *eclat*. But the money devoted to expensive school-houses is used mainly in securing greater convenience and comfort, very little

being squandered on elaborate and luxurious ornamentation. Which object is worthier of a "free and intelligent people," the erection of costly churches or costly school-houses? The *Watchman and Reflector*, whose reflections are seldom of great value, answers this question by growling at the latter and tacitly acquiescing in the former object. But the real relative importance of honoring orthodoxy and honoring education will lead to a very different answer from the people, when it has become in truth "free and intelligent."

QUERIES AND ANSWERS.

A correspondent makes the following inquiries:—

"1. Why are the birth and life, including of course the marvellous things performed, and the death, resurrection, and ascension of Jesus, believed in by so many persons, some of whom are men and women of eminent learning and high culture?

2. What evidence is there outside of the Bible that underlies the faith of Christians?"

1. The causes are of course very various. But we think they would be mostly included under *early education* and the *association of ideas*. Taught from infancy to regard Christianity as the source of all the goodness in man, and to look upon doubt or disbelief as originating in a "wicked state of the heart," most people never use their minds on this as they do on other subjects. If they think at all, they do so under such a bias that they show little of the sagacity they manifest in business or social matters. Keen, practical men, and even highly educated scholars, believe in the miracles of the New Testament as unreflectingly as children believe in fairy stories, simply because the moral truths we all accept are indissolubly associated in their minds with these incredible marvels. Even investigations honestly undertaken but biased by previous belief end frequently in the mere confirmation of prejudice and preconception. The only radical cure for superstition is the scientific spirit. Yet not one man in a thousand has it. Until the idea of *natural law* is made the supreme principle of our thinking, the conceit of miracle in some form or other is sure to vitiate many of our results. Hence we must patiently work for the diffusion of the spirit of science, if we wish to see the injurious follies of the popular religion give place to sane and progressive principles.

2. If the second inquiry means—what are the alleged "evidences of Christianity" outside of the Bible?—Catholics would point to the history and traditions of their Church, and evangelical Protestants to what they call their "experiences of religion." If the inquiry means—what is the real evidential value of such "evidences?"—we should say none whatever. Science regards all phenomena and all events, all laws and all causes, as strictly natural; it therefore refuses to accept history, tradition, or testimony of any sort, as proof of the supernatural. And as to emotional religious experiences, they only prove man's *capacity* for such experiences—no more. The simple fact of their occurrence proves no particular theory of their cause,—any more than the simple burning of a house proves that John Brown set fire to it. The allegation of a supernatural cause for natural occurrences has no claim whatever upon the consideration of science. The "evidences of Christianity," whether as urged by Rome or Geneva, may satisfy one who is already convinced of their truth; but they are of little value to one who requires evidences that prove something.

FREE RELIGIOUS ASSOCIATION.

SPECIAL NOTICE.

The Annual Meeting of the Free Religious Association is to be held in Boston on the 1st and 2d of June.

A session for business (hearing of Reports, election of officers, &c.) will be held in Fraternity Hall on Thursday, June 1st, at three P. M.

On Friday, June 2d, there will be a general Convention with three sessions in Tremont Temple. Essays are expected from John Weiss on "The Attitude of Science toward Religion;" from Rabbi Wise, on "A Jew's View of Jesus;" and from O. B. Frothingham, on "The Existing Power of Superstition and Dogmatism;" and these will be the subjects for consideration at the several sessions. Other able and distinguished speakers will be present.

Let there be a good attendance of the constituents of the Association from the whole country.

WM. J. POTTER,
Secretary.

BREAD ALONE.

My friend Mr. Wasson, in the last *Old and New*, recurs to his favorite illustration, which he has before used vigorously against those of us who are insisting on the sympathy of religions. "What wheat is among the cereals, that is the Christ among the products of world-growth in religion." This is his summing-up, and he further cautions us not to try to "make something better than wheat, by compounding wheat, rye, maize, barley and oats," or in other words "not to try to arrive at a product better than the best in religion, by compounding the more noble with the less noble forms of spiritual growth."

The illustration is ingenious and well-put; it is so good that it holds water better than the argument of which it forms a part. I accept it, but it leads me out into opposite conclusions. This process of combining, which he deprecates, I approve; the variety of diet which he deprecates, we all follow; and if, by chance, we try his physiological method, I think we suffer for it. Every well-regulated breakfast-table may exhibit the five cereals which he thinks incompatible with each other; the cook combines them, at least to the extent of "thirds" bread; if she does not, the digestive organs do; nor do they shrink from adding the palatable buckwheat, which our friend's theological symbol ignores. Appetite and health demand precisely the variety he deprecates; and when we wish to punish a States-Prison convict or a naughty child, we do it by putting him on Mr. Wasson's regimen and giving him bread and water.

I am constrained, therefore, to think that the illustration disproves its application.

The man who insists on a single creed or symbol or example, and rejects all others, seems to me like those dyspeptics who weigh and analyze every morsel, and confine themselves to one ingredient and one rigid quantity. For some this may be needful, but I fancy that most persons will find more satisfaction in trusting their natural instincts,

which point to a wider range. Hippocrates said—"The second best remedy is better than the best, if the patient likes it best." After too assiduous a devotion to superfine flour, whether in the form of hard bread or French rolls, I confess to a longing for the "less noble forms;" oatmeal and hominy become delicious; plain rye-and-Indian is inviting; and "because thou art virtuous, shall there be no more cakes"—of buckwheat?

And the natural appetite thus craves a spiritual variety, and always has had it. If Christianity is wheat, is Judaism rye, and are the Greek and Roman traditions oats and barley? That the oriental religions are Indian, is too plain to need mention. Now our civilization is a compound of these; we are nurtured by Moses as well as Jesus; we learn moral greatness from Plutarch as well as Paul. If this is already true, in spite of superstition, it will be more and more true hereafter, as superstition fades; whether we approve it or no, our children will sit down at a more abundant table than ours, and have a more healthy variety of food.

Then we shall learn of religions, what we have already learned of cereals, that though gradation is an important fact, variety is yet more important. The second best may have its special nutritive or curative qualities, which the very best may want. The third in rank may supply the defects of both its superiors. No religion, no food, no friend, combines everything; each may complete the other at some one point. When we feel that there is a slight excess of emphasis laid by Christianity upon the softer virtues, we turn to Stoicism as to a bracing air; when that air becomes too cold, we turn indoors once more. In the Jewish scriptures, the Deity is too human; in the Hindu sacred books, we find the sublime vastness we craved, and then gladly come back, at intervals, to the familiar and jealous Jehovah of the Psalms, loving, hating, cursing. In Jesus we find a more sympathetic element than in Socrates or even in Buddha; but the records of Jesus are unluckily entangled in a tiresome network of Messianic traditions and claims of personal precedence, from which the "Phædo" and the "Dhammapada" are free. It is useless to say, "Get the best"—as if a religion were a Webster's or Worcester's Dictionary, and you were allowed but one. We need them all; religions are but larger sects, and it needs the whole of them to bring out all the truth. A good loaf of wheaten bread is a delicious thing, no doubt; but it is written—"Man shall not live by bread alone, but by every word that cometh out of the mouth of God."

T. W. H.

A NEW STANDARD.

A daily paper, reporting recently a lecture on historical Christianity, said,—and this was all it said,—that the speaker laid down a new rule of evidence, namely, *the knowledge of human nature*. Precisely what the lecturer meant, was understood to mean, or charged with meaning, it would be hard to tell. Did he mean to say that a knowledge of human nature was equivalent to a knowledge of history; that it might supersede the use of critical research, or take the place of solid learning in language or literature? Did he mean to say that a knowledge of human nature could legitimate what a patient scholarship discredited, or rebut what intelligent students maintained? Did he mean to say that, by a know-

ledge of human nature, we might reconstruct on general principles the miraculous story of the New Testament, or the received traditions respecting the spread of the Gospel or the victories of the Church? It is difficult to suppose this, for the least thoughtful teacher must plainly enough perceive that, by this rule, every sect must justify itself. The Universalist and Unitarian are not alone in claiming the principles of human nature as authenticating their beliefs. The Calvinist unblushingly appeals to the facts of human nature in support of his frightful creed. The strong point of the "evangelical" is the conformity of his spiritual theories with the constitution of human nature. Romanist theologians make it their boast that, in the controversy between them and the Protestants, human nature is on their side. The impostors, fanatics, miracle-mongers, dealers in the preternatural, jugglers, and mountebanks are never without their argument drawn from the constitution of human nature. The old pagan religions could, as a last resort, fall back on the wisdom of consulting human nature, and adapting themselves to human nature. If each one is permitted to read human nature as he pleases (and he must be allowed to do so because "human nature" has never been and never can be scientifically explained), then the standard is simply the individual's whim, prejudice, or fancy, as in fact it is.

Still, it is quite possible that our lecturer may have taken the above mentioned extraordinary position. Intelligent men will sometimes suffer their fancy to cloud their reason. An acquaintance of mine insists that the text of the "Three Witnesses" must be genuine because it expresses a truth in his system of philosophy. What could old Porson do against the nature of things? So our lecturer on historical Christianity may have succeeded in so far forgetting the claims of accurate knowledge, as to imagine that his mind was identical with that of the Omniscient, and that his glance into the depths of his own disturbed consciousness was a glance into the secret being of universal man. No matter whether he fell into this mistake or not, let us give him the benefit of the doubt.

I took up my pen, not to expose any individual's foolishness, but to call attention to a certain *a priori* method of treating historical and speculative matters, which is much in vogue among Christians of the sentimental school. They are strenuous in declaring what human nature needs. Find what human nature needs, and you will find what human nature must believe. The law of demand and supply will be found to work here with as much precision as in trade and finance. Human nature will insist on having what it requires, and what is repugnant to its appetite it will reject. True. But how shall we discover what human nature needs? If we consult experience, we shall conclude that it needs very singular and sometimes very unpalatable food. Outside of Christendom it seems to need a very varied assortment of idolatries and superstitions, highly spiced dishes of fancy-worship made up of reptiles, animals, and devils. Inside of Christendom a strong craving after Romanism, winking pictures, doll Christs, broaden gods and magical holy water evinces something that looks like a need of mummery and charlatanism.

Protestant human nature needs pungent condiments in the shape of spiritual revivals,

spicy courses of depravity and hell-fire, dishes of damnation seasoned with "awful mirth." Are these artificial or acquired tastes? What then are healthy tastes, and how are such to be acquired? Can it be assumed that people need what they do not ask for? Do they testify their need of baptism by neglecting it, or of communion by staying away from it? Is their hunger for Unitarianism manifest in the repugnance that is generally expressed towards it, and in the fidelity with which the crowds pass by its door? Taking appetite as a test of need, the orthodox sects have the argument, and the "liberals" must give it up.

If it be said that people at large do not know what they need, and are yet to be instructed, who shall so fitly instruct them as those who have gained their confidence by meeting the greatest number of actual wants? For a few rather unsuccessful caterers in spiritual food to say that people *ought* to need what they have to supply is in a degree rash. As no need can be met until it takes the form of a desire, and the desire has yet to be created, much preliminary work must be done before the education of the proper needs can be commenced.

Say that existing spiritual tastes are artificial, what then? Can anybody mention a simple, genuine, unperverted taste that is shared by men universally, or by the overwhelming majority of men, and which it is quite necessary to supply? Is it possible to think of any system of faiths or of any single article of faith, which is wholly indispensable to human welfare or happiness? Can we affirm of any particular doctrine of religion that it must be true because the heart of man absolutely needs it, and cannot be calm and happy without it?

The rationalists dispense with many beliefs which their conservative friends insist on as primary and cardinal, but they get on perfectly well without them; they are conscious of no lack, are tormented by no unsatisfied hunger of soul, but live serenely and sweetly on food the conservative knows not of. The larger portion of the human race lives quite satisfactorily to itself without any faith whatever in Christ, or any love of Jesus. The Jews furnish examples of religious fidelity, and the most liberal Christian tempts them in vain. There are many thousands of unbelievers among the Americans who make no sign of distress.

Is the belief in a "personal" God held to be essential? But there are the millions of Buddhism who rejoice in not having it. There are the mystics, and the transcendentalists, and spiritualists, and pantheists, and materialists, and unbelievers of diverse names, who discard it. These have thought they discovered their human nature required another sort of Infinite Being.

We cannot even allege the belief in personal immortality as primary and requisite. Millions of mankind do not entertain it. It is by no means universal. The *desire* for it is confined to a portion of the race; a large portion, it is true, but still a portion. The extent of the faith is not commensurate with the human heart.

The truth is that this talk about the principles of human nature, the needs and requirements of human nature, is an impertinence. It is more than suspected that theologians and divines have done a good deal to manufacture spiritual wants for the sake of supplying them. Having wares, they wanted

a market. They had exported or manufactured goods at great expense, and must be at pains to create a demand for them. Of course nobody can do without what they find it necessary to sell.

Human nature has not fully declared itself yet; has not found utterance, or worked out its claims. The history of facts and opinions tells what people have desired hitherto, but makes no record of what they desire at present, and gives no hint of what they will desire in the time to come. The business of honest teachers consists in finding the truth as fast as they can, and in communicating it as fast as found, trusting that, if human nature needs anything, it needs that more than any fancy bread of our baking.

O. B. F.

NOTES FROM THE FIELD.

NEW YORK, May 12, 1871.

No change in this city is more observable, through all the year, than that of "anniversary week." Many seek to interpret the cause, but fail to apprehend it.

The last vital religion that celebrated itself here, and on this week, was Anti-Slavery. And now its glory has departed with the ancient "Broadway Tabernacle," where, in the years of its freshness and power, it was wont to congregate.

Three days were required for its observances, during which all its sessions were thronged.

Sometimes its meetings were mobbed most fiercely: more than once, broken up! Once the Tabernacle was set on fire directly under the platform. I happened to discover it myself, while curiously exploring the labyrinthine recesses of the basement story. It was in the morning of the first day of the gathering. The people were pouring in, and the fire and the fuel were increasing together. In half an hour more, the sacrifice of burnt-offering would have begun. Without creating any alarm, I called the janitor, and we put out the fire. I remember the indifference with which the janitor received my tidings that a fire was burning under the platform. I hoped he did not know it before I told him.

When the Fugitive Slave Law of 1850 was enacted, we ourselves actually made New York too hot to hold us, with our fiery denunciations of it and the powers that enacted and executed it. And for two years we held the anniversaries elsewhere; one year in Syracuse, the other in Rochester.

There was no lack of interest nor of eloquence in the anniversary week of those days—"Holy Week" the New York *Herald* called it, with its characteristic derision.

In 1840, Hon. James G. Birney, of Kentucky, a ruling Presbyterian elder as well as a State Judge, and high in social position, wrote a book, or tract rather, entitled "The Church the Bulwark of American Slavery." Two or three years later, Mr. Stephen S. Foster published another, and much larger, called "The Brotherhood of Thieves: or a True Picture of the American Church and Clergy." Another, and still larger, succeeded a few years later, under the title of "The Church as it is: the Forlorn Hope of Slavery." It was never doubted that all three sustained well their title pages as they went on to the close.

So, you see, we kept the Church busy defending herself and her great national Jug-

gernaut, Slavery; until at length the Rebellion broke out, and Northern Presbyterian, Baptist, Methodist, and the rest, had to march South and butcher in battle the very baptized brethren of the same faith with whom they had so long, at a common board, drunk the sacramental wine!

Is it any wonder that the anniversaries of such a religion are dead?

And now the Anti-Slavery mission has culminated in a victory over its terrible foe, and its altars are also cold beneath their own ashes; as why should they not be, when their warfare and worship are ended in victory?

But where now is the New York anniversary of the Free Religious movement? Never was such a demonstration so needed. Never could it have been so gloriously sustained as now. Never.

Its Phillips, its Lucretia Mott, its Abby Kelley, its Lydia Maria Child, its Gerrit Smith, its Burleighs, its Nathaniel Peabody Rogers, bravest of all, are only waiting till the Garrison call them. Let the trumpet sound.

Anniversary week must be born again. And its beauty and power shall be as never before. The glory of the latter temple may and shall exceed that of the former.

Garrison was but a Moses to the Messiah that is to be. His was a dispensation culminating in blood and battle. Let us hasten to inaugurate the Era of Peace and good will, to women and men.

PARKER PILLSBURY.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

HISTORICAL EXISTENCE OF JESUS.

MR. ABBOT:—You seem to treat with contempt "the doubts sometimes expressed as to the historical existence of Jesus," characterizing them as "scepticism without any argument." Perhaps you are unaware, as most people are, that all the proofs relied upon by Christians of the existence of Jesus, outside of the New Testament, have been demolished. I do not say that Jesus did not exist, but it is a suspicious circumstance that no record was ever produced of his crucifixion, either by the early fathers or by Constantine, the first royal pagan convert, who delivered an oration before the council of Nicea, less than 300 years after the supposed event, on the evidences of the Christian religion. If such a person was crucified, it would seem that he was so obscure that the Roman government did not deem the event worthy of record in its archives.

W. H. B.

[Nothing is further from our purpose than to treat any honest opinion with "contempt," and if we seemed to do so in the paragraph referred to in THE INDEX, No. 69, we sincerely apologize for it. Our criticism on the substance of the above article will be found in the editorial columns.—ED.]

"FREE MEDICINE" AGAIN.

MT. PLEASANT, IOWA, May 6, 1871.

F. E. ABBOT:

Dear Sir,—In THE INDEX of April 29, you publish a letter with the above heading, and although you reply fairly and quite fully to many of the positions taken by the writer, there still appears to me to be a very general and incorrect impression that "Free Medicine is a particular application of Free Religion." There is as much difference between theology and medicine as there is between belief and actual knowledge. All who have informed themselves on the subject know that two and two make four, that two positives repel each other, or that two similar objects cannot occupy the same space at the same time. Belief has nothing to do with this. When we inform ourselves in reference to the principles, we cannot help believing. If, then, similars are cured by similars, as Homœopaths know to be the case, contraries cannot be cured by contraries. If in a thousand instances we prescribe a remedy in

disease from which amelioration and recovery follow, we are as certain this was brought about by the remedy as we are that nourishing diet sustains animal life, or that poisons destroy it.

If a committee of men in whose judgment and honesty we had full confidence were, like the San Domingo Commissioners, to visit Heaven, and give us a full report of the kingdom, where it is, what it is, and the exact way to get there, we should then have very little chance for diversity of beliefs in regard to it, but rather the same knowledge we now have of San Domingo. And until this is done, there never can be any similarity between sects in medicine and in theology.

But to some of the points in the letter. The writer seems desirous of making the impression that he is opposed to intolerance in medicine, and yet in the very outset he exhibits an intolerant spirit by speaking of his own school as the "regular or rational physicians," implying that those who do not accord with his way of thinking are irrational. He says:—"Allopathy, Homœopathy, &c., are systems, and are all wrong;" that the name Allopath was coined by the Homœopaths, but has never been accepted by the regular physicians; that they do not practise Allopathy or any other pathy. From this we are apt to infer that they have no medical principles at all, or that there are as many theories amongst them as there are practitioners; that when called to the bedside of the sick they have no science or system to govern them, nothing but a kind of empirical or experiment practice, rather hazardous, we should think, for the patient. But let us see as to the name. Renouard says in his history of medicine (Allopathic): "There are but three ways that remedies can act—by Antipathy, Homœopathy, and by some virtue which may be neither Antipathic nor Homœopathic, but only different, that is to say, Allopathic." This author, it seems, has accepted the name; but perhaps they are as eclectic in names as they are in remedies. His comparison of the pension surgeon discharged for being an Homœopathist by Dr. Van Aernam with a member of the school board, was far-fetched and has no similarity whatever. Dr. Spooner's office was not to grant certificates to applicants to practise medicine, to make prescriptions, or even to give medical advice; in short, medicine had nothing to do with it, nothing but a mere matter of diagnosis in reference to the physical disabilities of the applicant, which any well educated physician could easily make. But we are told that Dr. Spooner was not removed because he was an Homœopathist, but because "Dr. Van Aernam deemed the progress of true medicine would be obstructed by the recognition in any way of a sectarian." Here is the correspondence:—

DEPARTMENT OF THE INTERIOR, }
WASHINGTON, D. C. May 25, 1870. }

DR. STILLMAN SPOONER, Oneida, New York:

Sir,—It is my intention to issue a revised list of Pension Examining Surgeons about the commencement of the fiscal year. You will therefore be pleased to fill out the enclosed personal report and return the same to this office. The interests of the service demand that this list should be absolutely correct; consequently a failure on your part to reply hereto within ten days will be regarded as a refusal to act, and a successor will be immediately appointed. Where did you graduate? When did you graduate? What is your present school of practice, Allopathic, Homœopathic, Hydropathic, or Eclectic?

H. VAN AERNAM, Commissioner.

This is Dr. Spooner's reply:

I graduated in 1832, at Fairfield, Herkimer Co., N. Y. I practised twenty years in the Allopathic school; since in the Homœopathic.

STILLMAN SPOONER.

WASHINGTON, D. C., June 20, 1870.

Sir,—It is deemed necessary that all Examining Surgeons for the Bureau should belong to one school and adopt one theory of medicine. This appears necessary for the sake of unity and harmony. As you do not belong to the school of medicine recognized by the Bureau, you are requested to withdraw your name from the list of Examining Surgeons; and accept my thanks for services already rendered.

Your obedient servant,

H. VAN AERNAM, Commissioner.

Now who exhibited here the greater degree of bigotry and intolerance, Dr. Spooner, who was willing to act in concert with Dr. Van Aernam, or Dr. Van Aernam, who was determined he should not, and whose course has been endorsed by medical societies and physicians of his school all over the country, the writer amongst the number? He says this was through sympathy for Van Aernam, on account of the misrepresentations to which he has been subjected; but they will now have a still wider field for their sympathy, since, thanks to the justice of the appointing power at Washington, he himself has been removed for his intolerance, and another physician appointed in his stead. Whether his successor will exhibit a more liberal spirit remains to be seen.

But the writer says:—"If, in the constant search for truth, the rational physicians find it in the system of Homœopathy, they will become Homœopaths." But when will this search ever be directed in the right spirit to Homœopathy? When Catholics all become Protestants, and Protestants become Free Religionists, probably; for should this search be made, the truth would be found right there, although we are told: "One after another, as these various systems have been suggested, have they been impartially investigated by careful, intelligent physicians; not one of them but has been found false."

Now this is blank assertion without proof. No physician ever impartially and fully investigated Homœopathy who did not become fully convinced of its truth, and, after once becoming thus convinced, no one has ever abandoned it. No geologist ever renounced geology, no chemist ever renounced chem-

istry. The unbelievers are those who know nothing of these sciences, or at least, know so little that it

"—intoxicates the brain.

But drinking deeply sobers them again."

A belief, therefore, in Homœopathy grows out of a knowledge of Nature's laws, as a belief in any other science, and has an unchangeable basis, not chimerical or traditional, but a verity.

The writer also says all sects in medicine are in chains. But what does he know practically of any other school except the one to which he himself belongs? As well might he say all mathematicians are in chains; but there is no escape from the chains which science throws around those who make themselves familiar with her laws. No belief is required; it is knowledge. In this respect there is not, and can never be, any similarity between medicine and theology, which has for its foundation belief only.

C. PEARSON, M. D.

[Dr. Pearson entirely misconceives the meaning of our statement that "Free Medicine is a particular application of Free Religion." We said nothing about "belief," and drew no parallel between medicine and "theology." Freedom from blind devotion to a sect is a fundamental principle of Free Religion; and this principle should be applied as strictly in medicine as theology. If Free Religion were a mere bundle of "beliefs," Dr. Pearson's protest would have some relevancy; but since it means essentially, on its intellectual side, devotion to truth in the spirit of science, without bigoted adherence to any sect or party or creed, whether in medicine or theology or politics or anything else, this protest is misdirected. Our statement is not in the least affected by it.

Further, if the modestly expressed conviction of the truth of the "Old School" of medicine is intolerance in Dr. —, the intenser conviction of the truth of Homœopathy which pervades the above article is certainly intolerance in Dr. Pearson. But we saw nothing intolerant in the letter criticised. On the contrary, it made no such extravagant claims for the "Old School" as Dr. Pearson makes for the Homœopathic School. It recognized the limitation of medical knowledge, and regarded medicine only as an "imperfect science,"—which it most assuredly is. Any sect, whether in theology or medicine, which conceives itself to have the absolute truth, is narrow and dogmatic; and it is the interest of Science, and therefore of Free Religion, to get rid of this narrowness and dogmatism as soon as possible.

Dr. Pearson, however, has proved to our entire satisfaction that Dr. Van Aernam pursued a very intolerant and proscriptive policy; nor do we see that the correspondence above given admits of any other interpretation. It is the very quintessence of sectarianism to say that all United States surgeons must "belong to one school and adopt one theory of medicine." This plea of the necessity of "unity and harmony" is the old plea of the Roman Catholic Church, which has always been urged in defence of its great historic crimes against science and free thought. The burning of Giordano Bruno, the persecution of Galileo, and the dismissal of Dr. Spooner, all rest on this hateful assumption of the right to enforce uniformity of opinion and practice for the sake of "unity." We only hope that, if Homœopaths ever gain the ascendancy, they will be guilty of no such abuse of power. But of this we feel by no means sure. They will be in great danger of it, unless they learn that the absolute truth in medicine is too vast to be all embraced within the limits of the Homœopathic theory.—ED.]

The Homœopaths will memorialize Congress to pass a law directing the Commissioner of Pensions to license examining surgeons who belong to their school of practice; but this will be opposed by the medical departments of the army and navy, who are of the Allopathic school. What business has government to discriminate between "schools" in medicine or theology? The idea is absurd. The test wanted is the education necessary to qualify the examiner for his position, not what method he uses in treating diseases!—Seaside Oracle.

THE WRONG WAY.—Then he took up another long list of pastors and churches, asking prayer for the outpouring of the Holy Spirit. Some of them said that a year ago they had sent in similar requests, and great revivals of religion were bestowed in answer to prayer. One comes all the way from Allahabad, India, from a lady missionary, asking special prayer for the conversion of two very prominent and promising Hindus, whose influence is great among their countrymen. One, a judge, thoroughly honest, is anxious for discussion; "But I do not," she says, "take that way to answer him."—N. Y. Observer.

[No—discussion is not the way into the church, but out of it.—ED.]

ADVERTISEMENTS.

Nature's Gifts, SCIENTIFICALLY DEVELOPED

As mankind, from indiscretion or other causes, have been doomed to suffer from disease, so also has remedy for disease been provided. Our hills and valleys abound with roots and herbs, which if scientifically prepared and compounded, will restore health and vigor to the invalid. To find such a remedy we should seek one that has stood the test of age.

HOOFLAND'S GERMAN BITTERS!

Sure Cure for Liver Complaint, Sure Cure for Dyspepsia, Sure Cure for Debility, Sure Cure for Jaundice, Sure Cure for Marasmus.

And all affections arising from weakness or want of action in the Liver or Digestive Organs. The great remedy for

IMPURE BLOOD,

And all diseases arising from it. The great preventive of

FEVER AND AGUE!

It is an impossibility for any one to have fever and ague, if they will use a few bottles of this remedy each spring and fall.

\$100 \$100 \$100

Will be given for any case of this disease that occurs to any one that uses the Bitters or Tonic as a preventive.

Those who have the Fever and Ague will find, after the chills have stopped, that by using a few bottles of the Bitters or Tonic, the disease will not return.

These remedies will rebuild their Constitution faster than any other known remedy.

The remedies were placed before the public thirty years ago, with all the prejudices of so-called "patent medicine" operating against them, but gradually their virtues became known, and now, to day, they stand at the head of all preparations of their class, with the indorsement of eminent judges, lawyers, clergymen and physicians.

Read the following symptoms and if you find that your system is affected by any of them, you may rest assured that disease has commenced its attack on the most important organs of your body, and unless soon checked by the use of powerful remedies, a miserable life, soon terminating in death, will be the result.

H

Constipation, Flatulence, Inward Piles, Fulness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust for Food, Fulness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried or Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning of the Flesh, Constant Imagining of Evil and Great Depression of Spirits

All indicate disease of the Liver or Digestive Organs, combined with impure blood.

O

HOOFLAND'S GERMAN BITTERS!

Is entirely vegetable and contains no liquor. It is a compound of Fluid Extracts. The Roots, Herbs and Barks from which these extracts are made, are gathered in Germany, all the medicinal virtues are extracted from them by a scientific process. These extracts are then forwarded to this country to be used expressly for the manufacture of this Bitters. There is no alcoholic substance of any kind used in compounding the Bitters; hence it is free from all the objections incident to the use of a liquor preparation.

O

Hoofland's German Tonic

Is a combination of all the Ingredients of the Bitters with the purest quality of Santa Cruz Rum, Oranges, &c. It is used for the same disease as the Bitters, in cases where some pure alcoholic stimulus is required.

TESTIMONY

Like the following was never before offered in behalf of any medical preparation:

HON. G. W. WOODWARD, Chief Justice of the Supreme Court of Pennsylvania, writes Philadelphia, March 16th, 1867.

I find "Hoofland's German Bitters" is a good Tonic, useful in diseases of the digestive organs, and of great benefit in cases of debility and want

F

of nervous action in the system.

Yours, truly, GEORGE W. WOODWARD.

HON. JAMES THOMPSON, Justice of the Supreme Court of Pennsylvania, Philadelphia, April 23d, 1866.

I consider "Hoofland's German Bitters" a valuable medicine in case of attacks of Indigestion or Dyspepsia. I can certify this from my experience of it.

Yours, with respect, JAMES THOMPSON.

HON. GEO. SHARSWOOD, Justice of the Supreme Court of Pennsylvania, Philadelphia, June 1st, 1868.

I have found by experience that "Hoofland's German Bitters" is a very good tonic, relieving dyspeptic symptoms almost directly.

HON. WM. F. ROGERS, Mayor of the City of Buffalo, N. Y., Mayor's Office, Buffalo, June 23d, 1869.

I have used "Hoofland's German Bitters and Tonic" in my family during the past year, and can recommend them as an excellent tonic, imparting tone and vigor to the system. Their use has been productive of decidedly beneficial effects.

WM. F. ROGERS.

HON. JAMES M. WOOD, Ex-Mayor of Williamsport, Pennsylvania.

I take great pleasure in recommending "Hoofland's German Tonic" to any one who may be afflicted with dyspepsia. I had

N

the dyspepsia so badly that it was impossible to keep any food on my stomach, and I became so weak as not to be able to walk half a mile. Two bottles of Tonic effected a perfect cure.

JAMES M. WOOD.

JOHN EUTERMARCK, ESQ., Law Partner of Judge Maynard, Williamsport, Pennsylvania.

This is to certify that I have used "Hoofland's German Bitters" for dyspepsia, and found it an invaluable remedy.

CAUTION.—Hoofland's German Bitters are counterfeited. See the signature of C. M. JACKSON is on the wrapper of each bottle. All others are counterfeit.

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THE BATTLE FOR FREE EDUCATION.

[Read to the First Independent Society of Toledo, May 14, 1871.]

"Every one here present must have become familiar in late years with the change of tone throughout Europe and America on the subject of Calvinism. After being accepted for two centuries in all Protestant countries as the final account of the relations between man and his Maker, it has come to be regarded by liberal thinkers as a system of belief incredible in itself, dishonoring to its object, and as intolerable as it has been itself intolerant."

JAMES ANTHONY FROUDE: *Calvinism—An Address delivered at St. Andrews, p. 4.*

"The precious Apis, for all its godhood, was led with a halter before the Persian King, and stabbed in the sight of the world by Persian steel. 'Profane!' exclaimed the priests, as pious persons, on like occasions, have exclaimed a thousand times; 'these Puritans have no reverence for holy things.' Rather is it because they do reverence things that deserve reverence that they loathe and abhor the counterfeit. What does an ascertained imposture deserve but to be denied, exposed, insulted, trampled under foot, danced upon, if nothing less will serve, till the very geese take courage, and venture to hiss derision?"

Ibid, p. 25.

One of these "ascertained impostures" or "phantasms" is the pretension that the Bible is the "Word of God." It is a book like all other books, containing many noble truths that are imperishable, and also containing many hurtful errors that are perishing before our very eyes. So far from being the "Word of God" in any special or peculiar sense, it is the word of man; and unless man's words are God's words, it is not the "Word of God" at all. Taken upon its intrinsic worth as a product of human minds and human hearts, I find in it much to venerate and much to love; but when thrust upon me by ignorant men who know nothing of its true origin or history, and held up before me with the command to fall down and worship it, I see that it needs "to be denied, exposed, insulted, trampled under foot." Nothing short of this vigorous treatment will convince the multitude that, like the frogs in the fable, they are stupidly worshipping a log as their king.

But, although the pretence that the Bible is an infallible divine book has become an "ascertained imposture" among all persons who are respectably informed on the subject, there is no lack of persons who

vociferously insist, not only on the privilege of being imposed upon, but also on the privilege of imposing upon the rest of the world. They are clamorous for the right of forcing their own ignorance upon everybody else, as if it were the supreme wisdom. They demand that the Bible they worship shall have the place of honor everywhere, and that all the children of the nation shall be obliged to pay it homage. They demand that it shall be publicly recognized in this manner by the entire community as the fountain-head of divine truth, the source of good morals, and the safeguard of civilization. Freedom to think, to act, to worship as they please, is not enough; they insist that all mankind shall think, act, and worship in the same way, and to this end endeavor to drown the demand for an impartial administration of the school funds by exclamations of horror at the proposal to exclude the Bible from the public schools.

A semi-incoherent cry of this sort found expression a few days ago in the columns of one of our daily papers. A Presbyterian clergyman of this city printed a sermon on the subject, so feeble that it deserves no reply; nor would it receive one, were it not that the author has made himself the spokesman of the public reverence for an "ascertained imposture." The sermon does not contain enough argument even to be complimented as sophistical. Correct its misrepresentations and misstatements, and nothing is left of it. Its only importance consists in the fact that it represents a somewhat wide-spread public prejudice, and puts into words, perhaps as lucid as could be expected, the vague, crude objections in the popular mind to an act of simple justice. If the reasons for proposing the exclusion of the Bible from the schools were once understood, these objections would vanish; but the chaotic state of Mr. McCracken's mind makes him a fair exponent of the minds of the Bible-worshipping public. The result of the late municipal election, following the publication of a similar production by Mr. McCracken, may have flattered him into the belief that he was not only an exponent, but also a real leader of public opinion; and this belief may have tempted him to repeat the experiment at the still more recent election for school directors. But the issue of this election has undoubtedly undeceived him. Next spring it is likely that a delegation of fellow-believers will wait upon him with a particular request not to preach on the elections till after they have passed safely by. To the result of this last election, so contrary to his desire, he may be justly regarded as having contributed in no small degree; and in this fact may be perceived a deserved rebuke for an attempt at clerical dictation in political affairs.

Of course there was no impropriety in Mr. McCracken's stating, as publicly as he pleased, his opinions concerning public affairs. He had the same right to do this which every man has in a free country. But his way of doing it was such as to give just offence to all those whose opinions he was opposing, and to mortify all of his own party who esteem good manners. I propose this evening to comment upon a few of his statements, and then, since I find no arguments of any force in his sermon, to pass on to the main question.

The sermon opens with a comparison so arrogant and insulting that no one but an orthodox minister could be guilty of it. The text was as follows:—"But know this, that, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." In the use made of this text, the "house" is our common school system, the "good man" is the orthodox portion of the community, and the "thief" is the body of liberals in general. The orthodox believers are assumed to be the friends of the school system, and the liberals are assumed to be its enemies. Thus we find in the sermon the following courteous statement:—"In Cincinnati, the house-master was watching, and when the thief came and said—'Let me take your house. Let me break it all up, and make it over, and live in it myself,'—the good man of Cincinnati just took the thief and pitched him out of the window, first in the court of law, and second in the school election, and he is lying still where he was pitched out, in the gutter and in the mud." Mr. McCracken then inquires—"Is there no fool skulking near the house here?"—and proceeds to point out as such the persons who composed the Adams Street Park meeting last summer.

In other words Mr. McCracken's strongest argument consists in calling the liberals of this country "thieves" and "fools." Considering that no one who expects to be recognized as a gentleman ever stoops to such vulgar abuse as this, I should be inclined to say that these words were errors of the

press, if there had not been abundant time and opportunity to correct them by a note of explanation. But nearly a week has elapsed, and no such correction has been made. I have no choice, therefore, but to regard these epithets as deliberately applied by Mr. McCracken to all those who desire to see the Bible excluded from the public schools. If he can afford to put himself outside the pale of decent society by employing the scurrilous language of rowdies and blackguards, he himself will be the loser, not the liberals. I shall certainly not imitate him.

In this comparison, however, of the orthodox to the house-master and the liberals to the thief that would rob him of his property, the overbearing temper of orthodoxy itself is made manifest. Do the liberals pay no school-taxes? Do they send no children to the schools? Have they any less right than the orthodox to a voice in their management? By what right do Bible-worshippers arrogate to themselves the proprietorship of institutions supported by money collected from all classes of the people, including Jews, Catholics, and liberals of every kind? Do they expect that the liberals will always consent to be stigmatized as "thieves," and deprived of all right to share the control of schools built and maintained in large measure by their money? If one partner in a business firm were to claim exclusive ownership of the firm's common property, and, in the insolent language of Mr. McCracken, were to "pitch" the other partner "out of the window" as a "thief," the police court would very soon convince him that, while this conduct might be strictly evangelical, it was none the less outrageous and illegal. In the enforced leisure of the common jail, he would learn that one partner in a firm has no right to appropriate what is not his. If the orthodox party should really undertake to act on Mr. McCracken's suggestion, and assume control of the common schools, the charge of "thievery" would lie, not against the liberals, but against themselves. If theft be the wrongful appropriation of other people's property, which party would be guilty of it, the liberals who claim only a fair share of power in the management of the public funds, or the orthodox who declare that the whole is theirs and proceed to "pitch out of the window" the liberals who deny this? Whatever may have been the case in Cincinnati, it is pretty plain from the school election just held here that the "pitching out of the window" has befallen the opposite party in Toledo. The liberals have, it seems, "watched the house" to some purpose.

But leaving to the courts the task of settling the question whether the public schools belong to the whole community, or, as Mr. McCracken claims, to the orthodox portion of it alone, I pass to the statement that "the professed demand of the liberals is not their real demand." This false statement is based on the supposed impossibility of maintaining schools without religious instruction of some sort, and the consequent certainty that the liberals would insist on teaching their own views of religion in them.

Now it is not surprising that one whose whole business it is to thrust his dogmas forward on every possible occasion should fail to understand the spirit and purpose of those who desire their children to be educated in positive knowledge alone. It is incredible to him that a liberal teacher should give a lesson in geography or arithmetic or chemistry, without slyly insinuating something or other about religion too. This is the orthodox practice; why must it not be the liberal practice also? This is the inference drawn by Mr. McCracken. He accordingly proceeds to show the absurdity of "Free Religion" by arguing that it makes every man a God to himself! I shall not now pause to correct his gross misrepresentations on this subject. There are two things it never pays to combat—dense ignorance and wilful blindness. Which of these two is the root of Mr. McCracken's travesty of Free Religion, is quite unimportant to determine; for the whole discussion is aside from the real issue. *The liberals want education and nothing else in the public schools.* It would be as improper for me to teach my views of religion there as for Mr. McCracken to teach his. The Catholics, the Protestants, the Jews, the Chinese when they get here, the Spiritualists, the Materialists, the believers and unbelievers of every name, nation, and shade of opinion, have equally a right to have their opinions respected in our common schools; and the whole object of the movement for the exclusion of the Bible from them has no other object, professed or suppressed, than that of securing a practical recognition of these equal rights. Teachers and pupils alike should have absolute freedom to enjoy their private beliefs unmolested. The only objection that a true liberal could have to Christian teachers is that most of them, like Mr. McCracken, are unable

to keep their hands off the beliefs of other people. I would as soon vote for a Christian as a non-Christian teacher, if I were sure of their equally respecting the opinions of their pupils. The principle that liberals defend in this matter is that the common schools are built and supported for secular education alone, and that it is a perversion of school funds to permit their appropriation, directly or indirectly, to any other object. All the assertions of the sermon to the contrary notwithstanding, nothing is simpler or easier than to conduct the schools in strict accordance with this principle.

There is, however, some reason for the fear felt by the orthodox of a purely secular education. Science does most unmistakably contradict the teachings of the Bible and of Christianity. They know this, at least the wiser ones among them. But what will they do about it? The only way to protect the Bible as an infallible book is, not to have it read ten minutes a day in the schools, but to prevent all instruction that contradicts it. Suppress all instruction in history and geology and astronomy and the other sciences altogether, or there is no safety for the Bible. This is the clean issue—*Education or Christianity*, one or the other. In the long run it comes to that. Now the liberals say, "We must have education at all events," the Catholics say, "We must have Christianity at all events," the Protestants say, "We must have a little of both." But sooner or later the Protestants, who are now walking a tight rope, will come to the ground on one side or the other. They will be compelled to join the Catholics or the liberals—to give up Education altogether for the sake of Christianity, or to give up Christianity altogether for the sake of Education. It may be a long time before this issue is clearly seen; but it is the real one, and will grow clearer and clearer as the years go on. A dim presentiment rather than an intelligent comprehension of it is at the bottom of this controversy about the Bible in the schools. As a matter of fact, the Bible will eventually push all real education out of them, or be itself pushed out. The liberals of the country prefer the latter alternative; and if intelligence gets the victory, as it undoubtedly will in the end, the liberals will gain the day despite all opposition.

Having established to his own satisfaction that all schools must teach religion, Mr. McCracken declares that the State must decide what this religion shall be; and he comes to the conclusion that, Ohio being a Christian State, the religion taught in our schools must be Bible Christianity. In other words, Bible Christianity is the established State religion of Ohio. Taking no notice of the incidental misrepresentations of Free Religion, or the unscrupulous insinuations against those who are more or less identified with it before the public, I shall now take up the main question—have we an established religion? On the answer to this question depends the legality or the illegality of Bible-reading in the schools.

The claim that this is a Christian country is so often made that it passes unchallenged with multitudes of persons. I deny that the claim is true.

In the first place, it is not true that the majority of the American people are Christians, or can be called so by Mr. McCracken. The total number of Protestant church members in 1867, according to their own estimates, was 6,396,110. This includes fifty-one sects, many of which the Presbyterians would not for a moment consent to call Christians at all. The number of Catholics I do not know, though it can hardly equal that of the Protestants. But calling the two numbers equal, we should then have 12,792,220. In round numbers, thirteen millions include all whom Mr. McCracken could call by the Christian name. Now in the same year the total population of the country was 36,743,198. That is, four years ago, only about one-third of the American people were Christians by the Presbyterian test of Christianity.

Furthermore, the average annual increase of our population from 1840 to 1867 was 728,509. But the annual average increase of Protestant church membership during the same period was only 134,802. Allowing an equal increase to the Roman Catholics, the total annual increase in the entire Christian church was 268,604,—only a trifle over one-third of the annual increase of the population. If these rates continue unchanged, in the year 1900 there will be in this country over sixty millions of people, of whom less than twenty-two millions will belong to the Christian Church. So far as numbers go, therefore, no Presbyterian minister can honestly call this a Christian country.

But suppose we turn from the question of comparative statistics, at the best an uncertain mode of arguing on these matters, and inquire into the character of American institutions. Is ours a Christian government?

On this point every candid man, I care not what his theology may be, must answer emphatically *no*. There is and can be no established religion, Christian or otherwise, in the United States. The very first amendment to the United States Constitution expressly declares:—"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Furthermore in a treaty with Tripoli, concluded by the administration of George Washington, Nov. 4, 1796, it is again expressly declared:—"The government of the United States is not in any sense founded on the Christian Religion." In the face of these clear and unmistakable declarations, it is impossible to maintain that the United States government is in any sense a Christian one.

Perhaps, however, Ohio is a Christian State. How is that?

It is true that in a few of the States, as Pennsylvania and New York, Christianity has been declared part of the common law. But the contrary is true in the State of Ohio. The seventh section of the Bill of Rights in the new Constitution of Ohio provides:—"No person shall be compelled to attend, erect, or support any place of worship, or maintain any form of worship, against his consent; and no preference shall be given, by law, to any religious society; nor shall any interference with the rights of conscience be permitted." Moreover, in the famous case of *Bloom vs. Richards*, Judge Thurman, of the Ohio Supreme Court, ruled as follows:—"Christianity is a part of the common law of England, but under the provisions of our Constitution neither Christianity nor any other system of religion is a part of the law of this State." Two years later, in the case of *McGatrick vs. Wasson*, the same Court substantially re-affirmed this principle as follows:—"The principles upon which our [Sunday] statute rests are wholly secular, and they are none the less so because they may happen to concur with the dictates of religion. . . . Unless, then, we keep constantly in mind that the act rests upon public policy alone, we shall be in great danger of giving it a wrong construction; and instead of reading it in the light of the Constitution, which prohibits all religious tests and preferences, find ourselves led away from its meaning, by the influence of our own peculiar theological tenets."

From these extracts nothing can be clearer than that the State of Ohio supports no church, establishes no form of religion, and has no "religious character." It is no more Christian than Pagan. When, therefore, Mr. McCracken says—"It is true of Ohio, as Judge Duncan of Pennsylvania decided for that great State, that 'Christianity is a part of the common law of the land,'"—he betrays the most complete ignorance on the subject. If his word is to be taken as law, we must conclude that the Supreme Court of Ohio will henceforth hold its sessions in the First Presbyterian Church of Toledo, and that all the other judges have resigned in favor of Mr. McCracken.

But though admitting that the State of Ohio is not a Christian State, and cannot favor the Christian religion any more than any other, it may be said that Boards of Education have no authority to *prohibit* Bible-reading in the schools, or to interfere in the matter at all. In fact, I find Mr. McCracken advancing the following astounding view:—"The law at present *forbids* a School Board to prevent any teacher from reading the Bible, praying, and singing hymns. Whether this decision shall stand is a question now before the Supreme Court on an appeal from Cincinnati."

Is it possible that Mr. McCracken can be ignorant that the decision he refers to was made by the Superior Court of Cincinnati, a *municipal* and not a *State* Court? It seems so. That decision has no more binding force in Toledo than it has in Shanghai. There is no such law whatever as Mr. McCracken alleges, so far as I can discover. The Board of Education has full and perfect power to prohibit Bible-reading in the schools; and no statute can be cited forbidding them to do so. Otherwise there would have been no occasion to apply for a special injunction in the Cincinnati case.

So far from merely endeavoring to prove that the Board of Education have a right to *prohibit* Bible-reading in the schools, I take much more radical ground, and maintain that they have no right to *permit* it. Bible-reading in the schools is an act of religious worship; it is moreover an act of Protestant worship, since the Catholics as such conscientiously object to it; and it is therefore an act of sectarian worship, since in the eye of the law Protestants, as opposed to Catholics, are nothing but a sect or class of the population. Bible-reading in the schools, consequently, can be and is neither more nor less than a usurpation of power by one sect over another—a perversion of the school funds to the support of sectarian worship. The school-taxes are not voluntary, but enforced on all classes of the people; and if they are thus perverted, or allowed by the Board of Education to be thus perverted, to the support of sectarian worship, then I maintain that the rights of the Catholics, Jews, and all other non-Protestant parties in the community, are trampled under foot. In other words, Bible-reading in the schools is an *outrage against justice and equal rights*, which the Board of Education ought not to tolerate for a day, but ought to suppress at once without any petition or any statute conferring special powers for that purpose.

That this is the ground for liberals to take,—that they ought to demand the IMMEDIATE ABOLITION of such Bible-reading as a violation of existing law, as an illegal and unjust encroachment of a part of the community on the equal rights of another part,—seems to me so clear as to be almost self-evident. The second section of the sixth article of the Ohio State Constitution is as follows: "The General Assembly shall make such provision, by taxation or otherwise, as, with the income arising from the school trust fund, will secure a thorough and efficient system of common schools throughout the State; but no religious or other sects shall ever have any exclusive right to, or control of, any part of the school funds of this State." This section plainly forbids the control over the school funds now exerted by Protestant Boards of Education, in maintaining Protestant and therefore sectarian worship in our common schools. The permission of Bible-reading as a common school religious exercise, is thus plainly a VIOLATION OF THE OHIO CONSTITUTION.

Again, the seventh section of the Bill of Rights, which I have already quoted, declares that "no per-

son shall be compelled to attend, erect, or support any place of worship, against his consent." In virtue of this law, any Catholic, Jew, so-called "infidel," or any other person, might justly refuse to pay his school-tax, on the ground that by the practice of Bible-reading, the schools are made "places of worship," and that he is therefore legally freed from all obligation to pay such tax.

In every point of view, the *permission* of Bible-reading, not its *prohibition*, is the violation of law; and I for one hereby enter an earnest, serious, and emphatic protest against the longer continuance of this illegal and unjust permission. Bible-reading in the schools is a manifest transgression of that equality of religious rights which is one of the most noble features of our government; and as such it ought to cease, to cease at once, and to cease forever.

To some persons this whole question of Bible-reading in the schools seems of trivial importance. They do not perceive that the danger now threatening our school-system from this very cause is great and real. A feeling of soreness and disaffection exists among the Catholics on this subject sufficiently strong to make them support expensive schools of their own, in addition to the school-taxes they are obliged to pay. You may call this feeling unreasonable, if you please; I think it otherwise. But it exists, and is spreading. The only way to meet it and remove all just cause for it, is to make our schools no more Protestant than Catholic, but absolutely impartial and free. While many Catholics would be still discontented, since they themselves want control of the schools, many others, the liberal portion of the Catholic body, would be contented, seeing that they had fair play. During the late school election a discussion arose on the street about this Bible-in-schools question. One gentleman argued that the Bible should be taken out of the schools in order that Catholics, Jews, and all, might have and enjoy equal privileges. On hearing this, an Irishman stepped up, and asked eagerly, "Have ye got any tickets?" "Yes; how many do you want?" The Irishman turned round to count his companions. "One, two, three, four, five, six, seven. Give me seven!" And off they went together to vote the radical ticket.

This illustrates the influence that simple justice has on the minds of men. The Bible question is simply a question of justice—that is all. The Irishmen knew what fair play meant; and that satisfied them. If we allow this grievance to remain rankling and festering in the minds of our whole Catholic population, and thus alienate them more and more from our free school system; if we give them a plausible pretext for demanding a division of our school funds, because we insist on making our public schools Protestant in character,—we shall sow the seeds of a terrible struggle by-and-by on this question of free education. It is every way better to meet it now. Take out the Bible from the schools; make them free to all, with favors to none; and then we can make common cause with all who are content with equal rights and impartial justice. Whoever wants more than this,—whoever insists on having the control of the public schools, or, failing in this, demands a division of the school funds, must be sternly opposed as an enemy to republican institutions and the welfare of the commonwealth. But we cannot fight these ruinous claims, unless we carry out faithfully our own professions of impartiality, and abolish Bible-reading in our schools. Once do this, and we shall have nothing to fear. "Thrice is he armed that hath his quarrel just."

I will close with an extract from the *Chicago Advance*, a Congregationalist paper, which advocates the exclusion of the Bible from the schools, and thus rebukes the folly of all who oppose this just reform:—

"In India, as in Great Britain and America, there is much discussion over the relation of the public school system to religion. As Hinduism is the religious faith of nineteen-twentieths of the people, a proposition has been made in certain quarters to have selections from the Shasters—the sacred books, or Bible, of the Hindus—read in all the government schools. This is claimed as the right of the people, whose wish should not be set aside to gratify a very small Christian fraction, and as the right of conscience, moreover, of the native population, which should not be overruled by those who have within a generation or two introduced Christianity from abroad. We are a little curious to know how this claim will be met by those who believe that a Protestant majority has a right to vote the Bible into American public schools against the remembrance of a Romish or a Rationalist (tax-paying minority, under a Constitution which knows no religious distinctions. A consistent logic would seem to require that they should advise their few Christian brethren in India to agree to the proposed Shaster-reading in the government schools of that country. It will hardly do to deny, as a civil right, to the majority advocates of one Bible, what is claimed for the majority advocates of another Bible. Justice cannot change, however many oceans it may cross."

OUR PUBLIC SCHOOLS.

SHALL THE BIBLE BE EXCLUDED?—THE QUESTION DISCUSSED BY A PRESBYTERIAN PASTOR.

[From the Toledo Blade of May 8.]

Last evening Rev. H. M. McCracken, pastor of the First Presbyterian Church, preached a carefully written discourse upon the question of excluding the Bible from the Public Schools, as set forth in the petition at the meeting of citizens in the Adams Street Grove last Summer. He selected as his text:—

MATT. 24:43.—"But know this,—that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."

The good man did not know, he did not watch; his house was broken up, and he was deeply guilty therefore.

We mustn't be misled by the sound of the phrase "the good

man of the house," nor have our minds taken thereby from his culpability. The Greek word is simply "house master." He wasn't a good man—not so much, however, for not knowing as for not watching.

The house, of which I am to speak this evening, is our City and State, or more particularly our City and State Common School. The good man of the house is every citizen that has the care of it. The thief is the man that comes in and desires to break it all up. In what watch or what year he will come in Toledo, I do not know; but when it does happen, it is likely to be at the school election. The nearness of this upon next Tuesday, for at least a portion of the city, suggests to me to speak of this "House" of ours, and of the call there is to watch. I know that it was a grander breaking up than the School System which Christ meant when he spoke that parable, but it also includes fairly every minor catastrophe that threatens us. The lesson enforced by the parable bears equally upon all of them. It is to watch.

In New York city, the House master was not watching, and the thieves have taken possession of his house. They have a large part at least of the Common School Money and Common School System, and are giving it a direction which the proprietors profoundly deplore.

In Cincinnati, the House master was watching; and when the thief came, and said,—"Let me take your house. Let me break it all up and make it over and live in it myself," the good man of Cincinnati just took the thief and pitched him out of the window, first in the court of law, and second in the school election, and he is lying still where he was pitched out, in the gutter and in the mud.

Is there no fool skulking near the House here? If there is not, you would not be to blame for not watching. Rather I would be to blame for sounding the faintest echo of alarm. But that there are those in Toledo who wait carefully to break up the common school, as at present administered, is known to you all. We will be blind, if we shut our eyes to the dangers that have appeared the past year.

Let me call to your mind the demands that were made in the grove meeting at the end of the Adams Street Railway, on a certain Sabbath which you recollect. The first speaker, a gentleman who is known as the leader of free religion among us, stated as his beau-ideal of a school one "from which religion is entirely excluded." This he declared was what would satisfy "liberals."

The next speaker, a citizen then holding a prominent position, "objected to having a religious book in the schools." He "would not have a superintendent that would teach the children that the infidels are not as good as anybody else."

The third orator, or rather *oratrix*, "urged in the main the theories advanced by the preceding speakers."

Two gentlemen of foreign birth followed, the former of whom would "exclude the Bible from the schools, as the 'source of controversy';" the latter as a book "than which no book in the world was less fit to be a school book."

These demands were afterwards put in the shape of a petition, of which the drift may be gathered from a sentence or two which I quote:—

"We petition the Board of Education to discontinue the reading of the Bible, singing of hymns, offering of prayer, and all other exercises of a religious character from the public schools of our city."

"Because it is a plain violation of a fundamental principle of republican government to permit public religious worship or instruction in any national, State or municipal institution."

The demand, then, is plain that the common school be emptied of religion, that the State instruction have no religious character, that it be perfectly neutral between Christianity and Romanism, or Christianity and Infidelity.

1. The first proposition I offer is that their professed demand is not their real demand. A school (devoid of religious instruction) is an impossibility. To demand this is to demand something beyond, or else is to demand an absurdity.

Far as modern discovery has progressed, it has found no way of running a school by mechanism. It must be done by a human being, and human beings, however they may angrily or complacently deny it, have every one of them a religion. They are either true religionists, receiving God in Christ; false religionists, with God in Mohammed, Buddha, Joe Smith; or free religionists, with every man his own God, and the God of as many others besides as he can get to believe in him. The common consent of mankind divides and always will divide the entire race into religious classes, and leave not a single person out.

The definition I have rendered of "Free Religion" is gathered from its own organ, published in this city. While professing abhorrence to creeds, it has published recently a creed (which it calls a synopsis) with two and thirty articles, beating the Episcopalians only eight, and the Presbyterian Confession only one, in the number of its chapters. The name of God does not occur in them, save in reference to the Deity of Christianity. Free Religion is "Organized Faith in Man." It holds that "the human race ought to be a religious unit, based on faith in human nature;" that we ought to delight in Universal Nature and add to other emotions the deeper reverence of worship. It goes on to say that "the Unity of the Universe is repeated in the Unity of a single person." If all this means anything, it means that both faith and worship are to be concentrated, every man's upon himself. Free Religion has a God, then, every man his own God, to be believed in and worshipped.

Not only has every man a religion, but he cannot possibly associate with others, and not breathe it into them.

I don't believe there is one in a thousand that could thus exert nothing save pure intellectual power, apart from morals or religion. It would be more easily done by a book. Yet apart from pure mathematics and grammar, and perhaps a spelling-book, every school book that ever I saw, even my Webster's Dictionary, taught both morals and religion.

The only way, then, to empty the common school of Christian instruction is to empty it of Christian teachers.

Suppose that the demand to empty the Toledo schools of Christianity, and of a Superintendent that teaches either by word or action that "infidels are not as good as anybody else," is accorded, what then?

I'll tell you what will happen to this House of ours. There

will come along this spirit that calls itself the spirit of Free Religion, "and when he is come to the House, he findeth it empty, swept, and garnished." Then "goeth he and taking with him seven other spirits more wicked than himself, and they enter in and dwell there." There is Spiritualism in one room; Darwinism in another; Communism, Comtism, Materialism, Sensualism and Blank Atheism in others; they enter into the common schools and dwell there, and the latter state of that house, I need not tell you, is worse than the first.

There are more sects to this religion that says—"Every man his own God," than to any other, but they work kindly together, and they all come under one general denomination. They all cry for "secularization." "No dogma!" Suppose I were to give a weekly lesson in the High School on the "doctrines of grace," as expressed in the shorter catechism. They would raise the cry of "bigotry!" the yell of "Union of Church and State!" But put Darwinism in a school book, denying man's Creator; that is no dogma; that is "secular science." Put Pantheism in a reader, Emerson's poetry for example, supposing it readable; that is no dogma; that is "literature." Let the school history say that Christianity was established according to Gibbon; that is philosophy.

You see what a falsehood is this plea of neutrality! What a sham is this so-called perfect secularity! They make this their proposed demand, but their real demand is to dogmatize for their own religion. They deceive themselves, I believe, with their own words. Daniel Webster, in his argument on the Girard will case, said,—"It is all idle, it is mockery and insult to common sense to maintain that a school for the instruction of youth from which Christian instruction by Christian teachers is sedulously shut out, is not deistical and infidel in its purpose and its tendency." Those who want Christianity out, want Free Religion in, and they force the question on us.

2. Here comes a second proposition. The community or the State, which is an aggregation of communities, must decide the religious direction or bias of its own teaching.

From the axioms already laid down, it follows that every State, made up of individuals, must possess a religious character. This is a very different thing from a State undertaking to establish and support a church. Many persons believing (as I also do most firmly) that the State should let the Church alone, think that this implies that the State can not and should not have religious character. It does not imply this at all. The church has a well known object, to convert men to love God and yield to Christ and attain to eternal life. The State has nothing to do with eternal life, and must let the church entirely alone. But the State has to do with temporal life, and it is as impossible, as it is inexpedient, to deal with men as to their temporal welfare and not give this work of the State a religious character.

False religionists in Turkey give the legislative, judicial, and executive action of Turkey a Mohammedan character. The Koran is a part of the common law of the land. Free religionists in Paris just now give free religious coloring to their actions. "Every man his own God," is the common law of that city. Christian religionists in Ohio have from the very beginning entamped a Christian character upon the government of our State.

It is true of Ohio, as Judge Duncan of the Supreme Court of Pennsylvania decided for that great State, that "Christianity is a part of the common law of the land."

The Lunatic Asylum and other State institutions have Christian work [worship?] every week. The deaf and dumb pupils to the number of several hundred are taught the Christian faith. A question proposed to a little deaf and dumb boy was "Who made you?" None will say it is not a good question. The little fellow takes the chalk and writes upon the black-board,—"God created man in His own image." But if we "secularize" this asylum, that is, introduce the faith of free religion, the scholar must answer in the language of the thirty-two articles,—"The origin of the human race is one, in virtue of a common descent from inferior types of being." Man, as Darwin says, was made of a monkey, "pointed-eared, arboreal and hairy," in his own image; but by "natural selection" (which means judicious marrying) he has grown out of it.

3. Right here on the word conscience, the objector makes a point. "It is a violation of the rights of conscience to give any religious character to the public teaching."

Evidently the makers of our Constitution did not think so, else they wouldn't have put rights of conscience and religion in the same sentence. They thought that they could cherish both religion and rights of conscience. On what principle? On this, that the welfare of the State and the highest freedom of its subjects being the chief end, when the individual conscience or rights of a minority come in conflict therewith, they must give way. Upon what other ground does the State disregard the Quaker conscience, and make him pay war taxes?

But there is another aspect of the conscience question. If the teaching of Christianity goes out, the doctrine of the false God, or "every man his own God," comes in. What then about the rights of conscience? We have in this State of Ohio over 20,000 teachers, nearly a million scholars, and over three millions annual outlay, of which it is estimated that over three-fourths is paid by the supporters of Bible Christianity. Now the point is, what class of consciences shall rule in this matter? If Christian teaching goes out, some other teaching must come in, and then my conscience will be violated.

4. This brings me to—to what extent may a religious character be given the school instruction? In answer I offer this fourth proposition:—

The degree of religious characterization to be given public instruction in any community is for the people to decide, subject—first, to State law; second, to their own views of expediency.

The law at present forbids a School Board to prevent any teacher from reading the Bible, praying, and singing hymns. Whether this decision shall stand, is a question now before the Supreme Court, on an appeal from Cincinnati. Even if it fails, it does not follow that the Board can listen to the demand of the Adams street petitioners, or forbid every kind of religious teaching.

The question remains, how far can the Christian majority of a city or a Board proceed in giving a Christian character to the public teaching?

Not so far, answers the State, as to interfere with rights of conscience. They must be regarded to the utmost degree possible.

In Toledo, our watchword will be, our common school as it is. More are gathered into this House of ours in proportion to the enrollment than in any other of the five large cities of the State. Over six thousand children were in its walls the last year with nearly one hundred teachers. This House of ours is worth watching.

I rely upon the people to say "Hands off." I rely upon you to watch whom you put in charge of the House as members of the Board, and that they are in accord with the sentiment of the State of Ohio.

Voices from the People.

[EXTRACTS FROM LETTERS.]

—"I take this opportunity to thank you for your endeavor to publish and sustain a journal of 'Free Thought'—a journal that shall be a medium through which the pretensions of all religions (so called) shall be philosophically and severely, yet courteously, examined. To sustain you in the position you have taken you will require what Mr. Collyer calls 'true grit.' Time alone will determine whether you are fortified with sufficient 'grit' to suffer the apathy of friends, and the fierce opposition of enemies; for enemies you will necessarily make, however courteously or fairly you may state your position on questions such as you will be constantly obliged to discuss. If the friends of free thought can once be organized, they will undoubtedly be a power in the land; and the best means for preparing the basis for organization seems to me to be through such journals as THE INDEX."

—"I enclose two dollars as my subscription for the next year's INDEX, and with it I send my best wishes for a 'Happy New Year' to it and yourself. Indeed I consider the one almost synonymous with the other. I most heartily congratulate you on the established success of your experiment. I think it must have far exceeded your most sanguine expectations. I am surprised and delighted to know that the sentiments which have called forth such full and ready responses as have appeared in your paper are so widespread. It really does seem to indicate a speedy breaking up of the old, crystallized superstition which has so long held human reason in abeyance. I am sure you are entitled to the gratification of feeling that you have afforded relief and comfort to many minds and hearts."

—"Through the kindness of a friend, I first became a reader of THE INDEX. I like the broad foundation upon which it rests, also the tone and spirit of its teachings. But planting itself outside the Bible and Christianity seemed really too radical. Yet (true to my motto 'prove all things') I have read the paper carefully, and with increasing interest, and find its teachings in harmony with my highest convictions of truth. Much which I had deemed cruel and unjust, in the old theology, had long since dropped out of my creed, and leaving in their stead a broader sympathy for humanity, and an unshaken faith in nature, and nature's God. THE INDEX has a mission. May its success be grand and glorious."

—"I am but seventeen years old, but, in the depths of orthodox Connecticut, have always been a Rationalist, since I have been able to think for myself. I am with THE INDEX heart and soul, and wish it success in its fight against the blasphemous dogmas that have fooled the world so long. The work of demolition is the work of organization too, and I think the signs of the times grow more and more encouraging in every way. From the only sermon I have heard from Mr. Frothingham, in Lyric Hall, I consider him the foremost man of the times."

—"I herein renew my subscription to your noble little sheet. My California brother wrote me in reply on receiving the copies you sent him—'So far as I have had time to examine, I am well pleased with the tone and complexion of the paper, and will take some little pains to bring it into notice here.' Alluding to the above copies, 'I think I shall take pleasure in reading them, and perhaps will subscribe.' I hope he has done so, and also influenced others as he promised."

—"I am rejoiced to have a bound volume of THE INDEX. It is a valuable addition to our library. I have been all my life collecting historical works, and THE INDEX is the exponent of the great religious revolution now in progress, and to which so many people are blind. I like the getting up of the first volume of THE INDEX very much."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the spring on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

RECEIVED.

COMFORT AND INSPIRATION. A Sermon by Rev. O. B. FROTHINGHAM, preached in Lyric Hall, March 19, 1871. New York: D. G. FRANCIS, 17 Astor Place. 1871. pp. 23.

HOME AND HEALTH. A Monthly Magazine devoted to Health and the Home Circle. W. R. DE PUX & BROTHER, Publishers, 805 Broadway, New York. May, 1871. \$1.50 a Year.

PETERS' MUSICAL MONTHLY. June, 1871. J. L. PETERS, Publisher, 529 Broadway, New York. Price \$3.00 a Year.

"ADVERTISE YOUR BUSINESS." Catalogue of Wm. J. Carlton's Lists of Advertising Mediums. Wm. J. CARLTON, Advertising Agent, 39 Park Row, New York.

Poetry.

RETROSPECT:

PROLOGUE TO A COLLEGE POEM.

When, clambering up some mountain high
Whose summit seems to pierce the sky,
Wearied and faint with toilsome pains,
Its loftiest peak the pilgrim gains,
Eager he scans the landscape o'er,
In loveliness spread out before;
And, kindling at the glorious sight,
His spirit drinks untold delight.
But, satisfied at length, he fain
Would trace the narrow path again,
Which led him from the fields below
Up to the mountain's lofty brow;
And as its mazy course he sees,
Now partly hidden by the trees,
Now winding through some secret glen,
And now o'er barren rocks again,
Absorbed in calm and pleasing thought,
Its roughness he remembers not,
But faithful calls to mind once more
Each beauty he had viewed before.

Thus would I cast a lingering glance behind,
As on the mountain's top we pause awhile,
And trace again the devious steps that wind
Through wood and dale for many a weary mile;
To paint a few fair scenes my muse would try,
But, as she backward casts her thoughtful eye,
The rough, unlovely wastes shall all forgotten lie.

1857.

ASTERISK.

The Index.

JUNE 3, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Complete files of THE INDEX for 1870, neatly bound with black morocco backs and marbled covers, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

Mr. PARKER PILLSBURY desires engagements to lecture on RADICAL RELIGION, either for Single Lectures or for Courses of Lectures on successive evenings. Address INDEX OFFICE, TOLEDO, OHIO. The following are among the Subjects of his Lectures:—1. *The Popular Religion*—"What will you give us instead?" 2. *Religious Mysteries*. 3. *Is the World more indebted to Christianity than to Science?* 4. *The Sunday Question*. 5. *Young Men's Christian Associations*. 6. *Woman—Her Rights and Responsibilities in Government and Society*. 7. *Labor and Capital*. [Three Lectures.] 8. *Lying Pretences in Church and State*. These Lectures discuss, in the light of common sense and modern ideas, the theology and institutions of the Christian Church, which they treat in the boldest and most uncompromising manner. They aim to substitute for the degrading Bible-worship and Christ-worship of the churches universal reverence for Reason, Truth, Justice, Freedom, and Humanity.

Mr. PILLSBURY has concluded an arrangement with the Editor and Proprietors of THE INDEX by which he will make it a special object to introduce that paper as widely as possible, as an organ of the most advanced religious thought of the times, and will report regularly through its columns.

F. E. ABBOT, Editor,
For the INDEX ASSOCIATION.

TOLEDO, O., April, 1871.

The "Waterloo [N. Y.] Yearly Meeting of the Friends of Human Progress" will be held on June 9th, 10th, and 11th. William J. Potter, Charles L. Remond, Anna M. Middlebrook, Elizabeth M. Powell, and George W. Taylor, will be among the speakers.

The "Nineteenth Yearly Meeting of Progressive Friends" will be held at Longwood, Pa., on June 8th, 9th, and 10th. Among the speakers will be Wm. L. Garrison, John W. Chadwick, and Celia Burleigh.

We regret that we cannot accept the courteous invitations to attend these meetings, being obliged to forego even the Annual Convention of the Free Religious Association, the first we have missed. But this is fortunately our own loss alone.

In answer to inquiries we would say that three hundred copies of THE INDEX are laid aside every week in our office, for binding at the end of the year.

THE LEAVEN WORKING.

In THE INDEX No. 31 is contained an account of a public meeting held in this city last July, the purpose of which was to protest against Bible-reading, and so forth, in the public schools. A petition to the Board of Education, requesting the passage of regulations which should put an end to this practice, was subsequently adopted by the persons who were chiefly interested in this meeting; but from various causes it was finally decided to take no further steps in this direction for the time being. But the seed thus sown has already borne fruit. Public attention was awakened to the subject; and at the late school election on May 9, the Young Men's Christian Association and their sympathizers made open and strenuous efforts to elect new members to the Board of Education pledged to retain the Bible in the schools. As stated a fortnight ago, the result of the election (which, we are informed, called out by far the largest number of votes ever cast at a school election in this city) was a decided victory for the liberal cause.

On the Sunday before this election a sermon was preached by a Presbyterian clergyman of the place, which will be found on our third page. We are sorry that the narrowness of our space obliges us to put it in smaller type than the reply which precedes, both reprinted from the *Toledo Blade*; but we make what amends we can by "leading" as much of it as possible, and trust that our readers will peruse it before beginning our lecture. By this course they will be enabled at once to correct any injustice into which we may have unintentionally fallen. Our strictures will be seen to be severe; but if they are undeserved, the reader will perceive the fact, and form an independent judgment of his own. So far as possible, we always wish in such cases to place all the data for a just judgment side by side.

The petition above referred to, and partially quoted in the sermon, is here appended in full, although already printed in THE INDEX No. 33:—

PETITION.

To the Board of Education of the City of Toledo:—

We, the undersigned, inhabitants of Toledo, respectfully petition the Board of Education to pass regulations discontinuing the reading of the Bible, singing of hymns, offering of prayer, and all other exercises of a religious character, in the public schools of this city.

For this request we would assign the following reason:—

1. Because universal education is the only guarantee of universal freedom; and the preservation and improvement of our common school system is the only means of ensuring universal education.

2. Because the preservation of our common school system requires the removal of every just cause of disaffection towards it.

3. Because the public schools are supported by taxes levied upon the entire community, no exemption being made on account of any religious opinions; and it is manifestly unjust that money thus raised should be used, directly or indirectly, to propagate the sectarian opinions of a part of the community.

4. Because the public schools are not a fit place for religious worship or instruction. The school funds are raised avowedly for educational purposes alone, and it is manifestly improper that they should be diverted to religious purposes.

5. Because the utter separation of Church and State is a fundamental principle of republican government; and it is a plain violation of this principle to permit public religious worship or instruction in any national, state, or municipal institution.

6. Because the reading of the Bible without note or comment is a peculiarity of Protestant Christian worship; and, when practised in the public schools, it makes them Protestant Christian schools to that extent.

7. Because the Protestant Christian character thus given to the public schools is as truly a just cause of grievance to all who are not Protestant Christians, as the Catholic Christian character which would be given to them by the daily practice of saying

mass would be a just cause of grievance to all who are not Catholic Christians.

8. Because the present Protestant character of our public schools affords a plausible pretext for the dangerous demand of the Catholics for a division of the school funds; and the only way to avoid the obligation of complying with this demand is to make the schools neither Protestant nor Catholic, but purely secular.

9. Because it is essential to the very existence of our common school system, that it should scrupulously respect the equal rights of all classes of the community, and should cease to manifest the partiality which it now does manifest to Protestant Christians.

P. S. Since the sermon on our third page and the above were put in type, Mr. McCracken has reprinted the former in full in the *Toledo Blade*, correcting typographical errors. We are glad to say that the word "fool" should have been "foe," and that the reason for its being left uncorrected was the author's absence from the city during the succeeding week. This fact should somewhat modify what we have said, though the comparison of the liberals to the "thief," which was the chief reason for criticism, still remains.

By an oversight we much regret the list of articles in the June *Radical* was omitted from our last week's paper. This is an admirable number of a magazine that grows better as it grows older, and deserves the support of every thoughtful liberal in the land. We say *thoughtful* liberal—for the unreflecting liberals (there are too many of this class) will take little interest in such a masterpiece of strong, masculine thought as Mr. Potter's lecture. Yet every one interested in the bearings of science on the belief in immortality should read it; and there are many such, we know, among our subscribers. Mr. Chadwick's chat about his Pagan friends is delightful. Col. Higginson gives a fine selection of passages from Buddha's "Path of Virtue," interspersed with appreciative comments; and as we have been reading this book in course for several weeks at our Sunday meetings (a better Bible we cannot find), we cannot forbear quoting his closing paragraph, every word of which we echo:—

"If we had been brought up to hear these eloquent passages read at family prayers by our parents, had learned them by heart for our Sunday School lesson, had heard them recited in liturgies, intoned in chants, would they touch us more or less than when they come to us thus freshly, just brought from an unknown language and a far-off land? It would depend very much on our temperament. Some are more impressed by that which is old; others by that which is new. But, old or new, beauty is beauty, the sublime is the sublime. 'What finds me,' said Coleridge, 'at a greater depth than usual, that for me is inspired.' I do not envy that man who does not find the depth of his soul stirred by a book like this."

But here is the list:—

THE RADICAL: CONTENTS FOR JUNE.—Immortality in the Light of Science. W. J. Potter. Four White Lilies: Anna C. Brackett. Natural Selection in regard to Man: J. Stahl Patterson. My Pagan Friends: J. Chadwick. The Buddhist "Path of Virtue": T. W. Higginson. Seven Years: C. A. Barber. The Radical Club. Song of the Spirits that lull Faust to sleep. Notes: Editor.

The *Toledo Democrat*, of May 20, has the following paragraph in an editorial article:—

"The evil effects of sectarian intermeddling with the school management to secure the teaching of their peculiar speculative notions of theology and religion—from purely selfish motives—is becoming so great that immediate action on the part of the friends of the cause of universal education must be had or the whole system will crumble and decay. That such an exhibition of ill-natured bigotry and intolerance as Mr. McCracken's sermon—published in the *Blade*—should receive the sanction of a respectable minority of even his own congregation, is cause for painful foreboding. No one can object to the teaching of the exact sciences in our school, but a minority cannot be found in any county of the State that will favor the teaching of any one of the many speculative theories. All that the schools are designed for, is to fit the pupil for research. They are not

academies to aid discovery, nor are they to assist in establishing either side of any disputed question. They have an ample field for usefulness in imparting a knowledge of mathematics, and the known laws of language, natural philosophy and chemistry."

SOUTHERN RECONSTRUCTION.

Among the reports of Ku-Klux outrages and of the generally unsatisfactory condition of Southern society, it is pleasant to hear of some points where attempts are being made at the problem of reconstruction with assured promise of success. Such an attempt is that near Fortress Monroe, under the management of Gen. S. C. Armstrong, where a "Normal and Agricultural Institute" has been established for the instruction of young men and women of the colored race. The special feature of this Institute is that it is an Industrial as well as Literary School. There is a farm of one hundred and twenty-five acres, which is wholly cultivated by the labor of the male students. And the young women are instructed in every kind of domestic industry. A clothing establishment for the manufacture of men's and women's garments is also connected with the Institute. The design is to prepare the students not only to become teachers of schools but to be instructors of their race, wherever they may settle, in the arts of civilized life and in habits of good citizenship. The course of instruction does not ape a college curriculum, but is adapted to the needs of practical life.

And whatever question there may be as to the success of institutions elsewhere that have attempted to combine physical and mental labor, the three years' experiment there at Hampton has certainly resulted as advantageously as its friends expected. One excellent result is that it helps counteract the idea, which very many of the negroes naturally have, that physical labor, owing to its having been a badge of slavery, is degrading and still a mark of servility. Those who go out from the Institute are eagerly sought and are put at once into places of trust and influence. Thus far, indeed, it has been found difficult for the schools to keep them as teachers; for, on account of their superior knowledge of affairs, they are very apt to be elected to public office,—are made town commissioners, or sent to the Legislature, perhaps. And so they everywhere become efficient helpers in the work of civil and social reconstruction.

Gen. Armstrong, who conceived the idea of the Institute when acting as agent of the Freedmen's Bureau at Hampton, and who is still its inspiring genius, is the son of an American Missionary at the Sandwich Islands. To his father, perhaps, more than to any other is due the system of schools which have marked the missionary operations at the Sandwich Islands with exceptional success. And the son evidently has the same idea,—that *education* must be the basis of all real social and religious progress. Though he is connected with the "Evangelical" denominations, he does not appear to lay very much stress upon the "Evangelical" dogmas; and though his Institute is (or has been) nominally under the auspices of the American Missionary Association, he designs that it shall be unsectarian in its instruction. When the General was asked about the religious teaching of the Institute (and this was in a mixed company of Orthodox and Liberal persons),

he replied: "We don't think it needful to say anything about doctrines; the colored people are thoroughly posted on them already; hell-fire is their special delight and the staple of their religious talk; the 'revival' is chronic among them,—it is the easiest thing in the world to start one; but I shouldn't think my hen-roost any safer during a 'revival' than any other time; they don't generally connect religion with morality. *Therefore the special aim of our religious teaching is to show that the religion which is worth anything must appear in good character and life.*"

We find little to complain of in that sort of "Evangelical" teaching. We wish the South, aye, the North too, were full of it. But how many earnest workers like Gen. Armstrong, and how many years of such work it must take, to eradicate the false views of religion which prevail not alone among the colored people, but which they through many generations have been trustfully imbibing from their "Christian" masters! Religion needs to be reconstructed in the South, among the whites as well as among the blacks, before we shall have a solid social and civil reconstruction; and Gen. Armstrong, at the Hampton Institute, has begun at the right end by teaching that religion, to be worth anything, must show itself in practical virtue.

W. J. P.

CAN SCIENCE FIND GOD?

Mr. Abbot, in his Horticultural Hall address in Boston, says that "Science alone must give the final reply to our anxious and earnest questions" about God and immortality; and adds, that he is "convinced that the final answer of science will but deepen, fortify, and exalt our human faith in God as intelligent, self-conscious Being," and that he "trusts that it will strengthen, purify and elevate our human hope of immortality as continued individual existence." This is certainly a cheerful prophecy to one who believes and wants to believe the "great verities." It would have been more satisfactory, however, if he had told us upon what grounds he rests his prophecy. Certainly he does not argue from the signs of the times, for according to him—"the progress of physical science has called the faith of mankind in God and Immortality into grave and most painful doubt;" while the intuitive school which merely asserts God "begs the question" and "takes for granted the very truth to be discovered." The question which naturally suggests itself is, what reason has Mr. Abbot for his lively hope of the good time coming? and also, since he believes in God as "intelligent self-conscious Being," how is it that his science, or scientific method, which he believes in applying, has reached that truth? If Mr. Abbot believes that science must give the final reply, what science, we would ask, gives his *present* reply, that *God is and is self-conscious*?

I can understand how science can give us a "knowledge of phenomena,—their resemblances, co-existences and successions;" how science can give the order and laws of God; but how science can give God, I cannot conceive. Can you see him at the end of the telescope or at the bottom of the microscope? Can you extract from your retort a few grains or specks of spirit, or catch a little bit of the hidden life of God between your pincers?

If you could, you would call it carbonate of lime, protoplasm, or some other matter "of the earth, earthy." It seems to me that the scientific method of investigation has never reached and never can reach God, and that the final reply of science will be—"law I know, but as to God I know him not."

Mr. Abbot says he believes that "science will but deepen, fortify and exalt our *faith* in God as intelligent, self-conscious Being." How does science give "faith?" Faith in God may come *with* science, but, strictly speaking, does it come *from* science? I think that science gives neither the idea of God nor the feeling of faith in God. But we *have* this idea, and so do almost all of our scientific men, if we may judge from their language. They speak of the "Creator," the "Great First Cause," the "Infinite," the "Absolute," "God," "Deity," "Infinite Being," and use other expressions which betray a belief in a Supreme Power, an "unseen Pilot," as Emerson calls him. How do they get this idea? Just as the meanest child of God gets it—by intuition. It *comes*—that is all we can say; comes *without* science and *with* science, but not *from* science. That is my belief, so that, according to Mr. Abbot, I suppose I am one of the aristocratic intuitionists. I cannot help it; I have the idea of God; I cannot see how science can give it; something does give it, for I *have* it; that something I call intuition, for the want of a better name. Mr. Abbot says that "the Intuitionist theory is a marvellous labor-saving machine, doing the work of consolation for human hearts without taxing the powers of the human brain." That is true,—it is a labor-saving machine, in full harmony with this age that believes in labor-saving machines. I grant it is the *short-cut* theory, but indolence is pardonable for taking the short-cut way when it is the only apparent way.

Again, Mr. Abbot thinks that "it lies in the inevitable logic of the Intuitionist theory to refuse fellowship on equal terms to all atheists and materialists;"—that we must claim to belong to a "spiritual aristocracy," as we assume to have an intuitive faculty which they do not possess. Very well; if we affirm we have what atheists have not, do they not affirm to have what we have not? If we have an intuitive faculty, which they disclaim for themselves, they also claim a superior reason and logical faculty, and therefore claim, it may be said to belong to a profound *logical aristocracy*. As for a spirit of pride and contempt, I confess I have seen it quite as often manifested by those who assert themselves atheists as by the intuitionists. The former class are not unfrequently given to boasting of their superior reason; are not over-sensitive, and will not be kept awake o' nights by the wounds of a sensitive nature or the fear of being spiritually ostracised. They ask no sympathy, and scorn your contempt. They are sufficiently pachydermatous to get through this world, though they are pronounced "spiritually legless."

But who are the avowed atheists? Dr. Maudsley says,—*"There is hardly one, if indeed there be even one, eminent scientific inquirer, who has denied the existence of God, while there is notably more than one who has evinced a childlike simplicity of faith."* If you mean by atheism, not a disbelief, but a non-belief in God, then it is possible that there are some atheists among eminent men;

but it is easy to show from various passages in the works of the ablest philosophers and scientists of the present day that they do believe in a Supreme Power, or else they say not what they mean and mean not what they say. I might quote from Owen, Lyell, Huxley, Darwin, Agassiz, Maudsley, Spencer, Mill, De Morgan, and others to prove this, if necessary. These men are sceptical, as many great thinkers are; but it is not these great men, but little men with a little knowledge, a dangerous thing, who are the avowed atheists of the day—men who are not known and never will be known outside the limits of their own town. I do not believe that scientific men are generally hostile to theism. I think they generally accept it, not because they are scientists, but because they are men, with human hearts. I cannot see how scientific tools and methods can ever prove or disprove the existence of God. When they attempt it, I am ready to reply like the "Spirit of Denial" in Thorndale. "I believe," Seckendorf would sometimes say, "I believe in God till your philosophers bring me a demonstration of his existence." "And then?" I said. "And then—I do not believe in the demonstration."

W. H. S.

NOTES FROM THE FIELD.

On the Darwinian principle, how is it that some tribes of the animal world are gregarious and others are not? Man, most malignantly of all, runs to flocks and herds. And so the perpetual cry to the unorganized religionist is, "What will you give us instead of our present church, or churches?" To most a question not easily answered.

For everybody must belong to something or to somebody. Not to be of a party in politics is a reproach; to be out of a church is to be "out of Christ;" not to be at least of some sect is to be an infidel. Even the Southern slaves used to taunt free negroes as having no master; and Carlyle somewhere speaks of "a negro gone masterless," as the unluckiest of beings.

Creeping on all fours is not confined to babes in robes, or swaddling clothes. What are called men are mostly still prone on the ground. Some young animals do not open their eyes till nine or more days old. How many human beings there are who seem never to open theirs, at any attainable age!

Individual, personal freedom, in politics, in religion, in social life, is not yet known as a discovery, still less as an enjoyed reality. We count men numerically only. A nation half Catos would not be so great as one half Catilines, unless it were also greater in multitude. So a church of twelve members, with every one a "John the beloved disciple," would not be so great as one of a hundred, though every tenth man were a Judas Iscariot.

A man asked me yesterday,—"How large is your church?" I answered,—"Just large enough to hold me." "Why," said he, "I should not like to join such a church as that." "No," said I, "nor need you; but would you not like to be such a church?" He asked—"How?"

Just there is the difficulty. How to be anything but what we are, and have been for ages!

A party, or a church, is a body of persons who all agree to think alike. Of course, agreement is impossible but on one condition; and that is that none shall really think

at all. All come up, or rather go down, to just the same dead level. There is a picture of a heathen temple where the head of the god sitting on his throne touches the top. Let him attempt to rise, and he unroofs the building. So the sects, sitting in their sanctuaries, touch the very ridge-pole. Let a member attempt to grow taller, and it costs him his head, or the church its roof. Indeed, it has been known to cost both.

How shall we ever convince men and women that they, individually and separately, are of "more value than many sparrows"—not to say, than many sects or parties, or all churches, all governments?

I can answer the question—"What will you give us *instead*?" in works better than in words. I was six months in Salem, commencing last September. My weekly lecture was poor, O I know too well how poor! But to my attentive, ever wide-awake congregation, it did at least keep that question fully answered.

Most of the free religionists everywhere were ten or twenty years ago living, working abolitionists. To preach deliverance to the captives, and to practise what they preached, was their religion—their work and worship. They wished, they needed no other. What they now do, or should do, is to transfer their energies, grown strong by use, to the work of emancipating the millions of victims now held under the not less terrible thralldom of sect and party, social and political as well as religious; but pre-eminently religious.

And what these victims need to learn is that they, like the Southern freedmen and women, can just as well work and worship by and for themselves, individually and separately, as under masters and overseers. And a great deal better.

The lord of the lash has disappeared from the cotton field. He must be hunted from his last hiding-place; for in the pulpit he is the same direful divinity with vesture only changed.

The slave is delivered from the rice swamp, and is slowly working his way to nobler conditions in at least a "Promised Land" of Freedom. By the same instrumentalities is Liberty to be proclaimed on the spiritual plantation; and in both instances the "*what instead*" shall be Freedom instead of Slavery.

Can THE INDEX make room for one more word, and that a mere suggestion? The country teems with multitudes who are tired of the old chaff and husks, shells and bones of the past. But they dare not turn from the old feeding-troughs and flesh-pots, empty though they be and have long been, until they see at least a reasonable prospect that their last state shall not be worse than the first. In that one consideration, let THE INDEX and all workers in this mighty vineyard behold what should constitute a most important part of the work in hand.

P. P.

"We Germans," said Strauss in the preface to his "New Life of Jesus," "can be politically free only in proportion as we have made ourselves spiritually, morally, and religiously free." This truth is a universal one. The American theory of free government can never be faithfully carried out, so long as the American people are sunk in orthodox superstition. Of this, Bible-reading in our schools is simply one illustration.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

A RADICAL ON MARTYRDOM.

I think the readers of THE INDEX will be interested in a little dinner-table episode that fell under my observation the other day. My friend H. had been speaking of the Protestant martyrs in the time of "Bloody Mary's" reign. E. expressed great admiration for their heroism and constancy.

H. said:—"Certainly, they were very brave, and it was consistent with their religion to die for it, but I do not think any sensible person would consent to be burned for the sake of his creed now."

E.—"I should, rather than recant. Wouldn't you?"

H.—"Not I."

E.—"I don't think much of your creed, then."

H.—"Neither do I. I am a Radical."

E.—"Do you mean to say you would recant then, to escape death?"

H.—"If I thought it likely that I should be burned, I think I should leave." (Laughter from some Christians.)

E.—"Well, just suppose you could not get away; you were bound to the stake, and your inquisitors say to you,—'Renounce your creed, and accept ours.' What would you say, if you knew death to be the only alternative?"

H.—"I think I should say, in effect, 'Gentlemen, you are impertinent. I cannot do your first bidding, as I have no creed, but I am willing to do the reasonable thing, and I will accept your creed if you will let me go.' When I got well out of hearing, I should say,—'But it *does* move.' I think I could do more good by living than by dying, and I am willing to lie in a good cause, believing that the end justifies the means. I am not 'prepared to die' for the sake of all the words in the dictionary. I am not a coward, but the age of creeds is past."

E.—"No one can argue with you, for you've no creed, and one cannot tell where you stand."

H.—"Exactly. I do not fix the laws of the Universe, but I try to act well my part."

E. here "changed the subject." H.'s radicalism left him no ground for any argument except abuse, which he is too gentlemanly to use. I was reminded of *In Memoriam*:

"Perplexed in faith, but pure in deeds,
At last he beat his music out."

W. H. D.

[Radicalism might, we think, have had a more high-minded representative.—Ed.]

NAME OR NICKNAME?

DUNKIRK, N. Y., 20 May, 1871.

DEAR INDEX:—I hasten to proclaim my ready acceptance of the views of your correspondent as expressed in the first extract under "Voices from the People" in the issue No. 73, May 20.

He says we should not try to vindicate ourselves against the charge of being infidels, but that we should allow, or even profess, that we *are*. That hits the right nail on the head; it will take the wind out of the sails of the enemies of mental freedom, and remove an obstacle that lies in the way of freedom's progress.

Before I left Ireland, I had heard—actually *heard*—that there were infidels in America. Now there were none of America's curiosities which I, when I landed, was more desirous to see than an infidel. So, before being in the country long, a friend, knowing my wishes, and having quite an opinion of my controversial ability, took me to the house of an infidel. I found to my inexpressible surprise that the infidel was a *man*, nothing short of it—and even a *gentleman*! Devil a horn was on his head, nor did he a tail unfold. I was nonplussed.

"Why, sir," said I, "you must be a Christian, and a good Catholic?" "I am neither," was the reply. Then, after a display of respectful phrases disavowing the intention of imputing anything tending, in him, to infidelity, I said: "And, sir, what may I be allowed to call you?" "An infidel, my friend; I am an infidel."

Here the interview ended. I wasn't prepared. I wanted to—go home—home for something I thought I forgot.

Let us then by all means accept the name. The bad moral secondary meaning which has been linked with it will soon drop off, and the gentlemen who apply this term to us because we refuse to adore, any longer, a God which priests created, will lose their best weapon of offence, and free religion will progress.

"Tis the devil," said the priests, when Luther gave an account of the indulgences different from that of Tetzel. "*Concedo*," says Luther; "and now the coast is clear for your answer to the devil's argument." This proved somewhat more troublesome to the priests than the cry of "devil."

Since Luther's time, the devil has grown beautifully less, inasmuch as that he is now little more than a shadow. A substitute was needed, and so *infidel* has come upon the carpet. Let us accept the name, and be proud that by unflinching FIDELITY to Nature and

Reason we have earned a title which makes clearer our stand against fraud and falsehood.

J. T. BLAKENEY.

[Both the above article and the extract referred to lay altogether too much stress upon a supposed *political advantage* to be derived from voluntary acceptance of the name "infidel." It is thought that the enemy is confounded by the boldness and dash which are manifested by such a course. But suppose in a dispute an antagonist gets angry and exclaims—"Sir, you are a liar and a knave!" It would undoubtedly confound him, and very effectually spike his cannon, were the person addressed to reply coolly—"You are correct; I am a liar and a knave." Yet what man who respects himself would make such an admission merely for the sake of getting the victory in an argument? This case is precisely similar in kind, though more offensive in degree, to the case of a bigot who cries—"Infidel, infidel!" Instead of admitting his indirect accusation of moral delinquency, or sticking the epithet defiantly in our hat like a cockade or party badge, we choose to turn our back upon him, and go quietly about our own business. Our correspondents consider chiefly the controversial opportunity offered; we consider solely the actual meaning intended to be conveyed by the word, and the truthfulness or untruthfulness of the charge thus made. With entire respect for their opinion in the matter, we see less and less reason for changing our own.—ED.]

THE RADICALISM OF JESUS.

PARA, BRAZIL, March 2, 1871.

Temporarily a resident of a far distant region, I have perused with much interest a few back numbers of THE INDEX which a friend kindly sent me. Reflecting upon their contents, I am again reminded of a frequent tendency of radical writers by which they do not limit their denials to what we consider the unfounded claims in behalf of Jesus, or at all events by which they pass over certain marked qualities which must be conceded to him, even when he is regarded from a strictly humanitarian standpoint. Perhaps this is a natural result; it certainly is a frequent one. In the impetuous recoil from one extreme, people are apt to rush into the other; and in this particular case the earnest denial of unreasonable claims in his behalf seems to have been followed by an oversight of excellences which in another would probably have received marked consideration. In regard to what we consider one of these omissions, one to which it seems singular that radical writers should have made so little reference, we will with your permission offer a few thoughts. We refer to his position as a radical reformer, and one whom, when all the circumstances are considered, we must admit to have been one of the most thorough and outspoken known to history. His unequalled reverence and spirituality of belief seem to have partially concealed this other trait, which was a no less marked characteristic. It was, however, this, more than all else, which so shortened his mission, and caused his so early death. Little cared the Scribes and Pharisees that he spent his time teaching love to God and to man, or that he exhibited in himself the truest life of which we have any record. These in themselves would not have given them a moment's uneasiness. So far he was to them only an enthusiast, on whom it was not worth while to waste a passing thought. But, when he criticised their deeds in such plain language; when he publicly stigmatized their righteousness as formal, hollow, and worthless, demanding something far higher and better of his followers; when he called them hypocrites, who devoured widows' houses; when he declared that they made their proselytes ten times more the child of hell than themselves, the respectable doctors of divinity, the revered and pious teachers of society who omitted no tithe of Jewish ceremony, the influential conservators of law and order, the upholders of their ancient constitution; and, above all, when he consigned their sacred Temple and its observances to future oblivion, both of which they believed had received the direct consecration of Jehovah,—their indignation and wrath knew no restraint. Who was Jesus, to doubt what they considered most sacred? Who was he, who intentionally and repeatedly violated their Sabbath, denying their observance of it and declaring it made solely for the service of man? Had he no reverence for institutions hoary with age, no regard for hallowed associations? Was he wiser than they all, the man unlearned in letters whose origin was so humble, the companion of publicans, sinners and outcasts? Never must such a blasphemer of sacred things be permitted to go free, scattering such pestilential heresies among the ignorant people. We moderns cannot probably fully understand the horror with which many a conservative Jew must have heard some of the rebukes of Jesus. Our habits and modes of thought are different, and we have nothing which stands in the same relation to ourselves as did their history and religious observances to them. There seems to be no good reason for supposing that the Jewish leaders or people were then much worse, morally, than the people of the present day. The new doctrines of Jesus destroyed many things which the orthodox Jew held most sacred; it also placed the despised Gentile on the same footing as those who had always considered themselves the specially chosen people of God. No

doubt many honestly believed that the effect of the new teaching would be the confusion of all correct views of right and wrong, and the annihilation of all true religious belief. We all remember with what misconception and bitterness the doctrine of a higher law was assailed only a few years ago among us, and this after all had to do only with a political document of comparatively recent date. Caiaphas declared that it was better that one man should die, than that the nation should perish. How many in this country would have rejoiced to have had Mr. Garrison, or Mr. Phillips, or Sumner, suffer the extreme penalty of our law? Yet these very persons honestly regard Caiaphas and the leaders of the Jews with horror, not seeing how completely they themselves occupied a similar position, and manifested the same spirit. Then, as now, the aid of the secular power was sought to crush heresy, because in all ages men have doubted either the power of truth to vindicate itself or the capacity of human nature to perceive and to acknowledge it. In this regard, the superiority of the faith of Jesus is marked and singular. Believing human nature to be the creation of God, he could not doubt its capacity to recognize and to accept truth when it was presented. Consider to what feeble hands his message was entrusted. The ignorant fishermen, the despised tax-gatherers, the abandoned of either sex, were those to whom he commended those high spiritual truths which the world does not yet fully appreciate. By whom before were such called the light of the world, or exhorted to become perfect? Leaving no written word, requiring no creed, establishing no rite, his faith in God and in the human nature which He gave to man, was such that he freely committed to these the truth, certain that it would eventually defeat all opposition and overcome all obstacles. The radical character of the reform he inaugurated, the most radical one ever attempted grew out of this supreme faith, and it would seem, that the world should have learned from it that there is no essential antagonism between the most radical views and a deeply reverential spirit. Here, however, men seem determined to be blind, and to insist that moral dishonesty must be at the foundation of all theological doubt. From some obliquity of mind we generally find it much easier to be patient with those who believe more than we do, than with those who believe less. He is a rare person, who can treat both classes with uniform respect and unalloyed sweetness. In view, however, of the great progress that has been made in liberality of belief within the last fifty years, we may hope for more of this spirit, so desirable for all parties, and that by slow degrees, perhaps, but still surely, mankind will come to the conviction that *sincerity* of belief is the essential point, and that harmony of purpose and aims does not necessarily conflict with the most diverse speculative opinions.

S. H. A.

A VINDICATION OF MR. SUMNER.

PLYMOUTH, WIS., April 30, 1871.

MR. ABBOT:—I solicit a corner in your paper to express an opinion; for, humble as I am, I too have an opinion. I am a Radical Republican—I am one of the original members of the present Republican party! I was a member of the Convention when that party was organized in this State. Previous to that I was a freesoiler. I never followed any political leader merely because he held accidental power and had his hands full of patronage. I consider the use of the Republican party to be to secure man's natural, political, religious, and social rights.

Charles Sumner is one of our greatest statesmen. In the arena of our national politics none stands higher. In all his public acts (save his vote on the Alaska treaty) I have been forced to commend and admire him. Against his private moral character I have never heard a word breathed. Beyond this, the public have no right to inquire. It is none of our business whether he is socially agreeable or not. Gen. Grant and Mr. Sumner do not like each other, and some of your correspondents seem to think this an unpardonable offence on the part of the Senator.

The friends of the President saw fit to deprive the nation of his great services as Chairman of the Committee on Foreign Relations, and to put in his place a person of very inferior abilities, and one whose honesty is not above suspicion. This was done publicly and avowedly because Sumner was not socially on friendly terms with the President.

Senator Howe proclaimed this in the Senate of the United States, and in his letter to the *Golden Age*. In the letter he was distinct in showing that the President had no official business with the Committee on Foreign Relations—that his public acts and relations were with the Senate through its President. In this he was right. Mr. Crane seems to charge Mr. Sumner with "impugning the motives" of the President, as Chairman of the Committee on Foreign Relations!

However Mr. Sumner's speech in the Senate, after he was displaced from his chairmanship, may be construed, I have yet to learn that in that Committee he ever breathed aught against the President's motives. I do not believe he did. If he did, we have Senator Howe's authority for saying that the President had no business with that committee. Why, then, should he or his friends ask that a man pleasing to him sit there? Gen. Grant once held a position under President Johnson, and held it, too, after he became displeasing to the President, and refused to vacate his place, though Mr. Johnson proved by all his cabinet that he agreed to do so upon the happening of a certain contingency, which actually did happen.

We all commended Gen. Grant for that, and yet now, when in Johnson's seat he (or his friends for

him) displace a useful public servant from a position with which the President has no official or other business, I am astonished to find Republicans applauding!

But Mr. Crane says:—"The recommendations of the Executive are always entitled by other departments of the government to a careful, candid and respectful consideration." Very well. Strike *always* from the sentence and insert *usually*, and I fully agree with your correspondent.

But the President's recommendation in the shape of a treaty with the government *de jure* or *de facto*, I do not know which, of San Domingo was sent to the Senate over a year ago, and did receive a "respectful consideration;" and after its virtual rejection, it was only "respectful" for the President to submit, and drop his favorite project. Instead of this, he persevered in his course and employed the navy of the United States, as Mr. Sumner has fully shown, without any constitutional or legal authority whatever, to sustain the government of President Baez till the annexation of that country to ours could be perfected.

No matter what the *ostensible* cause of Mr. Sumner's removal was, minds impartial and non-partizan will not fail to see that his opposition to the San Domingo treaty was the *real* cause of the great wrong done to the public by putting Simon Cameron at the head of the Committee on Foreign Relations, at this particular time, when a very important treaty with one of the first powers of the earth is likely to engage its attention, in the place of the most eminent statesman of the country.

The danger to all free governments is the encroachments of Executive power, and when a President of the United States can find the means of having a great statesman, because he is not on agreeable social terms with him, displaced from an important position in another department of the government than his own, and have a little man put in his place whose social tastes are more congenial, it is time for all lovers of liberty to watch.

EDW. M. MACGRAW.

THE RELIGION OF HUMANITY.

A religion of humanity is the greatest need of the times. A revival preacher, a professedly educated and Christian man, recently said in a discourse that a horse thief had a better chance of gaining heaven than a man of high moral principles. Such a religion, founded, as it professedly is, on the assumed doctrine of the total depravity of man, is no longer of any significance to enlightened, thinking people. The sooner we ignore the doctrines and name of such a religion, the more rapid will be our progress in all that pertains to the welfare and improvement of humanity. It is time to teach a religion that recognizes man as a child of God; that makes character fundamental; that bases improvement on self-culture; that shows suffering to be the legitimate issue of wrong-doing; that points to personal effort as the only means of overcoming the consequences of violated law; that says—"you must sow good seed, if you would reap good fruits;" that requires devotion to truth and rewards every man for his own earnest effort.

We are glad Free Religion does not bind to creed or dogma, nor promise to reward any man by imputing to him the righteousness of another. It is a religion of manhood, a religion of reason. Hence it is acceptable to thousands who are no longer content to feed on the withered husks of orthodoxy. It recognizes a universal element in all religions, and is therefore a religion of humanity. It does not rest satisfied with present attainments, but strikes boldly out in search of more truth and invites investigation and criticism. Nothing is too sacred to be investigated; indeed, investigation is the sacred right of all. Free Religion invites it, as the only means of detecting error and discovering truth. Any system that fears investigation and ignores reason cuts off all means of healthy growth, and must sooner or later yield its place to a more vigorous and vital system.

Now we want to awaken a spirit of investigation among the people that shall culminate in the rejection of authority such as the church has used, and that shall learn to decide all questions by weight of evidence. Conscience, honor, moral principle, noble aspiration, devotion to truth, work for humanity, intelligence, pass for nothing with the church, unless the authority of her religion be recognized and obeyed. She says:—"Receive my doctrine, or go down to the depths of dark despair." Here is tyranny on the one part and slavery on the other. Nothing of freedom, nothing of humanity is found. Under such conditions there can be no healthy growth, because there can be no vigorous exercise of the faculties. Freedom will induce thought; and thought will lead to culture, aspiration, and earnest work. But for freedom, we should not have THE INDEX and the other noble workers that are striving to lead others to the serene heights where reason can have her perfect work. There are many who have never felt the inspiration that freedom brings, who would gladly read the publications of the free party, if the friends who have them would hand them around. This seems the most effectual way of reaching those who are ready, but never have had the opportunity to investigate the claims of Free Religion. Where the light of the new dispensation shines, there horse-thieves will not be considered the most available candidates for the heavenly state. People will gradually learn to restrain and govern their passions, and to cultivate and improve the higher faculties, when they know they must suffer the full consequences of their misdeeds.

T. K. P.

"No ADMITTANCE!"—Mr. Curtis has given his "Charles Dickens" in Music Hall, and finding himself in the city where ministers so foolishly disputed each other as to the future destiny of Mr. Dickens, had much to say concerning "ecclesiasticism," which he labored to show was the worst *ism* we have to fear. He took special occasion to hit the Baptists, in what he considered their (at present) sensitive point,—the communion question. I have seen no allusion to Mr. Curtis's hit in the newspapers, but it was the most decided and direct thrust at a particular sect that the writer ever heard on any occasion. He related the story of a church-member, who, being a stranger in a certain place, went into a certain church on the Sabbath day, and remained after sermon at communion service. The deacons looked uneasily at him and at one another, and finally went to the stranger, and in a whisper accosted him thus:—"Perhaps you—you—are—are—not aware—but—but this is a *so and so* church." "Yes," mildly returned the stranger, "I am aware of it." "Well," rejoined the deacons, "we—we-do not expect—eh—that—any—will partake except those who belong to a—*so and so* church." "Oh," said the stranger, taking his hat, "I thought this was a Christian church, and that you were celebrating the Lord's Supper; but if this is a *private entertainment*, I beg your pardon for intruding, and will retire." Those who ever heard Mr. Curtis lecture can imagine how he would relate this little parable; and what do you think, Mr. Editor? a grave and stately gentleman, looking very much like Dr. Rollin H. Neale, sat in his accustomed place at Music Hall lectures, at the speaker's left hand.—*Watchman and Reflector.*

A letter recently passed through the New York P. O., addressed as follows:

Bostmaster, blesse to sent him strait,
Ben-syl-vany is der staight;
Olt Venango, dat's their gounty,
Vere oit bours out mit Hefen's pounty;
Franklin, she's der gounty seat,
Der Bost Office on Liberdty shreet;
Sharly Taylor, he's der man;
Send dis yust so quick you can.

A pompous individual walked up to the office of the Stockton House, Cape May, one day last week, and with considerable flourish signed the book, and exclaimed, "I'm Lieutenant Governor of —." "That doesn't make any difference," says the polite clerk, "you will be treated just as well as the others."—*Exchange.*

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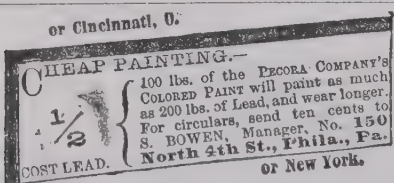
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WHOLE No. 76.

The Index,

A WEEKLY PAPER DEVOTED TO

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FRANCIS ELLINGWOOD ABBOT, Editor.
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RELIGIOUS CURIOSITIES OF LONDON.

THE SOCIETY OF RELIGIOUS RATIONALISTS.

[London Correspondence of the Dundee (Scotland) Advertiser.]

It is obvious that the title I have chosen for this sketch requires explanation. "Who are the Religious Rationalists?" some will say; and others, I doubt not, will be ready to exclaim "Religious Rationalists, forsooth! It is a contradiction in terms." But many of your older readers will be familiar with the name of the founder of this Society, the late W. J. Fox, of Finsbury, although few may be acquainted with his life and works. It is about fifty years since Mr. Fox began his ministrations as pastor of a congregation of free thinkers in South Place Chapel, Finsbury, and this connection was maintained until his death, nearly forty years after. During the American war, Mr. Moncure D. Conway, a gentleman who had acquired some celebrity in the United States by his zealous, outspoken, and self-sacrificing advocacy of the abolition of slavery, came over to London, and was permanently installed as Mr. Fox's successor. Since his arrival in this country, Mr. Conway has gained a fair literary reputation by his contributions on American questions to *Fraser's Magazine* and the *Fortnightly Review*. It was a charming, idyllic picture of Emerson and the little society that greatest of American philosophers has gathered round him at the village of Concord, published several years ago in the former of these periodicals, that made me acquainted with Mr. Conway; and I have read everything which has appeared with his name appended to it ever since. The interest thus excited naturally led me to visit the South Place Chapel, where Mr. Conway preaches every Sunday forenoon.

I believe the Society of Religious Rationalists has prospered under Mr. Conway's care; I know that the congregation is warmly attached to him. Last Sunday forenoon there were upwards of three hundred persons present in South Place Chapel, and everything about the place betokened prosperity and increase. The walls were freshly painted, the pews were scrupulously clean, the gasolier was highly polished, the pulpit was free from all taint of dust, and the flock had an independent, well-pleased expression in their faces. I have often remarked that congregations have characteristic physiognomies, but I never saw the common likeness so strikingly displayed as it is in the sanctuary at South Place. Men, women, and children all have an earnest, intellectual look. There is a total absence of stiffness or formality, and, though all are serious, no one is solemn or sedate. Before Mr. Conway makes his appearance, friends lean over the high pews and chat with each

other in a free and easy, unconstrained manner; and the beadle, or pew-opener, talks to his acquaintances as he shows them to their seats, without lowering his voice below the ordinary conversational pitch. The latter official seems to add to his other functions that of colporteur to the Society, and drives quite a brisk trade in hymn-books and printed sermons while the congregation is gathering and dispersing.

After finishing my survey of the chapel and congregation, I employed the rest of the interval that remained before the time fixed for the commencement of the service in turning over the book of Hymns obligingly handed to me by the beadle. I found this a very pleasant occupation. The Hymn Book used by Mr. Conway's congregation admirably illustrates the eclecticism of the body. Besides paraphrases of a few passages of Scripture, it contains verses from German, English, and American poets, and even Ossian and Hafiz are made contributors to its pages. Chaucer, Shakespeare, Milton, Dryden, and Pope; Wordsworth, Byron, and Shelley; Goethe and Schiller; Tennyson and Browning; Longfellow, Bryant, and J. A. Dorgan are among the principal authors from whose works the collection has been compiled. I may mention that some of the spirited but uncouth metres of Thomas Carlyle also find a place in this Hymn Book. The list of the composers whose music is married to the immortal verse of these great poets includes Beethoven, Handel, Mozart, Haydn, Sebastian Bach, Spohr, Gluck, Hummel, and others of less note.

The service in South Place Chapel is both attractive and impressive, although neither very elaborate nor very imposing. Every portion is well performed. The singing is led by a highly trained choir, which comprises several voices of very good quality, and an organ, played with great taste and feeling. Mr. Conway's reading is effective and reverent, and his style of address is remarkably forcible and telling. He speaks with a marked American accent, but this only seems to heighten the effect of his natural eloquence. The congregation listened throughout with the most marked attention—eye and ear being equally on the *qui vive*—and now and then respond by a half-suppressed bustling movement to the hits the preacher makes in the course of his sermon. Some of the older members of the Society even occasionally manifest their approbation by emitting semi-articulate sounds, and by gesticulating in a rather energetic style. Nevertheless there is no fault to find with their behaviour on the score of decorum—their demonstrations are obviously sincere and respectful.

Mr. Conway is apparently upwards of forty years of age, and is rather over the average height. His long, black, lanky locks frame in a forehead bearing evident traces of hard thinking and some sorrowful experiences, but neither notably broad nor high. His whiskers, moustache, and beard preserve a natural rugged picturesqueness of outline, only to be seen on men who have early forsworn the use of razor and scissors. His flowing beard has begun to assume that nondescript, whitey-brown hue, not unfrequently to be met with in sallow-complexioned, middle-aged gentlemen. In certain temperatures his nose, which is large and somewhat podgy, manifests a tendency to become rose-colored, a peculiarity that medical men would probably connect with indigestion and a rather sluggish circulation. His pale, soft, flabby cheeks are marked with deep lines, the lower extremities of which run into, and hide themselves in, the bushy moustache and beard. But the moment that Mr. Conway rises to speak, a smile of subtilty and sweetness diffuses itself over every feature, rendering further analysis of his face impossible and, at the same time, unnecessary. That smile, one feels at once, would tell us more about the man if we could get to know it well, than all the other elements of his countenance. In this case, at all events, I should be inclined to modify the celebrated axiom of Buffon, and say, "The smile—that is the man." A hearty, sincere, and unreserved smile is perhaps quite as rare and quite as significant a phenomenon as that true ringing "peal of laughter" which Thomas Carlyle rightly considers an infallible index of strength and nobility of character. Most people can only smile with their mouth, and some, we all know, with but one side of their mouth at a time. Mr. Conway is one of the few who can smile all over—freely, fully, without hesitation or *arriere-pensee*. Moreover, this smile is as different in kind as it is in scope and degree from that we are accustomed to see. It is the ecstatic smile of a devotee and seems altogether out of place in our matter-of-fact latitude. The Brahmin who daily nourishes his soul by fervently contemplating the ineffable perfection of Brahma, and longing for re-absorption in the general soul, must surely have much the same smile as this! But the smile of the Brahmin would be more

restricted in range, more fixed, and less mobile. Indeed, in capacity for expressing the most widely different feelings with exactitude and delicacy—in passion and in pathos—I have seen no smile that can be compared to Mr. Conway's.

Two sets of influences have combined to form Mr. Conway's mind and character. These are his extraordinary life experiences and the teachers from whom he draws his inspiration. The son of a planter and slave-owner, Moncure D. Conway was born near a small town named Falmouth, in Virginia. In early life he was a firm believer in the characteristic institution of the Southern States, and at one time acted as the Secretary of a Secession Club. It was only after he had officiated some years as a Methodist preacher that he was converted by a Quaker to abolition principles. Whenever his eyes were opened to the iniquities of slavery, he renounced his position in the Methodist Church, and betook himself to the Divinity College at Cambridge, Massachusetts. After he graduated at Cambridge in 1854, Mr. Conway returned to his home in Virginia, but only to find that his reputation as a friend of the slave had preceded him. He was confronted on his arrival by a band of his old school companions, who told him they only abstained from tarring and feathering him out of respect for his father and mother. He had accordingly to leave Virginia and wander forth penniless and almost friendless. But he abated no jot of his sympathy for the slave, and, when the American war broke out, Mr. Conway assisted about forty of his father's negroes out of the reach of the Southerners, and found work for them in Ohio, where they still remain in freedom and comfort. The effect of such a career on a man's character could not fail to be great. It is to be seen in Mr. Conway's manner as well as in the attitude of his mind. At Cambridge, as a matter of course, Mr. Conway felt the influence of Emerson, and when he went to Boston a few years later, and sat under Theodore Parker, his education was nearly completed. To understand his theological position, it is only necessary to remember that his spiritual progenitors are Carlyle, Emerson, and Parker. The doctrines Mr. Conway preaches are the logical outcome of their teaching. In South Place Chapel, on Sunday mornings, the philosophy of Carlyle and Emerson is practically applied and enforced by an eloquent and zealous disciple. Even the curious mixture of mysticism and shrewdness to be observed in Mr. Conway is characteristic also of at least one of his teachers—of Emerson. It struck me that the words which Theodore Parker spoke one day, when he was wandering in a wood near Boston with Mr. Conway, fell into an ear which was prepared to hear him. "There is a miracle sense in us," said the great American preacher, "which should be respected. At present, men feed the mystic part of them with fables, as a man who cannot get bread will eat grass rather than starve; but when men have grown so far as to see God in that flower, to love Him in that sky, to read his Scripture in their own hearts, Nature will rise up as a miraculous dawn over man, and the legendary watch fires of the Church will sink into ashes."

It was said of Theodore Parker,—"His hearers don't know on the Sunday beforehand if in that day's discourse they'll be Bibled or Korand." Mr. Conway's hearers are in no better a position in this respect. Last Sunday the South Place congregation was treated to several passages from the writings of Confucius and Emerson, as well as from the Old and New Testament. A few weeks since, I am informed, Mr. Conway read some of those remarkable prophecies penned by Heinrich Heine nearly forty years ago. The Vedas, the Bhagavad Gita, the Mahabharata, the Vishnu Purana, frequently supply food for reflection to Mr. Conway's flock. I noticed on Sunday that Mr. Conway's selection was excellently adapted to the illustration of the theme of his discourse. The maxims of Confucius were particularly apposite, and especially those which referred to a contemporary of high character "who made water-courses for the people"—I presume a sort of scavenger or crossing-sweeper of the period.

There are two prayers or utterances introduced into the service, which merit a word or two of description. You have probably heard of a worthy who was in the habit of going into the middle of the road and easing his mind by "swearing at large," whenever anything occurred that was peculiarly disagreeable to him. I was reminded of him when I heard and saw Mr. Conway standing erect, with eyes wide open, pouring into the vastness of space his fervent hope or belief that, somehow or other, all was well. The ground Mr. Conway occupies when he makes his petition, like that of the candidate for the American Presidency, of whom Mr. Hosea Biglow speaks,

is distinctly promiscuous—it is “pretty generally all round.” After prayer to the immensities and eternities, the organ plays a soft soothing symphony in accord with the feelings produced by the assurances just uttered. This was followed on Sunday last by the performance by the choir of a piece of concerted music, set to the translation Carlyle has given us of a couplet of Goethe's:—

“Like to a star that maketh no haste, that taketh no rest,
Be each one fulfilling his God-given best.”

This recalled the spirit from its soaring in the sky, and fitly heralded a sermon on “Hindrances to Character,” of a thoroughly practical kind. I can only indicate the principal heads of this discourse. After clearly defining and illustrating the meaning of the word character, Mr. Conway proceeded to remark that the hindrances or obstacles to its development were not innate, but arose from the conditions of society, from human institutions. All that was called “the world” was hostile to character. Churches, creeds, and institutions were all arranged at a time when men were less enlightened than they now are, and each had a standard it was committed to maintain intact, although men might have outgrown it. The commercial standard of the age was “to get on.” A man might come up to that standard who had almost entirely renounced reason and conscience. Then, as to the worldly standard of religion, every one of us is by turns tempted and tortured to give up nineteenth century light for that of the first century. Here, Mr. Voysey was eulogized. Any one who had failed to understand the power of the institutions of the past to drag the minds of men down to their own standard had only to look at the addresses of some of the candidates for the London School Board. Not six of them had the bravery to say that there is better teaching for the children than that which is to be found in the Bible. No scientific man believed that the world was made in six days, but science itself was cowed. The existence of a hereditary aristocracy was one of the local hindrances to character. It set up a fictitious standard of human worth. How pernicious this influence might become was seen in the prevalence of servility and snobbery. The standard of character was perverted when man bowed to rank and title. We must all seek to derive our life direct and fresh from God, and base our self-respect on a sincere desire to think and do our best. The sin of dogmatism and creeds was in this, they destroyed character.

At the close of the sermon, Mr. Conway announced that a meeting of the Society would be held on Wednesday night, to give any lady or gentleman an opportunity of asking explanations in regard to his withdrawal from the Committee of the Theistic Union Association. I attended that meeting, and found that an important effort had been made, at the time of Babu Keshub Chunder Sen's visit to this country, to form a union between the Theistic Church in England and the Brahmo-Somaj, or Church of the One God, in India. But I must defer my account of the proceedings till another day.

THE RELIGIOUS RATIONALISTS IN CONVOCA- TION.

[London Correspondence of the Dundee Advertiser.]

I informed you at the close of my last communication that, at the time of Babu Keshub Chunder Sen's visit to this country, a Committee was appointed for the purpose of organizing an Association for the promotion of a union between the Theistic Churches of England and India. That Committee has held several meetings, but is not yet in a position to lay any definite proposal before the public. The movement for Theistic union has attracted little attention among us, but I believe it has excited widespread interest in India. As a sign of the times, however, it is not without significance, although it cannot be regarded as a movement of any great immediate importance. Those who take delight in watching the steady progress of that mighty aspiration after association and unity, which is a distinguishing characteristic of the age we live in, will doubtless see cause for rejoicing that this feeling has begun to operate on the hitherto disconnected and unorganized bodies of men who call themselves Theists. The opponents of Theism have often complained that every individual Theist has to be fought with separately; if this movement should prove successful, that difficulty would be overcome. Those who fear, on the other hand, that the formation of a Theistic Union would increase the power and prestige of the Theists, may find comfort in the remoteness of the prospect of its being achieved. At present there is division in the camp, and the differences that have arisen are not likely to be easily and satisfactorily settled for some time to come. This much was made apparent by the proceedings at the meeting in South Place Chapel last Wednesday night.

Nearly one hundred persons responded to Mr. Conway's invitation to a Conference on the rupture that has taken place between himself and the Committee of the Association for the Promotion of Theistic Union, about one-third of whom were ladies of various ages, from sixteen to sixty. Elderly and middle-aged gentlemen were largely in the majority, and there were no very young lads present. On the motion of Mr. Conway, one of the elders took the chair, and briefly announced the object for which the meeting was assembled, adding that an opportunity would be afforded of questioning Mr. Conway in regard to any other part of his teaching and action, as their pastor, on which explanation might be desired. Do you think this system of interpellating the pastor

could be extended with advantage? It would be considered a startling innovation in most Churches, no doubt, but it might benefit both pastor and people if properly carried out. The privilege was certainly not abused in South Place Chapel on Wednesday night, for the speakers only referred to Mr. Conway's services in order to praise them, and to express their high respect and esteem for their pastor.

Had Mr. Conway convoked his congregation for the express purpose of discussing and defining the religious principles and discipline of the Society of Religious Rationalists, that object could not have been better accomplished than it was on Wednesday night. The question submitted to the meeting was admirably adapted to bring their peculiar religious position into clear and bold relief. Mr. Conway explained that he had considered himself in conscience bound to withdraw his countenance from the Committee for Theistic Union, because a majority of the members of that Committee had resolved on basing their organization upon a creed. This creed simply expressed a belief in the Fatherhood of God and the brotherhood of man—two doctrines which he dearly prized—but he objected on principle to all creeds. He could not acknowledge any bond of union that would separate him from those who honestly doubted one or both of these doctrines. However firmly convinced he might be of the truth and vital importance of any dogma, he would consider it a sin to sanction any act that would, directly or indirectly, tend to impose his belief on others. No social stigma should be attached to any man on account of his religious opinions. The step he had taken was in harmony with the traditions of South Place Chapel. And he had called them together to learn whether they approved or disapproved of his conduct in reference to the Committee for Theistic Union.

An elderly gentleman then rose, on the invitation of the Chairman, and addressed the congregation. He also would think it wrong to impose his belief on any man, but he thought it absolutely necessary that they should adopt some declaration or proposition as a foundation for this Society; and he thought they would all agree to the Fatherhood of God and the brotherhood of man. He had failed to appreciate the objections Mr. Conway had expressed from the pulpit, on several Sundays, against the proposal of the majority of the Committee. In his opinion, they were finical and unsubstantial. No practical action could be taken, if this spirit prevailed among them. He regretted that Mr. Conway had withdrawn from the Committee on such grounds, as he thought that a very hopeful movement might thereby be checked and hindered. Their pastor, in his opinion, had committed a mistake.

A French gentleman, apparently between sixty and seventy years of age, who was referred to as one of the leaders of the Theistic party in France, thought that the views of the last speaker could be reconciled with those expressed by Mr. Conway. He also considered it necessary that they should possess something like a standard, a starting place, or a rallying point, and he thought that this standard should be as general and comprehensive as possible. In passing through Tours lately, he had visited the statue erected in that town to the great French philosopher Descartes, and had read the inscription engraven thereon—*cogito, ergo sum*. Descartes felt the necessity for a starting point, a proposition, to furnish a beginning and a foundation for his system of metaphysics, and, like a wise man, he sought out the smallest basis and beginning that could be found. The speaker thought the Religious Rationalists should imitate this example. There was a school in France that had formulated a complete scheme of morality having no reference whatever to a God. These men could not agree to the creed of the Theistic Union. He thought it would answer all useful purposes, if they called themselves Lovers of Truth. Pascal had beautifully said, “Hold fast to truth, for truth is—God.” All who wished to work for mankind would willingly acknowledge themselves lovers of truth. This old gentleman labored under a disadvantage, owing to his imperfect knowledge of the English language, but he spoke with great energy and feeling, although not with any strict sequence of thought.

A middle-aged gentleman now rose, and said he often felt that it would be an advantage, if he could return a definite answer to the question that was frequently put to him—“What are you? What opinions do you profess?” He was answered, immediately on sitting down, by another middle-aged gentleman, that he was probably mistaken in thinking that would be an advantage. In his opinion, their position was logically unassailable so long as they did not commit themselves to any set of opinions. (This remark raised a slight laugh among the Religious Rationalists, caused apparently by the *naïve* manner rather than the substance of the statement.) A great and good man had said, in a moment of blind enthusiasm, “I and my Father are One,” and they all knew what error and mischief that hyperbolic expression had occasioned. Before he could give his consent even to the adoption of a creed setting forth the Fatherhood of God and the brotherhood of man, he would require some time to consider what consequences might ensue, although he firmly believed both doctrines. It was difficult to say what might be done with that seemingly innocent declaration in the future. As far as the brotherhood of man was concerned, he would like to have that brotherhood strictly defined before he joined some men he knew. He could understand the value of machinery for any practical purpose such as education, but he did not see what use they had for a creed. He would object to a creed, if it was only a method of saying, “See how much more liberal I am than my neighbor!”

There was no question about changing their name. The fact was, they had not got a name. At one time they had been called Freethinkers, and he didn't know exactly what they were called now. For his part, he very cordially approved the course Mr. Conway had taken.

A young man, about five and twenty years of age, who spoke under considerable nervous excitement, here said that, unlike the rest of the speakers, he deeply regretted he could not honestly subscribe to the creed adopted by the Committee. Although he clung to the doctrine of the brotherhood of man with all the tenacity of his soul, the facts of life prevented him from believing in the Fatherhood of God. This had been the cause of anxious concern to him. He had been brought up in what is called a religious home, but what he saw in the world around him had shaken his faith in the Providence of God. He had tried to overcome this feeling, but he could not. By accident he had wandered into Mr. Conway's church one Sunday morning, and heard a doctrine preached that seemed exactly suited to his condition. He had attended regularly ever since, and felt that he had derived great benefit, although he was still in a painfully unsettled state. A creed that proclaimed the Fatherhood of God must necessarily prevent him from becoming a member of the Theistic Union. He was an honest and earnest seeker after truth, and if he were to be excluded from their fellowship because he was unable to accept the doctrine of the Fatherhood of God, he would feel that an injury had been inflicted upon him.

Another young man about the same age then rose to support Mr. Conway's views on the question of creeds. He spoke with intense fervor, but said nothing that had not been stated by previous speakers. He quoted Mr. Carlyle, and thought the opinions of that great writer furnished a complete and satisfactory settlement of the point in dispute. It was not so much the beliefs a man held, as his honesty and faithfulness, that showed what manner of man he was. How could any creed test the honesty of a man?

The next speaker was a woman, apparently little over twenty years of age, who spoke with much modesty and self-possession, and who exhibited quite unusual reasoning power and skill in debate. She began by stating that she had not had the advantage of being brought up in a religious home, like some of the speakers who had preceded her; nevertheless, she was glad to say she had come to believe in the brotherhood of man, and to rely on the Fatherhood of God. She had passed through various phases of doubt before she had reached her present state, and experienced obloquy and social persecution on account of her religious opinions. She was even now regarded with suspicion by some of her companions, because she expressed opinions on religious questions differing from those held by the mass of society. It behooved them to be very careful lest they should sanction any step that might lead to the infliction of similar evils to those they had all suffered, in consequence of their disagreement with the popular theology. The adoption of such a creed as that of the Theistic Union might produce no mischief at the present time, when they were in the minority, but she believed the time would come when they would be strong. Then this innocent-looking creed might be made as powerful an instrument of persecution as any that had preceded it. There was more implied in the Fatherhood of God than they might all be ready to admit. The personality of God was assumed in this declaration; and that was a difficult question to some people. After all, to proclaim the Fatherhood of God was merely to state a mode of conceiving His existence and relation towards us. We could not be sure that this conception, grand and glorious though it was, would be the best and truest conception of God that humanity would ever attain. It was evidently only a partial conception. Those who accepted the doctrine of the Fatherhood of God could hardly rest content with that. If God was the Father of the human race, He must be much more. History showed that man had made progress in the past in regard to theological doctrines, and she believed he would make progress in the future. A creed once adopted could not be changed, could not be improved; that was the great objection she had to a creed. It would ill become them to fix down the faith of the generations that were to succeed them to the Fatherhood of God and the brotherhood of man. She thoroughly approved of the step Mr. Conway had taken, and the grounds on which he based his resolution.

Other speakers took part in the discussion after this lady sat down, but their remarks were mainly repetitions of those made by one or other of the speakers who had previously spoken. The elderly gentleman who had opposed Mr. Conway thought that they ran a risk of refining themselves out of existence altogether. Notwithstanding all that had been said, he still considered it necessary that they should adopt some standard, and he could not appreciate the objections that had been brought against the creed of the Theistic Union. No bond of union could be found that would not exclude some people.

Mr. Conway then summed up the debate, and suggested that it might be resumed if the Committee of the congregation could make arrangements for another meeting. He would like to hear his people express their opinions on religious questions more frequently than they had hitherto done, as he felt that he would thereby be better enabled to meet their special needs and difficulties. The principal motive that had actuated him in withdrawing from the Committee for Theistic Union was sympathy for those who were in the position of the young man who had confessed his inability to accept the doctrine of the Father-

erhood of God. No one then, he was sure, thought the worse of this young man for the doubts he had avowed; and for his own part, it was the doubting, sceptical class to whom he wished specially to appeal. He felt that an intellectual creed was impossible and undesirable, but it might not be impossible to raise a standard round which truth-seekers might gather. He would propose a league of men and women who submitted their thoughts and actions to the tribunal of reason. He would prefer, the title Rationalists to that of Lovers of Truth. Every one professed to be a lover of truth, but all did not acknowledge the supremacy of reason and conscience over all other powers. If they had possessed an organization, they might have done some good just now in connection with the election of the London School Board. He would contrive to get another meeting arranged for the consideration of the best means of combining their forces. The solitary advocate of the creed of the Theistic Union then fired off a parting shot, and the assembly dissolved. Strange to say, this sturdy supporter of the Creed principle intimated that he was not even prepared to say that he was a Rationalist; he would like to think over that even!

It would be comparatively easy to turn into ridicule the proceedings of the Society of Religious Rationalists at South Place Chapel last Wednesday night. Their efforts after unity seem as hopeless as an attempt to make a rope out of sand. But the unmistakable earnestness and the elevated sentiments of each and all of the speakers at that meeting deserve to be noted, as well as their anomalous theological position. For my part, I feel a sincere respect and a warm sympathy for them, and I cannot doubt that many of your readers will share these feelings with me. An account of the shape the controversy on Creeds has assumed at South Place, Finsbury, ought to prove interesting and instructive to those in Scotland who for several years past have been agitating the question whether the principle of Creeds is sound and expedient.

WARMING THE COCKLES OF THE HEART.

[By Miss Alcott.]

Sitting in a station the other day, I had a little sermon preached to me in the way I like; and I'll report it for your benefit, because it taught one of the beautiful lessons which we all should learn, and taught it in such a natural, simple way, that no one could forget it. It was a bleak, snowy day; the train was late; the ladies-room dark and smoky; and the dozen women, old and young, who sat waiting impatiently all looked cross, low-spirited, or stupid. I felt all three; and thought, as I looked around, that my fellow-beings were a very unamiable and uninteresting set.

Just then, a forlorn old woman, shaking with palsy, came in with a basket of little wares for sale, and went about mutely offering them to the sitters. Nobody bought anything, and the poor old soul stood blinking at the door a minute, as if reluctant to go out into the bitter storm again. She turned presently, and poked about the room, as if trying to find something; and then a pale lady in black, who lay as if asleep, on a sofa, opened her eyes, saw the old woman, and instantly asked, in a kind tone, "Have you lost anything, ma'am?"

"No, dear. I'm a-looking for the heatin'-place, to have a warm 'fore I goes out agin. My eyes is poor, and I don't seem to find the furnace nowhere."

"Here it is;" and the lady led her to the steam radiator, placed a chair, and showed her how to warm her feet.

"Well, now, ain't that nice?" said the old woman, spreading her ragged mittens to dry. "Thanky, dear; this is proper comfortable, ain't it? I'm most froze to-day, bein' lame and wimby; and not sellin' much makes me sort of down-hearted."

The lady smiled, went to the counter, bought a cup of tea and some sort of food, carried it herself to the old woman, and said, as respectfully and kindly as if the poor soul had been dressed in silk and fur, "Won't you have a cup of hot tea? It's very comforting such a day as this."

"Sakes alive! Do they give tea to this depot?" cried the old lady, in a tone of innocent surprise, that made a smile go round the room, touching the glumest face like a streak of sunshine. "Well, now, this is jest lovely," added the old lady, sipping away with a relish. "This does warm the cockles of my heart."

While she refreshed herself, telling her story meanwhile, the lady looked over the poor little wares in the basket, bought soap and pins, shoe-strings and tape, and cheered the old soul by paying well for them.

As I watched her doing this, I thought what a sweet face she had, though I'd considered her rather plain before. I felt dreadfully ashamed of myself, that I had grimly shaken my head when the basket was offered to me; and, as I saw a look of interest, sympathy, kindness, come into the dismal faces all round me, I did wish that that I had been the magician who had called it out. It was only a kind word and a friendly act; but somehow it brightened that dingy room wonderfully. It changed the faces of a dozen women; and, I think, touched a dozen hearts, for I saw many eyes follow the plain, pale lady, with sudden respect; and when the old woman, with many thanks, got up to go, several persons beckoned to her, and bought something, as if they wanted to repair their first negligence.

Old beggar-women are not romantic; neither are cups of tea, boot-lacings and colored soap; there were no gentlemen present to be impressed by the

lady's kind act; so it wasn't done for effect, and no possible reward could be received for it, except the ungrammatical thanks of a ragged old woman. But that simple little charity was as good as a sermon to those who saw it; and I think each traveller went on her way, better for that half-hour in the dreary station. I can testify that one did; and nothing but the emptiness of her purse prevented her from "comforting the cockles of the heart" of every forlorn old woman she met for a week after.

THOMAS WENTWORTH HIGGINSON.

[Our readers will, we are sure, enjoy the following eminently just tribute to Col. Higginson, which we copy from the *Golden Age*.—Ed.]

That news is "choicely good," as old Izaak Walton would say.

What news?

Why, that Col. Higginson is going to bring out this fall, in book form, some of his papers published within a few years in the *Atlantic*. The book is to be called "Atlantic Essays," and will contain "Americanism in Literature," "The Greek Goddesses," "Sappho," "Art in Literature," and so forth. To every man and woman who appreciates the best thought put into the best words, the appearance of these exquisite and stimulating compositions in a convenient shape will be a benefaction.

For myself, I sometimes get a little impatient at what seems to me the tardy and inadequate growth of Col. Higginson's reputation. For at least twenty years, he has been doing, quietly and industriously, some of the most genuine literary work that has been wrought in English within that time. A very few of his essays—"Saints and their Bodies" for one—have attracted general notice, and the fit audience, though few, have listened to him as to a master. But, to my great surprise and discontent, all have not yet learned to listen to him. His fame has not taken the world by storm. Dozens of writers—of greatly inferior quality—have risen into something like general renown, while this writer—so perfect in quality and form—has not yet received his "all-hail." But it will come! He can bide his time. His supreme recognition is delayed because he will not hasten it by any condescension to literary clap-trap. But what he is doing has the fibre to endure. I believe that he is one of the few literary men of our time who are already elected to represent us in the parliament of posterity.

To say nothing, at this moment, of the felicity of his style—of the grace, radiance, and agile movement of his sentences—there is pervading all that Higginson has written a certain wholesomeness of spirit that is just as precious in literature as it is in life. I do not remember in all his pages a solitary trace of what you could call a feverish, petty, or fretful thought. His words reveal the magnanimity of good health. His athletic culture has been a tonic to mind and emotion as well as to muscle.

Another great sign of merit and power in Higginson is that in him the ancient feud between aesthetics and utility, between the men of letters and the men of science, has been composed. He ends the unseemly strife by showing in his own culture that there need be no strife at all—that letters and science are, indeed, allies and friends.

The true man of letters, for our time and henceforward, must be, likewise, a true man of science. Literary art is to find its next employment in the interpretation of science; while science is to open to the literary artist a new world of analogies and illustrations.

The old symbols which poetry and prose have used for ages, are used up. Science supplies both with new and unbackneyed ones. When the people become as familiar with Nature as they should be, and as they will be, there will seem nothing far-fetched in an illustration of human nature such as this, which Higginson uses in "Malbone," in speaking of "Cousin Harry": "It seemed as if a sudden flash of anger went over him, like the flash that glides along the glutinous stem of the fraxinella, when you touch it with a candle; the next moment it had utterly vanished and was forgotten as if it had never been."

To judge of Higginson's training in literature—of the range of his acquaintance with books—run your eye over his "Out-Door Papers." In fact he writes nothing which does not reveal this. But to judge of his training in science, glance at those essays, in the volume just referred to, called "Water-Lilies," "The Life of Birds," "The Procession of the Flowers," and "Snow."

The value to the literary artist of this union of these two kinds of culture cannot be overstated. His description of Nature, of the sea, the clouds, the phases of the sky, and of the weather, which you find in his novel, have none of the vagueness so common among half-educated writers; they have the precise touch of the man of science, and the imaginativeness of the poet.

Harvard College proposes to give her degree of A. M. hereafter, only to those who pass an examination in studies equivalent to a one year's post-graduate course. Good! But if D.D. is conferred on a similar principle!—*New Covenant*.

John Chinaman being asked to take a drink said, "No, whisky make Chinaman one first-rate fool." The poor heathen Chinese!—*Exchange*.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"All this winter, in my present seclusion, I have been struggling with the desire to know for myself what 'faith' means and is. I am not easily satisfied, and nothing yet has reached consciousness. I do not expect a burst of light, but rather that it will be so gradual, so silent, so gentle, that I will never know when I exchanged one state of mind for another. God and immortality, these questions throb in the very air! Nothing but the real truth (no semblance) will satisfy the craving which we all feel. My mother prays for me to be 'converted' or reconverted, and thinks me doomed to be among the lost. All my life these influences have been around me. The incentive to 'keep in society' by connecting myself with one of the popular churches (Presbyterian) has been held up to me by a loving and idolized father; but if I seemed to yield for a little while, it all passed off, and the old scepticism that insisted upon going clear down to the very bottom of things haunted me, and got to be the despair of my family. And the voice deepens in my soul, and the call has come to me, 'search! search!' As you say, these things are no 'fancies'; if there are realities, if there be substance, this is it! And the nearest that I come to any definition of what 'faith' is, I think I can state in these words: *consecration of character to the noblest and best there is in us*, to real interest and real endeavor in the great work of humanity. And I, even I, weak and doubting, and so blind I can scarcely see a step before me—just a little glimmer here and there, just a faint knowledge of the universal call to human freedom,—why, it is painful to me to think I should do nothing for humanity. And so I am trying to think how I can work, what influences I can send out and upward, and how, by doing for others, I shall myself come into clearer light. O, how my heart thrills and quickens its pulsations at the thought of what is going to be revealed! And I do believe the spiritual world to be very near us; this is one of the seasons when its power is sweeping over men, and rending the material and gross, and refining it. I know that you do not believe at all in 'Spiritualism' (what an unfortunate name!); and were I a believer in the modern article, I should readily tell you. But I am not. I could give you my reasons why I am not, but they would fill a letter. All I can do is to wait, in the spirit of self-renunciation and calmness; that I desire. But I am determined to hold out firmly to the end; and hold fast to my convictions, if every friend deserts me. Worldly policy I never take into account."

"Let me not forget to say that your reply to Thos. McClintock in the February 4th number, giving your reasons for not affirming God in 'Modern Principles,' has given us great satisfaction. All I have seen express themselves as lovers of that respect which you manifest for 'universal man.'"

"I have used every effort in my power to get you some subscribers here, and shall continue to do so, but most of the people here and in this part of the country were intended for the dark ages, and how they were retained for this is a mystery."

"I have circulated THE INDEX among some of my friends, after reading it myself, and I find that it acts like a charm, they now can't get along without it. I can secure some new subscribers."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the spring on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

RECEIVED.

NATUERLICHE SCHOEFFUNGSGESCHICHTE. Gemeinverstaendliche wissenschaftliche Vortraege ueber die ENTWICKELUNGSLEHRE im Allgemeinen und diejenige von DARWIN, GORTHE, und LAMARCK im Besonderen, ueber die Anwendung derselben auf den Ursprung des Menschen und andere damit zusammenhaengende Grundfragen der Naturwissenschaft. Von Dr. ERNST HAECKEL, Professor an der Universitaet Jena. Zweite, verbesserte und vermehrte Auflage. Berlin. 1870. Verlag von GEORG REIMER. [Paper, pp. 6.8.]

THE ANNUAL REPORT OF THE BOARD OF REGENTS OF THE SMITHSONIAN INSTITUTION, showing the Operations, Expenditures, and Condition of the Institution for the year 1870. Washington: GOVERNMENT PRINTING OFFICE. 1871. 8vo. pp. 423.

OLD AND NEW, for June, 1871. Published Monthly. Boston: ROBERTS BROTHERS, 143 Washington St. New York: AUGUST BRENTANO, 83 Union Square, Broadway.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW for June, 1871. Rev. JOHN H. MORISON, D. D., Editor. Boston LEONARD C. BOWLES, Proprietor, No. 3 Beacon St.

"HOW COMMON SENSE LOOKS AT IT," and "THE TWO THEOLOGICAL DEAD-LEVELS,"—two New Tracts by CHARLES K. WHIPPLE, 43 Bowdoin St., Boston.

Poetry.

THE ONE RELIGION.

LAY-BROTHER.—You are a Christian, Nathan! Yes, by Heaven,

You are a Christian! Never was a better!

NATHAN.—What makes of me a Christian in your eyes,
Make you in mine a Jew. Happy for both!

LESSING'S "NATHAN THE WISE."

The Index.

JUNE 10, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound with black morocco backs and marbled covers, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

Mr. PARKER PILLSBURY desires engagements to lecture on RADICAL RELIGION, either for Single Lectures or for Courses of Lectures on successive evenings. Address INDEX OFFICE, Toledo, Ohio. The following are among the Subjects of his Lectures:—1. The Popular Religion—"What will you give us instead?" 2. Religious Mysteries. 3. Is the World more indebted to Christianity than to Science? 4. The Sunday Question. 5. Young Men's Christian Associations. 6. Woman—Her Rights and Responsibilities in Government and Society. 7. Labor and Capital. [Three Lectures.] 8. Lying Pretences in Church and State. These Lectures discuss, in the light of common sense and modern ideas, the theology and institutions of the Christian Church, which they treat in the boldest and most uncompromising manner. They aim to substitute for the degrading Bible-worship and Christ-worship of the churches universal reverence for Reason, Truth, Justice, Freedom, and Humanity.

Mr. PILLSBURY has concluded an arrangement with the Editor and Proprietors of THE INDEX by which he will make it a special object to introduce that paper as widely as possible, as an organ of the most advanced religious thought of the times, and will report regularly through its columns.

F. E. ABBOT, Editor,
For the INDEX Association.

TOLEDO, O., April, 1871.

Rev. Mr. Frothingham has just published his Boston lecture on the "Beliefs of the Unbelievers," as will be seen by our advertising columns. It glows with noble indignation at the calumnies heaped upon such men as Diderot, Voltaire, and Thomas Paine, and speaks strong words in their vindication. A gentleman just returned from the South informs us that Mr. Frothingham's influence is felt even in Louisiana and Texas. This lecture shows why.

Mr. B. F. Underwood has been lately lecturing in Washington, D. C., on the "Influence of Christianity upon Civilization." An abstract of this lecture in the *Daily Chronicle* of that city, for which we are indebted to Mr. Underwood, shows much careful study and independent thought. It is a cheerful sign of the times that the daily press dares to publish respectfully such fearless expressions of the most radical thought.

The editor of the *Christian Radical*, in reproducing our late article headed "Debts to God and Debts to Man," prefixes the following note, which shows that his "Christianity," though orthodox enough, is yet too "radical" to approve orthodox dishonesty in any shape:—

"We publish the following from THE INDEX. Spite of some of the unwarrantable deductions the editor draws from the letter he gives, his comments are timely and deserved. When will men learn that to wrong a brother is a sin against God? Paul says, 'Owe no man anything.' And John, the divinest interpreter of Jesus Christ, says:—'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' We would not give a farthing for the piety or Christianity of a man who steals from his neighbor to pay God or send the gospel to the heathen."

GOD AND FREEDOM.

The first two articles of our present issue, taken from a Scottish paper of last December, were kindly sent to us by Rev. Moncure D. Conway, of London. The second of them is especially interesting by its bearing on the question of the true basis for free religious organizations. No reader of THE INDEX needs to be assured that we heartily sympathize with the position taken by Mr. Conway against all creeds, even a theistic creed. This has been our own position for several years, and we have repeatedly advocated it in THE INDEX from the very start, as demanded alike by the logic and by the spirit of perfect freedom. Mr. Towne, in the February number of the *Examiner*, somewhat severely criticised it as involving unbrotherliness towards Keshub Chunder Sen; but the substance of this criticism was completely met by Col. Higginson in his "Credo" and "Crede," in THE INDEX No. 61.

This subject is one of profound importance to the future of religion; and it brings up at once the question—"Does religion necessarily involve a belief in God?" If it does, then a theistic creed is necessarily a condition of all religious organization and fellowship. If it does not, the way is open to a religious fellowship broad enough to include theists and atheists on terms of absolute equality. By refusing to have even a theistic creed, the London "Society of Religious Rationalists" have taken a stand far in advance of the Theistic Union which Mr. Conway would not join, and helped to give to the word religion substantially that broader, grander meaning which we tried to express in the first of our "Fifty Affirmations."

It cannot be said that our definition of religion as "the effort of man to perfect himself" is purely theoretical, when we thus find a company of "Religious Rationalists" practically planting themselves on it as the platform of their organization. This is only one more illustration of a principle which the Free Religious Association was formed expressly to embody—namely, religious fellowship on the basis of absolute freedom of thought. The conception of religion above given is the only one that can be harmonized with this principle. If this conception is erroneous—if there can be no religion without belief in God,—then the Constitution of the Free Religious Association, affirming pure religion and perfect freedom of thought in one breath, is a glaring self-contradiction. If thought is bound beforehand to arrive at theism, it cannot be free to arrive at atheism. But freedom, if affirmed, involves the possibility of arriving at either.

Here we enter upon the question of Intuition and Science. In the last INDEX, Mr. Spencer calls upon us, as others have done, for the "reason" of our private conviction of God's existence. With all the deference due to our friend, for whose able editorial contributions we are glad to acknowledge our great indebtedness, we must reply that this is not a question properly raised by the lecture he criticises. As we have already stated in THE INDEX, we must defer answering it in full till we can do so to our own satisfaction. Our lecture was confined to the question of METHOD in dealing with the problem of God's existence. We argued for the scientific, as opposed to the intuition-

al, method. If at the close we stated conclusions drawn from our own use of the scientific method, and omitted to state the processes of our reasoning, it was not because we had no reasons, but because we had no opportunity to explain them at the end of a lecture already too long. Suffice it to say that our private belief in God rests on no absolute affirmation of him by an intuitional faculty superior to reason, but on the verdict of reason itself, applied as scientifically as possible to the totality of the subjective and objective universe. If our science is at fault, or can be shown to be so, we stand ready to confess our mistake; but this is at present an irrelevant issue. No valuable result can be reached, until the question of method is first settled. *Are we to answer this great problem of God's existence by science or by intuition?*—that is the question. Whether we use science well or ill, is of no consequence, if intuition is to give the answer. What intuition says, or is thought to say, is of no consequence, if science is to give the answer. The tribunal must be agreed on, before the case can be heard.

Now this issue between science and intuition is really the old one between freedom and authority. Intuition decides the case by authority pure and simple—by naked affirmation of the point in dispute. Science accords a fair hearing to both sides, and will render judgment according to the weight of evidence. The fact is plain that human thought is divided on this great problem of God. Intuition takes him for granted, and thereby extinguishes thought; science doubts and inquires, and thereby kindles thought. Out of this doubt and inquiry the truth must emerge. Freedom of thought must be asserted, vindicated, and exercised, on this highest of all themes.

Free Religion, therefore, asserting the great principle of freedom in religion and religion in freedom, must adopt an idea of religion broad enough to cover all possible solutions of all possible questions; else it will sacrifice freedom of thought, after all. And it must accept, as its supreme appeal, science rather than intuition, for the self-same reason. There is no escaping the logic of these conclusions. The Free Religious Association, the London Society of Religious Rationalists, the Toledo Independent Society and all similar bodies, by their practical position take this ground. They all assume in point of fact the substantial truth of our first "Affirmation," and the substantial truth of the leading ideas of our Boston lecture. That is to say, the "Fifty Affirmations" and the lecture do but carry out to their logical conclusions the principles involved in the actual position of these organizations. In other words, these societies have all planted themselves on the ineradicable hostility of Free Religion to all creeds, even a theistic one.

He who fears to submit his belief in God to the test of the scientific use of reason, has but a feeble faith. If science can overthrow it, let it go. Since science is the knowledge of Nature, all beliefs that science cannot control are doomed to perish as supernatural or unnatural. Do those who would exempt the belief in God from the sway of science perceive this? What science once condemns is dead forever. Nature is the totality of all that is; and science is the knowledge of it. There is no room for a belief in God outside of science. Beware of teaching men that

this belief can be unscientific or even non-scientific, unless you mean to banish it from the human mind. Science is most rapidly extending her empire; and do not hope that you can defend any inch of intellectual soil from her rule. The one foe that science relentlessly puts to death, wherever found, is *creeds*. Do not imagine she will spare the theistic or intuitional creed. She spares nothing that stops the free movement of human thought.

OUR CONTRIBUTORS.

An apology is due to our occasional contributors for the tedious delays in the appearance of their articles. We have already on hand a large number of communications which we should very gladly publish at once, were it not for the exceeding smallness of our room. It is becoming an invidious and disagreeable duty to select from among them such as shall have the precedence; and, our choice being necessarily guided in great measure by considerations which have nothing to do with intrinsic merit, we dare say some of our friends who favor us feel unappreciated or neglected. This is a painful predicament for an editor to be in, especially for one who wants to give everybody a fair and full hearing; and we are in danger of growing desperate under the circumstances. But we owe it to our contributors to say that they keep their dissatisfaction almost invariably to themselves, if they feel any. It is very seldom indeed that any one complains; and for this good-natured forbearance we tender them our heartiest thanks. Considering the usual experience of editors, we infer that our contributors are endowed with rare common sense (pardon the Hibernicism), and exercise a very generous indulgence towards us in the discharge of duties more difficult than any of them can fully comprehend.

We cannot in this connection help expressing our deep gratitude to our editorial contributors, whose great ability and unremunerated labors are winning for THE INDEX an honorable place among American journals. Despite the unpopularity of its cause, they are giving it a character which commands the respect even of those who least sympathize with its objects; and we could not without displeasing them give full utterance to our admiration of the matter they send. We should do violence to our own feelings not to return especial thanks to Mr. Potter for his unwearied, disinterested, and indispensable co-operation, without which we could never have secured such regularity in the publication of these editorial contributions. Refusing to be publicly recognized under the year's new arrangement otherwise than as one of our regular contributors, he still divides our editorial work with us, and with unfailing promptness sends us week by week a due amount of editorial matter for each issue. To him, and to the others who so kindly second our efforts to make THE INDEX worthy of the cause it works for, it would be repugnant that we should enlarge on this subject; but we can no longer quiet our conscience for not "confessing the faith that is in us." The safety-valve insists on its rights, and lets off a little steam.

We find it necessary to repeat our request not to remit money or send orders to us for books, &c., advertised in our columns. *Send to the advertisers.*

A SYMBOL.

The talk in New York art circles for some time past has been about Mr. William Page's Head of Christ, a most remarkable piece of painting, by general allowance, but a most disturbing apparition in the theological world, frightening the devout from their proprieties and suggesting profanity of speech to people who are in the habit of associating Jesus with the mood of prayer. I have listened curiously to the comments of the visitors who strolled by it or paused before it in the gallery, and to the criticisms ventured by ladies and gentlemen who made it the topic of discourse in the parlor. The remarks are as wild as the flight of disturbed pigeons. But the objection, at bottom, seems to be that Mr. Page has painted a man.

Yes, here it is. The artist, an eloquent and sincere Swedenborgian, has taken the churchmen at their word, and presented to them a solid piece of flesh and blood—no simulacrum or translucent mask of pallid pigment, such as the mediæval painters devised, wishing to portray a god simply made phenomenal by a material veil without substance, character or expression, the Christ of the Roman Catholic Sentimentalists, old or new—no lackadaisical, sweet, patient, pitiful, compassionate face, such as the humanitarians of France and Germany like to draw,—but a veritable man, a deity *incarnate*, with frame-work of bone, and layers of cartilage, glowing skin, eyes that dilate, search, and pierce, thick, strong nose, ripe lips full of passionate life, immense weight of head set on wide shoulders, and turned at the top of the vertebral column with a gesture of genuine human power. It is this bold assumption of the truth of the universal belief that has given offence. The pious people were not prepared for so literal an interpretation of the language of their creed. When they said it was ugly, which certainly it was not, though few vote it beautiful; that it was sensual, which it cannot fairly be called; that it was disagreeable, as none will call it except such as are occupied by some prepossession,—they simply meant that it was human, and that, in spite of their creed, the Christ of their adoration was not.

For myself, I am not a full convert to Mr. Page's picture. It seems to me needlessly flush and ruddy; the coloring is in parts crude; I cannot persuade myself that the set of the head on the shoulders is perfectly correct; and here as in other respects the opinion of professional artists goes with mine. But the popular dislike springs from none of these incidental defects, but rather from the radical mistake of making the Christ a real man. The dislike is a confession of unbelief. The picture tries the faith of the generation and finds it wanting in sincerity.

In some respects, it must be acknowledged, Mr. Page has done a fine service to art in emancipating it from conventional trammels in the treatment of one of its greatest subjects, if not its greatest. This picture marks a new era in artistic conception and expression, and henceforth artists will feel perfectly free to treat the personality of the divine man without regard to the laws of tradition. But a higher service has been rendered to religious thought by bringing Christians face to face with their own professions. The picture is human,—therefore it offends. Christians do not believe in the actual humanity of Christ.

Mr. Page believes in it, and also in his divinity. But the divinity does not have justice done to it. There is nothing in this head that simple humanity will not account for; nay, simple humanity will supplement it with qualities that transcend those here depicted. The humanitarians are no better satisfied with the painting than the Trinitarians are; which, again, hints at the truth that the Christ is a fancy. The historical Jesus is lost beyond recovery. The imaginary Christ cannot be acceptably described. We are left, therefore, with humanity as we are acquainted with it. No portrait of Jesus will satisfy more than a few. Let us be honest, then, and, instead of trying to reproduce a legend, let us try to understand men.

O. B. F.

RELIGIOUS SELFISHNESS.

The phrase "religious selfishness" may strike some minds as a very strange one,—paradoxical and self-contradictory. We expect religion to contend with the natural selfishness of man and to have a hard struggle in overcoming it; but to put the two terms together, to suppose that selfishness can ever exist in the very camp of religion itself as one of its trusted allies, to speak of any kind of selfishness as being "religious,"—this seems to demand explanation.

Yet the phrase very accurately expresses what appears as a prominent feature of religion historically considered, and a feature which we may see today in the popular developments of religious thought and method all around us. Selfishness is, in fact, the root of much that calls itself religion. It has fashioned theologies and forms of worship, as well as determined the flavor of personal piety. Religion is characterized quite generally by the bargaining spirit that was so naively manifested in old Jacob's vow,—that if Jehovah would give him bread to eat and raiment to put on and lead him home in safety, then Jehovah should be his God and should receive worship and honor. The popular piety keeps a sharp look-out for the *quid pro quo*.

Indeed, it would hardly be too much to say that the central and most animating impulse of Christianity, historically, has been its claim to give a definite and final answer to the question, "What shall I do to be saved?" And in the wake of this question there have been developed in the popular theology of Christendom some of the worst phases of religious selfishness that the world has ever known. The truth is that upon this question,—upon the selfish anxiety and prudence which it discloses, upon the mean animal instinct which takes hold of man in a time of danger and bids him look out for his own safety first,—turns the prevailing theology and worship of the Christian church. Religion is made to consist, not in forgetting one's self, not in losing one's self in grand ideas and noble doings, but in constantly remembering one's self by seeking to satisfy the selfish desire for personal security. "What shall I do to be saved?" is the primary question with which, it is alleged, the true religious believer must start—"I am saved," the certain assurance which he is instructed he must constantly feel after religion has done its perfect work in him. The one thought, the one question, the one concern, which the popular theology of the Christian church

keeps ever in view and never ceases to impress on the human mind, is *personal salvation*. It pushes constantly in upon devotees the query, "Am I safe? What is the condition of *my* soul? What is to be *my* state hereafter?" I emphasize the pronouns so as to disclose the real fulcrum upon which the lever of this theology works. From first to last it presses not upon the generous, but upon the selfish, anxieties of the human heart.

This theological system, making central as it does the question, "What shall a man do to save his soul?" and then offering the sacrificial atonement—the suffering of an innocent being for the sins of the guilty—as the solution of the question, has indeed demoralized the religious sentiment of Christendom. It has introduced a spirit of selfishness everywhere. You hear it in discourse and prayer, you read it in hymns and religious books, you witness it in ritual, it shows itself especially in "conference meetings" and "revivals." The noble, unselfish life of Jesus is torn out of its natural human relationships with mankind, and transformed into a dogma to respond to this selfish concern about personal safety. The ME is made prominent everywhere in this grand scheme of salvation. It cannot help protruding itself even through the tender emotion of the favorite camp-meeting chorus, "O how I love Jesus, because he first loved *me*." Here is the same spirit that came out in Jacob's vow,—the prudential *lobbying* spirit; we will do well by Heaven if it will do well by us. This, surely, is not the finest fruit of religion. Nor can it express the highest type of regard for Jesus. Can we not love him for his beautiful character, for his heroic manhood, for his self-forgetful fidelity to God and man, though we should know that he never had any thought of *us*?

And to what monstrous climax does this religious selfishness come in the affirmation which has appeared more than once in the theological history of Christendom, that the happiness of the redeemed souls in Heaven is enhanced by their looking down upon the tortures of the damned! Is there anything in the possibilities of pious selfishness that can go beyond that? Compare it with the vow of the Chinese litany, where the worshipper pledges himself "never to seek nor accept private salvation for himself alone,—never to leave the world of labor and struggle till all souls are redeemed." This monstrosity of theological dogma is, it is true, so hideous that, to the credit of human nature, no sect is willing to father it, and we most gladly believe no church could be persuaded, at least at this day, to write it into its creed. Yet something quite similar to its spirit may be found. Said a young girl to her teacher in an orthodox Sunday School—one of those fresh, healthy natures in whom the religion of love and loyalty to home is stronger than sectarian dogmas—"I couldn't be happy in Heaven, if I should be converted and go there when I die, and my father and mother and brother and sisters shouldn't be converted and should go to eternal perdition." "O yes," replied the teacher, "you would be so wholly absorbed in the joys of Heaven that you would not think of your family and friends at all." This is, to be sure, an advance upon the old doctrine of Edwards and Emmons, since it substitutes *forgetfulness* of others' misery for a positive *enjoyment* of it, as one of the elements of the heavenly felici-

ty. But even with this improvement is it a very good religion to teach the young? Is it quite so good as that impulse of natural heroism which springs up in every healthy, manly soul, to throw one's self into any place of danger where a human being is in peril, utterly forgetful of personal safety? Is it a very high type of saintliness to become so entranced with the bliss of one's own salvation as to forget one's own father and mother? Give me rather the natural religion that spoke out in the young girl's protest against the theological crime that could abandon friends and kindred to perdition without a thought, and that is uttered in the pagan vow to share the outward fortunes of the sinning and suffering souls till they shall all be saved. The truest saints would find more joy in rescuing lost souls from the torments of hell than they could have by themselves in the seventh heaven with the remembrance of that perdition below them. So long as one is capable of a selfish enjoyment of any personal advantage, neither the purest saintliness nor the highest heaven has been reached.

W. J. P.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

A BOOK TO BE READ BY FREE RELIGIONISTS.

I do not remember to have seen in THE INDEX any notice of Dr. Furness' last book on Jesus. Having read it with great interest, I desire to call attention to it. The author has devoted many years to the study of his subject, and in all literature there is not a more interesting story than that of the loving, earnest and felicitous presentation, in several volumes, of the life and character of the great prophet of Judæa by this able and studious preacher. He has loved his study. He has rejoiced in companionship with Jesus. He has yearned to make the world see this great friend as he himself has seen him.

Years ago his work entitled "Jesus and His Biographers" brought me to the "foot of the cross." Do not be alarmed. That phrase only means, even with evangelicals who are educated, a passionate love for the spirit of Jesus and so for himself. And the fact ought to interest Free Religionists that a scholarly man, for Dr. Furness is one, can give up the dogma of miraculous birth, consent to doubt or rejection of physical resurrection, care little about claims of Messiahship, and yet love, honor, follow Jesus as the world's greatest spiritual leader.

I hope, therefore, the book will be widely read by the readers of THE INDEX. The knowledge of its contents will help make clear these propositions which are very important:—first, the gospels are only artless histories, colored by the ideas of their times and the convictions of their compilers; second, the subject of the narrative is a greater being than the reporters of his words and deeds could understand, just as Wendell Phillips is greater than a *New York Herald* reporter, or as Starr King was superior to his amanuensis. I am often indignant because literalists appear to me to be unjust to the great historical personage outlined in the Gospels. They judge him by Matthew's conception or by Luke's. They pick the "letter" to pieces, and do not see the great soul suggested by all the parts put together, and judged in the light of a cultivated historic sense, which ought to be shown by the students of today. Dr. Furness is the widely-seeing critic who wisely uses gospels, traditions, lives of other men and his own fine imagination, *without which no one really sees the Past*, and gives us a life of Jesus which deserves a reading and a study.

HENRY BLANCHARD.

JUSTICE TO ALL.

THE CORNELL UNIVERSITY,
ITHACA, N. Y., May 26, 1871.

MY DEAR INDEX:—Allow me two lines for setting you right. You recently published a portion of a letter about this institution which was shaded with injustice to another, which you would not have published but for your confidence in your friend. The expression used to describe Dr. Wilson is as inappropriate as could be found. The one thing which he is not and never will be supposed to be by any future investigator is "a fossil." His being an Epis-

copal clergyman has not changed the liberality which he and Theodore Parker cultivated at the Harvard Divinity School, nor does any one who knows the unhesitating boldness and free swing of his mind wonder at his having written for the *Dial* with Emerson and Margaret Fuller. There is none of your contributors more ready to investigate and less bound by theories or habits of thought. His contempt for the greater part of what is called *metaphysics*, his application of science to theological statement, his sympathy with and pleasure in other liberal men, should make those who know him more generous to those from whose opinions they differ. Those who do not know of him ought not to speak of him contemptuously. Had he been less fond of general culture, more content to devote himself to a specialty and to remain in one spot, he would have been more distinguished, more highly appreciated at large, and possibly might have excused the boldness of your correspondent's imagery. As it is, his desire for knowledge, his restless wish to make everything his own and to be at home in all departments of inquiry, have resulted in such a variety and breadth of culture that no subject will ever be beyond his sphere, nor too long established for his examination. A younger man than Dr. Wilson is rarely to be found; and when he is fossilized, we shall all be found deposited in the same formation.

That this protest may not seem to proceed from theological sympathy, I subscribe myself

Yours most cordially,

WILLIAM C. RUSSEL.

[The passage referred to is in the "Voices from the People," No. 72. The writer is personally unknown to us, nor did we even know the name of the gentleman incidentally alluded to. But we hasten to give place to the above communication, since nothing could be less our wish than to do the least injustice to any one. We believe that our correspondent, however, intended no reproach at all by the word "fossil," but only used it to express the lack of sympathy with radical ideas which is perhaps necessarily inherent in all forms of Episcopalianism.—Ed.]

"SCIENCE THE SAVIOR."

The distinguishing feature of modern thought is its reluctance to trust to the old modes of metaphysical reasoning, and its demand for more positive data upon which to build. The human mind, the nature of thought, the source of consciousness, have ever been fruitful themes for speculation from the earliest ages. The nature, origin, and destiny of the soul, have furnished the material for all religious speculations and philosophical systems. The ancient sages of India, the dreamy enthusiasts of China, the worshippers of Osiris, Mithras, and Zeus, all found this subject an inexhaustible fund from which they could derive their various theories of the purpose of life. The subject is still an absorbing one. Plato and Hegel, Locke and Cousin, Comte and Hamilton, have not spoken in vain; their works will ever be of value, not because they have discovered the nature of mind, or laid open its secret springs, but because we there discern the direct revelation of the power and genius of the human intellect.

And yet the world has grown weary of looking to them for practical results. They have failed because their investigations proceeded from an erroneous standpoint. The scientific attainment of the age is the direct result of a change of method in inquiry. Astronomy, Geology, Chemistry, and Biology are the results of pursuing the inductive method, of collecting facts first and generalizing afterward, of rising from the well-known to the less-known, of using facts, not as mere illustrations of the theory, but as the basis of the structure. The scientist never attempts to dive within and bring out the secrets of being by the simple power of reflection; but he asserts that a knowledge of Nature can only come through the study of Nature.

J. S. Mill, in his "System of Logic," says: "It must by no means be forgotten that the laws of mind may be derivative laws resulting from the laws of animal life; and their truth, therefore, may ultimately depend on physical conditions." Scientists are now engaged in pursuing this subject in this new manner. Maudsley affirms that mind, "instead of being, as assumed, a wondrous entity, the independent source of power and self-sufficient cause of causes, is proven incontestably by honest observation to be the most dependent of all the natural forces. It is the highest development of force, and to its existence are all the lower natural forces indispensably pre-requisite."

"The incessant vital changes which correlate thought do not differ in their nature," says Laycock, "from those which correlate growth, nutrition and development. . . . Life and mind are correlative in consciousness, and dependent, therefore, upon correlative causes. Knowing and Being have the same cause." Herbert Spencer asserts that all "those modes of the Unknowable which we call motion, heat, light, chemical affinity, &c., are alike transformable into each other, and into those modes of the Unknowable which we distinguish as sensation, emotion, thought; these, in their turn, being directly or indirectly retransformable into the original shapes. That no idea or feeling arises, save as a result of some physical force expended in producing it, is fast becoming a common-place of science."

Perhaps none has more beautifully expressed this

doctrine than Professor Tyndall in these words: "The law of Conservation rigidly excludes both creation and annihilation. Waves may change to ripples, and ripples to waves; magnitude may be substituted for number, and number for magnitude; asteroids may aggregate to suns; suns may resolve themselves into floræ and faunæ, and floræ and faunæ melt into air; the flux of power is eternally the same, it rolls in music through the ages, and all terrestrial energies—the manifestations of life as well as the display of phenomena—are but its modulations."

Marshall, Hall, Carpenter, Bain, and others, have placed the study of mind upon an immovable scientific foundation that cannot be overthrown. What then are the "consequences?" Are they Materialism—Atheism? We do not so see them. The result of all scientific research is towards Unity. Man, world, sun, and star are found indissolubly linked together and formed from the same materials. But Science has taken a step onward. The assertion of Swedenborg that "there is one sole essence, one sole substance, and one sole form, from which are all essences, substances and forms that are created," is now authoritatively announced as the crowning discovery of the century. "Every form is force visible," says Prof. Huxley. Says Prof. Tyndall—"We only know matter through its forces."

No force is a mere attribute of matter. Force is eternal—the sole Reality. Everything around us results from the mode of action or manifestation of this One Force, the different forms of which we call phenomena. Draper says that any organism, of whatever grade, "is only a temporary form," and compares it to the flame of a lamp; and Coleridge compares forms to a "column of blue smoke from a cottage chimney in the breathless summer noon, or the steadfast-seeming cloud on the edge of a hill in the driving air-current."

The inevitable conclusion from these facts is that the essentiality of a body is not contained in the matter of which it is composed, but in something underlying all material existence. Thus Oersted, in his *Soul in Nature*, held that "the permanence and invariability of Nature are not found in its individual parts, which are all undergoing perpetual changes; but the invariable, that which perdures, is found only in the abstract nature of things." "Nothing is invariable in Nature but laws, which may be called the thoughts of Nature." Or, as Baden Powell has pertinently said, "All science is but the partial reflection in the reason of man of the great all-pervading reason of the universe, and thus the unity of science is the reflection of the unity in Nature, and of the unity of that supreme reason and intelligence which pervades and rules over Nature, and from whence all reason and all science are derived."

The substratum underlying all phenomenal existence is God, the Infinite "Being" of the Hegelians. Consequently, the higher the structure in the organic scale, the more perfect his manifestation, and the more God-like the instrument. Organic life and spiritual life flow contemporaneously from God; though so different in expression, they are identical in essence. God manifest in rock, tree, man physical, and man spiritual is still the same; but how varied the expression!

Science is continually approaching to the clearer demonstration of this great fact, the Unity of Nature in its most comprehensive sense. These beautiful lines are no less scientific than poetic:

"The works of God are fair for naught,
Unless our eyes, in seeing
See hidden in the thing the thought
That animates its being."

"So, since the universe began,
And till it shall be ended,
The soul of Nature, soul of Man,
And soul of God are blended."

And such will soon be the affirmation of all our scientific magnates, so inevitably does research tend in this direction; and when metaphysics shall have become obsolete, Science will unite with Intuition in the thought so beautifully expressed by Mrs. Corbin in one of her poems:

"The silver-threaded chords of being run
Down from God's throne,
Through the whole universe, from sun to sun,
From zone to zone;
And the same life in human bosoms thrills
Which guides the spheres, and clothes the verdant hills."

DYER D. LUM.

PORTLAND, ME., May 14, 1871.

THE DAWN AT HAND.

MR. ABBOT:

Dear Sir,—I have been reading the "Fifty Affirmations." I cannot pronounce upon many of them, because it is all very new to me; but when I come to the twenty-eighth, I am forced to respond. "Protestantism is a protest against authority." It is merely that, when analyzed. Protestantism is unworthy of itself, if its adherents, even in part, ignore its call for "freedom." If Protestants are to wear chains and stifle the liberties of free religion, why, it is Protestantism no longer! I rejoice with my whole heart, that THE INDEX can speak out what the common press dare not, will not speak.

It is glorious even to witness the beginnings of the new era. The great undertone of the ages is heard, when humanity lifts itself out of conformity, and is great enough to speak the truth!

This earth is fair enough; but the insincerity of creeds and formulas has cursed it; popish slavery has cursed it; untruth in all its phases has coiled itself around the "Tree of Life," and trailed its slimy folds

through our would-be paradise. Whether or not the completed protest of Protestantism is to be the "extinction of faith in the Christian Confession," none can be so prophetic as fully to decide; but it matters little, provided every obstacle to truth is swept away, and every idol that has been set up perishes in the permanent and perfect. And who doubts that this age of "ideas" is the expansion of the old into the new? My own personal faith in humanity is heightened, since the races from ocean to ocean give evidence that truth is the real battle-cry and watchword of souls. And there are thousands sitting at the "gate Beautiful," watching for the "Messiah" who is to come. And the Healer shall be Truth.

CHARLOTTE G. BARBER.

THE ARGUMENT OF HUME, M'COSH, AND KANT.

THAT THE EXISTENCE OF A GOD CANNOT BE DEMONSTRATED.

NEW HARMONY, IND., April 10, 1871.

Hume, in what Huxley calls his immortal essays, declared that questions respecting "the origin of worlds, the situation of Nature from and to eternity, and the economy of the Intellectual System or region of Spirits, lie entirely beyond the reach of human capabilities;" and that in the discussion of such questions "men may long beat the air in their fruitless contests, and never arrive at any satisfactory conclusion." Similar declarations form the basis of what Dr. M'Cosh, in his Boston Lectures against Free Religion, called the New Philosophy, which he attributed to Comte, whose representatives he said are Mill, Spencer, and Bain, who all affirm that man can know nothing of the nature of things; that he can know merely phenomena or the relations of things, which things, in themselves, are really unknown; and that all that man can do is to generalize these relations into laws, the first cause of which it is useless to attempt to discover.

M'Cosh told the young men of Boston that his object was not to check, but to direct inquiry. In fighting "that giant which is defying the living God, and threatening to destroy all that is fair and lovely on our earth," they must not depend "on mere impulse or feelings, or on unexamined beliefs, for these will be powerless" in fighting such brave and able men as Mill, Spencer, and Bain. "Facts and solid arguments which can stand a rigid logic" must be used; though, he said, the young men will find how little facts and solid arguments can do in constructing a religion. "The Scriptures do not set about proving, they assume that there is a God, and claim to be revelations of his Will." By all means, he said, defend the doctrines of Natural Religion—"the works of God are a proof of his existence, and the moral law in the heart implies a lawgiver; but you will only be made to feel that what you know impels you to desire to know more." "Physical Science does not show that there is a God." Mental science "can tell of man's fears, aspirations, and struggles, but cannot tell how these feelings are to be gratified." Appeals to faith and intuition, he said, afford no certitude. "The sensationalism so characteristic of the Old Unitarian School," the "logical processes and definitions of reasoning," which formed "the cold rationalism of Channing," Parker's intuition of reason or consciousness of God; and the double-meaning, oracular utterances of Emerson, are, he says, examples of the fruitless and fleeting systems of Boston theology. Every one sees, says M'Cosh, how flickering a light the logical understanding and the reasoning process can throw on the grand problems of God and religion; and as to feelings and intuitions, when no two men agree in their feelings, and no one is certain whether they have intuition or not, what assurances can there be in appealing to feeling or intuition? (I quote from the *Boston Advertiser* of April 23, 1870.)

Now, if there is any force in M'Cosh's objections to intuitive knowledge of the existence of a God, they apply to the so-called Scriptures in which he finds the proof of a God. He says: "Channing stuck to the inspiration of Scripture, as I understand it;" but if Channing could not find Trinitarianism in the Scriptures, and if, as Dr. M'Cosh says, Channing could not find Unitarianism in the letter or spirit of the Bible, may we not say, as M'Cosh says, in relation to intuition, there is no arbiter to decide, and we may sympathize with Hume when he said: "If we take in hand any volume of Divinity or School Metaphysics, for instance, let us ask, Does it contain any abstract Reasonings concerning Quantity or Number? No. Does it contain any experimental Reasonings concerning Matters of Fact or Existence? No. Commit it, then, to the flames. For it can contain nothing but sophistry and illusion."

Huxley says that he is irritated periodically by its being stated that Comte is a representative of scientific thought at the present time; and by writers being labelled Comtists, in spite of their protests to the contrary, whose philosophy has Hume for its legitimate parent. Mill had to rub hard to get the label off; and Huxley says that he is interested in watching Spencer, who, like a good man struggling with adversity, is still engaged in the task, and ready to tear the skin away rather than let the label stick. Fearing that his turn to be labelled would come next, Huxley took the opportunity at Edinburgh, in his lecture "On the Physical Basis of Life," to incidentally revindicate Hume's property in the so-called New Philosophy, and at the same time to repudiate Comte. He there said it was enough to make David Hume turn in his grave, when two days before, within ear-shot of his house, an instructed audience

listened without a murmur while an archbishop attributed Hume's most characteristic doctrines to Comte, in whose dreary and verbose pages, Huxley says, we miss the vigor of thought and clearness of style, of the most acute thinker of the eighteenth century, although that century produced Kant.

Dr. Hutchinson Stirling demurs to this exaltation of Hume over Kant, in a reply to Huxley's lecture, in a pamphlet, "As Regards Protoplasm." Stirling charges Hume with shaking, "in levity and mockery," those institutions which alone give value to human existence by bringing us into relation with the Deity; and he exalts Kant for reverentially refixing these relations in purity and truth. Stirling's estimate of Hume is unjust; Kant's estimate is very different and more true. Kant in his "Critique of pure Reason" said: "If we were to ask the dispassionate David Hume, a philosopher endowed, in a degree that few are, with a well balanced judgment—'What motive induced you to spend so much labor and thought in undermining the consoling and beneficial persuasion that Reason is capable of assuring us of the existence, and presenting us with a determinate conception of a Supreme Being?'—his answer would be: 'Nothing but the desire of teaching Reason to know its own powers better, and a dislike of the procedure by which Reason was compelled to support foregone conclusions, and prevented from confessing the internal weaknesses which Reason cannot but feel when it enters upon a rigid self-examination.'" I do not think that Kant would have written thus concerning Hume, if Hume had treated the matter of the existence of a God with "levity and mockery." (I quote Kant in Meiklejohn's translation.)

The succeeding paragraph in the "Critique" is interesting from its bearing on the doctrine of Free Religion, and on the propriety of omitting the word God from the declarations of all governmental institutions. Kant continues: "If, on the other hand, we were to ask Priestley, a philosopher who had no taste for transcendental speculation, but was entirely devoted to the principles of Empiricism, what his motives were for overturning those two main pillars of religion, the doctrines of the freedom of the will and the immortality of the soul (in his view the hope of a future life is but the expectation of the miracle of resurrection), this philosopher himself, a zealous and pious teacher of religion, could give no other answer than this: 'I acted in the interest of Reason, which always suffers when certain objects are explained and judged by a reference to other supposed laws than those of material Nature, the only laws we know in a determinate manner.'"

In reference to such cases as these of Hume and Priestley, Kant said: "The course to be pursued to provide against the danger which seems to menace the best interests of humanity is perfectly plain. Let each thinker pursue his own path; if he shows talent, Reason is always the gainer; for it is absurd to expect to be enlightened by Reason, and at the same time to prescribe to her what side of the question she must adopt." Kant could not consistently advocate any other course, for he had previously said two pages back: "Instead of hoping one day to see sufficient demonstrations of the two cardinal propositions of the pure reason, the existence of a Supreme Being and the immortality of the soul, I am certain that this will never be the case."

Respectfully,

JOHN CHAPPELLSMITH.

The great man is he who chooses the right with invincible resolution; who resists the sorest temptations from without and from within; who bears the heaviest burdens cheerfully; who is calmest in storms and most fearless under menace and frowns; and whose reliance on truth, on virtue, on God, is most unfaltering.—*Channing*.

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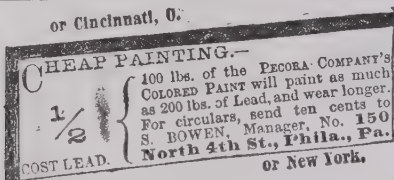
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TOLEDO, OHIO, JUNE 17, 1871.

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The Index,

A WEEKLY PAPER DEVOTED TO

FREE RELIGION,

PUBLISHED BY

THE INDEX ASSOCIATION, at TOLEDO, O.

TWO DOLLARS A YEAR.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to the INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.
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LOVE AND JUSTICE, OR THE CHRISTIAN AND RADICAL RULES OF LIFE.

[Read to the First Independent Society of Toledo, May 28, 1871.]

"The sentiment of justice is so natural, so universally acquired by all mankind, that it seems to me independent of all law, all party, all religion."

VOLTAIRE, quoted by Mr. Frothingham in his "Beliefs of the Unbelievers."

"A nobler religion is dawning on the world, which will unite the nations by free thought, not dogmatism, and will establish a more general good-will through justice than endless talk about Love can ever produce."

FRANCIS W. NEWMAN, *On the Defective Morality of the New Testament*, p. 33.

Love and Justice—that is the subject to which I would invite your attention this evening.

To many minds these words would suggest the ancient problem of Christianity, namely, how to reconcile the love and justice of God in his dealings with man. The conflict or clashing of these two attributes of the Supreme Being is the terrible question which in all ages has exercised the mind of every reflecting Christian; and the solution of it adopted by the early Church is the substance of Christian theology. On the one hand, receiving from the later Judaism the doctrine of total depravity, the Church has always taught that mankind lie under the wrath of God, justly incurred by Adam, not only for himself, but also for all his posterity; and that the infinite justice of God requires their condemnation to a hell of eternal torment, as the only possible satisfaction of his violated law. On the other hand, God's infinite love requires that mankind, being the creatures of his own hand and made in his own image, shall be all rescued from this frightful and miserable doom. Here, then, is apparently an irreconcilable conflict between God's infinite justice and his infinite love, the one demanding the universal damnation of the human race, the other demanding their universal salvation.

From this seemingly hopeless contradiction in the depths of the Divine Nature, this absolute clashing between the essential Divine attributes, Christianity professes to offer to the human mind a way of escape in its grand "scheme of redemption." By sending his own Son, co-equal and consubstantial with himself, to suffer an ignominious death upon the cross,

to bear in his own person the punishment due to human sin, and to become the Sovereign and Savior of all who will consent to avail themselves of this salvation on the simple terms of faith in him and obedience to him, God is declared by the Church to have done all that is required by infinite justice and infinite love. His infinite justice is declared to be satisfied, because Christ himself suffers the penalty exacted by the broken law; and his infinite love is declared to be satisfied, because the benefit of this vicarious atonement is offered freely to all. Thus Christianity professes entirely to have solved the enigma, to have reconciled the Divine love and justice, and to have "vindicated the ways of God to man."

What should be said of this "scheme of redemption," regarded as an attempt to reconcile the clashing attributes of love and justice in the character of the Christian God?

A story is told of King Charles the Second (I will not vouch for its historic credibility) which will suggest an answer to this question. It is said that the king sent a communication to the Royal Society of London, inquiring the reason why a glass globe, filled with water and containing a live fish, weighs more than the same globe and water when the fish is dead. The philosophers were profoundly perplexed. They felt honored by the king's deference to their opinion, and devoted several months to the discussion of the problem. Various theories were propounded, but no one of them was universally accepted. At last, when the Society had become split into several parties which vehemently contended for as many different explanations of the anomalous phenomenon, it occurred to some one a little wiser than the rest to try the experiment for himself; and, to the intense mortification of the learned body, it was discovered that the globe had precisely the same weight whether the fish was alive or dead. The incorrigible royal joker had been poking fun at the philosophers. The whole discussion grew out of a false fact very foolishly taken for granted.

I am tempted to see in this apocryphal story a grotesque illustration of the equally profound problem which gave rise to Christian theology. It grew out of a false fact foolishly taken for granted—I mean the supposed fact of total depravity. Science has disproved the credibility of the first chapters of Genesis; and the story of Adam, fall and all, is a pricked bubble. With the disappearance of this idle tale from the pages of history, disappears also the entire underpinning of the Christian theology. The basis of the supposed conflict between the Divine attributes is pure myth. Together with the doctrine of Adam's fall vanish the doctrines of an everlasting hell and man's need of Christ's salvation from it. The laboriously built structure of orthodoxy collapses like a house of cards touched by the breeze.

But even admitting the false fact to be a true one, and conceding the absolute corruption of humanity, the Christian "scheme of redemption" would fail to reconcile infinite love and infinite justice. If all men deserve hell, this intrinsic ill-desert cannot be wiped out by any vicarious arrangement. Christ may be supposed to bear the penalty of man's sin; but he cannot assume this intrinsic ill-desert. He may be supposed to volunteer to take the punishment in place of guilty man; he cannot be supposed to take the inherent guilt of his offence. But justice requires that the guilty, not the innocent, shall pay the penalty; punishment belongs to him who deserves it. Thus the "scheme of redemption" fails utterly to satisfy the demands of infinite justice. Not less does it fail utterly to satisfy infinite love. This would require that all mankind should be actually saved from hell, not merely that all mankind should have a chance to be saved. If any are allowed to be damned at last, God's love is defeated to that extent, and ceases to be infinite or perfect. Still more so, if the vast majority of the race are damned. It is plain, therefore, that, if the doctrine of depravity were true, there would be no possibility of reconciling God's love and justice. Love would require the actual salvation of all mankind; justice would require the actual damnation of all mankind. The "scheme of redemption," consequently, which is offered as a reconciliation of these clashing attributes, is a miserable compromise which sacrifices both of them by saving part of mankind and damning the rest. By assuming the false fact of universal depravity, orthodoxy creates a contradiction which it cannot solve, and is itself devoured by its own offspring.

But there is little interest felt to-day by thoughtful people in these idle speculations of theology, whose teeth and claws, once red with blood, have long since been drawn by modern science. We feel too impatient with these antique absurdities even to listen to them; and perhaps I ought to apologize for having referred at all to issues so alien to the living thought of the times. But even an old dusty cob-web, seemingly deserted and adorned only with the dried-up car-

cases of flies long since sucked, sometimes harbors a concealed spider, all the fiercer for being half-starved; and so these old cob-webs of theology are haunted by a spider which still rushes forth to "gobble up" the incautious insects that allow themselves to get entangled in their meshes. It is therefore worth while now and then to go about with a broom and sweep out webs, spiders, and all.

It is chiefly, however, with reference to their human relations that I would speak to you to-night about love and justice. I borrow no trouble about their discord or concord in the Divine character. The unity and harmony of Nature's laws permit no suspicion that God is at war with himself; nor do I see any reason, in the universe as it appears to me, for any attempt to "vindicate" him in our human philosophy. Experience and reflection alike convince me that all goes well with him who lives well; and with him who lives ill, why should it not go ill? Vice and ignorance are the fruitful parents of misfortune; wisdom and virtue are the parents of happiness. Seeing in these the sufficient explanation of most human events, and knowing nothing of the veiled future, it seems to be ingenious self-torment to waste thought in solving enigmas we have ourselves invented. It is, therefore, only of love and justice regarded as rules of human life that I deem it important now to speak.

Taken in its highest and best aspect as an ethical system, Christianity is an attempt to base all human morality on the single principle of love. It is, as claimed by its adherents, emphatically a "religion of the heart." Its whole philosophy of life has grown out of the affections; for it does but put into intellectual shape and coherency the maxims of conduct which necessarily flow from the supremacy of the law of love. Jesus, as is well known, sums up all human duty as "love to God and love to man." Paul reiterates that "love is the fulfilling of the law." John even goes farther still, and, in the saying that "God is love," has uttered the very heart of Christianity by his bold identification of its supreme principle with God himself. The law of love is thus put forth by Christianity as its one grand rule of human life, including in itself all lesser rules, and, if obeyed, involving necessarily the complete discharge of all human obligations. In fact, Christianity aims at the establishment of a universal empire on earth and in heaven, of which love alone shall be the organic law. Setting the affections at the top of the scale in the hierarchy of the faculties, it measures the morality of all actions by the degree in which the heart has controlled them; and it teaches that, of all motives, none is perfect and complete but love. Love, then, is the supreme Christian rule of life.

Now I think no one can appreciate more highly than I the ethical grandeur of this Christian conception of a universe bound together with golden chains, blending human and Divine in a heaven whose throne is based on the passionate and adoring loyalty of love. I fully recognize the peculiar beauty of a religion of which this conception is the inspiration and life; and I would do full justice to the saints and heroes who have been nerved by it to almost superhuman sacrifices of self. Nevertheless, I believe that this conception is one-sided, inadequate to govern the modern world, and far from sufficient to produce the largest and finest types of individual character. The Christian rule of life alone would never create massive and masculine men, nor yet the noblest and best women; and still less could it preside over the evolution of a civilization like that of the nineteenth century. It is in spite of this rule, not in virtue of it, that the giants of humanity have now and then appeared among the saints of the Church; and it is in spite of this rule that modern man has pushed his way through the dense forests of barbarism and is now laying the foundations of a world-wide commonwealth. Let me mention five out of many different ways in which the Christian law of love fails as a practical rule of life.

1. Love, as a constant motive of human action, is too irregular and spasmodic. It varies in intensity, like every other emotion and affection: it fluctuates, oscillates, flows and ebbs, veers and shifts. It is a sentiment or feeling, and is but little under the control of the intellect or the will. Like the wind, it bloweth where it listeth. That this inherent variability of love manifests itself as well among the saints as among the sinners, is clear enough from the complaints of "coldness of heart," "insensibility," and so forth, which are so common in the confessions of the most highly venerated characters of Church history. Whoever depends solely upon the stimulus of love in the doing of duty will perhaps perform prodigies of valor while the fit lasts, and perhaps flee ignominiously from the field of battle when its enthusiasm is spent.

2. Love is not only subject to great and sudden fluctuations of intensity, which cannot be fully accounted for at any time, but it is also subject to a definite and gradual diminution in proportion to dis-

tance or want of knowledge. Being a sentiment which connects individual persons, it cannot be generalized without fundamentally changing its character. It weakens as it widens. It fades into mere benevolence, or a latent willingness to be of use. In this respect, it might be said that love obeys the laws of all radiant forces, which, exerting a certain energy at a certain distance, at twice the distance exert one-fourth the energy; at three times the distance, one-ninth the energy; at ten times the distance, one one-hundredth the energy. In short, it might be said that the laws of light and of love are the same, namely, that their intensities vary inversely as the squares of the distances. We cannot truly be said to love one whom we have not personally known in some way. The love of mankind in general is really a metaphorical use of language, and means more strictly benevolence. We really love individuals only, and but few individuals at that. Love radiates not very far, and weakens as it widens.

3. Love is essentially blind, partial, indiscriminating. Cupid was blind in the old mythology. Mere love, love unguided and uninstructed, is a dangerous thing. It as frequently injures as benefits its object. It is no guide to conduct at all, except as the blind lead the blind, tumbling into the ditch. It is a mere impulse or affection, and cannot itself be a guide, or furnish a rule, except in utter ignorance of whither it tends. Spoiled children, inflicting discomfort on all within their reach, and growing up with all their dangerous tendencies developing rank and unregulated, are the victims of their parents' love in most cases. The foolish indulgence of children is an illustration of the truth that uninstructed love hurts its objects, and, as a rule of life, leads only astray. The heart urges blindly forward; the head alone has the eyes.

4. Love is, as I have said, a sentiment between individual persons. It is limited by this fact to very few. It cannot embrace many without becoming transformed in character, and losing that tremendous power which, when intensified, it exerts. We cannot love all men, in any strict sense. A vague goodwill is the strongest sentiment we can cherish towards them. Hence the Christian morality, as if conscious of this fatal weakness in its fundamental law of love, condenses the love which it would fain awaken for all mankind into a great passion for the individual Jesus. It proscribes "abstractions," by which it means all far-reaching principles or universal ideas; and lights up a flame of personal attachment to Jesus as the supreme motive to the discharge of duty. All duty to mankind must thus be done out of love to the individual Jesus. This spirit Jesus seems constantly to have fostered; and it is the greatest blot on the beauty of his ethical instructions. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Men cannot love all persons equally; and if love is to be made the rule of life, they must love one person supremely. Thus the Christian ethics run necessarily into a mere love for Jesus, and endeavor to build up a system of universal obligations on a merely private relationship.

5. The chief defect of the Christian rule of life, however, is its nearly complete omission of the idea of justice. Love gives; justice pays. Charity, philanthropy, forgiveness, mercy, self-sacrifice,—all the virtues that directly or indirectly grow out of the sentiment of love, Christianity has abundantly illustrated in history; but the virtues that grow out of the idea of justice, are neither inculcated in the Christian Scriptures, nor exemplified in the history of the Christian Church, to any great extent. On this subject I wish to read to you a somewhat long extract from Prof. F. W. Newman's admirable little tract on the "Defective Morality of the New Testament."

"Still worse is its defectiveness on the most essential questions of private and family right. These did immediately and vitally affect the contemporaries of the apostles; yet such decisions as they have given are nothing but the seeds of pernicious error. The rights of man of woman seem hardly to be mentioned in the New Testament, though undoubtedly they ought to be implied, whenever the words Just, Justice, are used. Even then there is often an ambiguity; for the same word is indifferently rendered Just and Righteous, nay, and even admits of being rendered Merciful. (Thus when Joseph in Matt. I is called a just man, it means that he was unwilling to bear hard upon a guilty woman, not that he respected her rights; and it is well known to scholars that the word which in classical Greek means justice, in the Greek of the Septuagint may be rendered mercy, and even an alms.) Jesus forbids us to stand up for our rights; we are to surrender them to the first violent claimant. He might nevertheless have urged his disciples to stand up for the rights of others, but the topic nowhere appears; nor is any prominence given to justice (in its strict and limited sense) as a virtue of prime importance.

In the modern view, the moral state of society primarily depends upon Law being just, as to the rights of persons, rights of land, and rights of movable property. Of property something has already been said, and it suffices here to add that on that cardinal question, the just tenure of land, no word is dropped in the New Testament, although the whole Empire was a scene of essential injustice from the vast seizures of land by Roman avarice and violence. In fact, that public Law is of any importance to morality cannot be learned from the New Testament.

The most absolute and heartless violation of personal right is in the system of Slavery, which treats a man as a piece of property, robs him of everything, even of self, of wife, and of children, and subverts alike licentiousness, cruelty, and every form of crime. I do not admit the thought that any leading Christian teacher approved the institution. Nevertheless, they have left no protest against it, unless James V. 4, may be so understood; and as a fact, slaveholders have always found a great strength to their cause in the apostolic precepts to slaves, and in the absence of any suggestion to a Christian master that men and women cannot be chattels. "The time is short," argued they, "the Lord is at hand; art thou a slave?

care not for it; mayest thou be free? use it rather." But if the Lord was to return in three years, why was the Christian master to be unjust for those three years? Evidently the apostles cannot have discerned the essential injustice; they cannot have seen (what Homer saw) how hard is virtue to a slave, nor how unnatural is the relation of slave and master. They were blinded by the general mist of the moral atmosphere, or they must have given other precepts to masters. A teacher who understood the rights of men and women and the wrongs of slavery, would have laid down that manumission of slaves and repayment to them of the wages of which they had been defrauded in long years, with liberal interest, is a cardinal duty, is in fact a mere deed of common honesty; and that to sell a slave, or allow him to pass into the hands of another by inheritance, is equivalent to a crime. The omission is as deplorable as it has been pernicious.

The rights of children are set aside as summarily as the rights of citizens and of men. A despotic power is conceded to the parent; for children are commanded to obey in all things (Coloss. III, 20), and that without limitation of age.

Still more unreasonable is the precept to wives of unlimited submission. ("Wives, submit yourselves to your own husbands as unto the Lord." Ephes. V, 22. Peter adds they are to obey as Sarah obeyed Abraham, calling him Lord, and that they are not to be afraid with any amazement. I Peter, III, 6.) As among early barbarians, so by the apostles an essential inferiority of grade is attributed to the whole female sex, and an appeal to early doctrines, texts, and legends is frankly made in proof. Adam, forsooth, was first created, then Eve: a decisive fact!

It is very strange that Christian advocates are fond of claiming high credit for the religion as having elevated woman; whereas its precepts clearly keep the whole sex down in the unjust depression in which that age found them. According to Paul, the man is the glory of God, but the woman is the glory of the man. The husband is the head of the wife, as Christ is the head of the Church. The two sexes are not co-ordinate. On this idea Milton formed his degrading idea of woman:

"He for God only; she for God in him."

A legend was at hand to justify the depression of woman. Eve ate the forbidden fruit before Adam; therefore she was cursed in child-bearing, and doomed to love her husband and be ruled over by him. (Gen. III, 16). On such a basis are we to rear our practical morality! The rights of woman of late obtain more and more attention, and will at last be won; but only against hard resistance from both Old and New Testament traditions."

This defect in the Christian rule of life on the side of justice is shown most strikingly, as Prof. Newman says, in the system of slavery, which in the United States was never protested against by the Church as a body until after it had become shattered in civil strife. There is a reason for this indifference, wholly independent of any supposed hypocrisy on the part of the Christians. The very genius of their religion was against the assertion of rights as such. The more sincerely they believed it, and the more completely they caught its spirit as taught in the New Testament, the less would they be moved to protest against slavery. Their duty was to submit to the "powers that be," to love their Savior with supreme love, and to do towards all men for his sake what he had commanded. But he nowhere commanded them either to claim rights, or to concede rights for justice's sake. Justice was unheeded by him, and has been unheeded ever since in the Church. It is only as the protesting spirit manifests itself in the Church that the idea of justice seems to exercise much influence. All Protestants have more or less caught it from extra-Christian sources; but that they are far less under its influence than under that of the old Christian rule, is instanced in the tenacity with which they defend so glaring an injustice as Bible-reading in the schools. They believe in the love-principle, which culminates and concentrates in the love of Jesus; and for the sake of propagating the love of Jesus through the use of the Bible, they are willing to trample on the plainest rights of other people. They are consistent enough; it is their principle that is bad. And this principle must give way to a better one.

To recapitulate, the Christian rule of life is the law of love alone as supreme motive and guide. Beautiful as it is, beautiful as are its fruits in some respects, it is yet an incomplete and misleading one in these five out of many points:—

1. Love is too variable and erratic a sentiment to furnish a rule of life.
2. It weakens as it widens, and loses its practical power if extended to all men.
3. It is blind, and itself needs guidance by the reason.
4. It can only be powerful when one man is loved as the representative of the race, and all other duties are discharged as acts of affection done to him.
5. It does not awaken the idea or the sentiment of justice, and thereby fails most gravely as a guide to human conduct.

Turning, then, to the Radical rule of life, I find that this is the simple law of justice. It does not by any means exclude the law of love, but reduces it to the rank of a subordinate principle. Love never yet has been a rule adequate to the right adjustment of relations even between individuals—still less between nations. Justice should rule supreme. The world's nominal worship of love as the supreme law is unconsciously insincere; men really worship either power, or expediency, or justice, according to their characters. The power of love is enormous in a narrow range; but it vanishes in all large relationships among men. Communities, states, nations, never love; they are governed by the ideas of force, self-interest, or justice. The Radical rule of life is the law of justice between man and man, between nation and nation. Let me state wherein it excels the law of love as a practical guide to conduct:—

1. Justice is not a vague sentiment like love, variable and fitful as the wind, but rather a clear and unchangeable moral idea, as fixed and plain in the mind that once conceives it as is a mountain-peak, and sure to create its own appropriate sentiment.

2. Justice is as strong a power over the mind in the case of utter strangers as in the case of the dearest friends. It does not, like love, weaken as it widens; but it acts impartially and equally in all analogous cases. The really just man is as earnest for justice to strangers, or even to enemies, as to his friends. It will govern his action as much in one case as in the other.

3. Justice cannot possibly run into devotion to an individual. It is a great principle or idea, and cannot attach itself by any possibility to a man or to a name. It governs by its own eternal right. It never heard of Jesus.

4. Justice is keen-eyed as an eagle to moral relations—blind as a bat to all personal pretensions. It involves the activity both of the moral and the intellectual nature; and its sublimity consists in its superiority to all selfish interests, all private loves, and all bribes or threats.

5. Justice has no quarrel with love, so long as love does not prompt to injustice. But there it asserts its own absolute supremacy, and vindicates the sanctity of the natural Law of Right against the claims of the Christian Law of Love, and every other usurping rule.

Justice, then, is the Radical rule of life; and asserts itself in human nature as the public law of all which should be privately obeyed by each. It involves the equality of all human beings, the sanctity of all human rights, the universality of freedom, the accountability of the individual to his own conscience and also to the public conscience; it assures private happiness and public prosperity; it transforms the blind devotion to persons into grand and ennobling devotion to principles.

Friends, if you would weigh a man in the balance, put first of all into the scales his love of justice. If that be light in weight from any cause, set him down as one of those whose possibilities may be sublime, but whose attainment is pitifully and deplorably small. But if his love of justice makes the opposite scale kick the beam, here is a man upon whom God himself must look with reverence. Show me one who, when he has the opportunity to do a wrong undetected, says in the solitude of his own soul—"Yes, I have my neighbor in my power; I can take advantage of him unknown to any; I can secure a fortune at his expense in a way that is legal and reputable; I can do this or that, and suffer no detriment in my name or fame; but it is unjust, and I won't!"—show me a man who thus in his own secret heart sets honor above profit, integrity above enjoyment, justice above every prize that tempts the cupidity of the crowd, and, be he what he may in outward estate and in worldly eyes, I cannot help it, friends, I worship in that man the eternal God. What crown so resplendent, what throne so august, what empire so magnificent, as the sublime mastery of a true man over his own soul! What grander temple of the infinite and indwelling God than a just and upright heart? If God is anything but a mockery and a dream, in that calm and inflexible spirit of justice, which obeys the law of right and truth though the very heavens should fall, he speaks to you and me the profoundest word that man can hear, and offers to our reverent eyes the living Bible of a humanity that makes itself divine.

SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS.

[From the Toledo Blade, May 31.]

MR. EDITOR:—At a meeting held last evening at the office of E. H. Fitch, for the purpose of organizing a society for the prevention of cruelty to animals, Mr. C. C. Miller was appointed Chairman and E. H. Fitch, Secretary.

Mr. A. T. Stebbins, Rev. F. E. Abbot, E. H. Fitch, Rev. Henry M. Bacon, Col. L. T. Lytle and John Kaufmann were appointed a committee to draft a constitution and by-laws, after which the meeting adjourned to meet Monday, June 5th, at the same place, to perfect the organization. All interested are requested to be present. E. H. FITCH, Secretary.

A HUMANE WORK.

[From the Toledo Commercial, June 5.]

The announcement for the organization in Toledo of a Society for the Prevention of Cruelty to Animals, has already been mentioned. A meeting of those interested in such action is called for this evening. The following act of the Ohio Legislature constitutes the basis of this movement, to wit:

AN ACT—To prevent cruelty to Animals.

SECTION 1. Be it enacted by the General Assembly of the State of Ohio, That if any person shall overdrive, overload, torture, torment, deprive of necessary sustenance, or unnecessarily or cruelly beat, or needlessly mutilate or kill, or cause or procure to be overdriven, overloaded, tortured, tormented or deprived of necessary sustenance, or to be unnecessarily or cruelly beaten, or needlessly mutilated or killed, as aforesaid, any domestic animal, every such offender shall, for every such offence be deemed guilty of a misdemeanor.

SEC. 2. Any person who shall impound, or cause to be impounded, in any pound or yard, for sale or slaughter, any domestic animal, shall supply the same during such confinement with a sufficient quantity of good and wholesome food and water, and in default thereof shall, upon conviction, be adjudged guilty of a misdemeanor.

SEC. 3. In case any domestic animal shall be at any time impounded or yarded as aforesaid, and shall continue to be without necessary food and water for more than twenty-four successive hours, it shall be lawful for any person from time to time, and as often as it shall be necessary, to enter into and upon any pound or yard in which any such domestic animal shall be so confined, and to supply it with necessary food and water so long as it shall remain so confined. Such person

shall not be liable to any action for such entry, and the reasonable cost for such food and water may be collected by him of the owner of such domestic animal, and the said domestic animal shall not be exempt from levy and sale upon the execution issued upon a judgment therefor.

Sec. 4. If any person shall carry, or cause to be carried in or upon any vehicle or otherwise, any domestic animal in a cruel or inhuman manner, he shall be deemed guilty of a misdemeanor; and whenever he shall be taken in custody therefor by any officer, such officer may take charge of such vehicle and its contents, and deposit the same in some safe place of custody; and any necessary expenses which may be incurred for taking charge of and keeping and sustaining the same, shall be a lien thereon, to be paid before the same can be lawfully recovered; and if the said expenses or any part thereof remain unpaid, they may be recovered by the person incurring the same, of the owner of said domestic animal in any action therefor; and it shall be unlawful for any person or corporation engaged in transporting live stock on railway trains, to detain such stock in cars for a longer continuous period than twenty-four hours without supplying the same with food and water.

Sec. 5. If any maimed, sick, infirm or disabled domestic animal shall be abandoned to die by any person in any public place, such person shall be deemed guilty of a misdemeanor, and it shall be lawful for any magistrate or chief of police in this State, to appoint suitable persons to destroy such domestic animal if unfit for further use.

Sec. 6. Any person convicted of a violation of any of the provisions of this act, by any court of competent jurisdiction, shall forfeit and pay for every such offence, together with the cost of prosecution, a fine not less than five or more than fifty dollars, and said fines shall be paid into the common school fund.

Sec. 7. This act shall go into effect and be in force from and after its passage,

J. H. COCKERILL,

Speaker pro tem. of the House of Representatives.

J. C. LEE,

President of the Senate.

The provisions of this act are comprehensive and definite, reaching nearly every form of abuse of domestic animals so common, especially in cities and on transportation lines, and if efficiently enforced will do very much toward protecting useful and harmless dumb brutes.

Inasmuch as the objects sought to be protected by this law are chiefly depending for fair usage upon the cupidity or humanity of their owners, and as the fact of ownership is too often considered as warranting any treatment the owner may bestow, the result is that great delicacy is felt about interference in the matter. Because the brutal owner of a horse, for instance, beats his own property, and bears any pecuniary loss consequent therefrom, he holds, and his neighbors are too ready to concede, that no interference is called for. So common is this view, that it is very rarely that even the public authorities interpose to protect abused animals.

To meet the demand thus found to exist, the Legislatures of different States are making more definite provision for the protection of domestic animals, by the enactment of additional laws, and humane citizens are in very many sections forming voluntary organizations, with a view to the enforcement of the same. The city of New York has been the scene of many and earnest efforts in this direction, with which the name of Mr. Bergh has been honorably connected. Large amounts of money have been expended there in this service, and much larger sums pledged. It is stated that, from legacies and other sources, not less than \$400,000 have been placed at the disposal of Mr. Bergh's society, the object of which is not only to restrain and punish abuse of animals, but in proper cases to furnish relief to suffering dumb brutes. We are glad to know that a similar movement is in progress in Toledo, where the observation of every citizen shows it to be much needed. Not a day passes, but cruelty in some form or other is shown among us, and it is time something was done to check the evil. This may be accomplished not only by the direct means of penal law, but indirectly by the development of a more correct and active public sentiment on the question. In fact, we think the latter the most effective means of the two, though both are indispensable. Public sentiment is sufficient in many cases, but the rigor of law is often necessary, and without that but partial success can be expected. We trust, then, that a goodly number of friends of humanity will be present at the meeting called for this evening, to the end that this most desirable and beneficent enterprise may have a proper inauguration.

PROTECTION TO ANIMALS.

[From the Toledo Blade, June 6.]

We are glad to learn that the effort to organize a Society for the Prevention of Cruelty to Animals was entirely successful. At the adjourned meeting last evening a constitution was adopted and officers elected, as follows:

President—A. T. STEBBINS.

Vice Presidents—Col. L. T. LITTLE, JOHN P. JONES, EDWARD BISSELL, Dr. W. W. JONES, Rev. F. E. ABBOT.

Secretary—RALPH H. WAGGONER.

Treasurer—JOHN KAUFMANN.

Executive Committee—F. J. COLE, M. O. WAGGONER, EDWARD KNAPP.

The meeting was very judicious in selecting officers for the Society, and from our knowledge of the gentlemen named we are confident the organization will not only prove useful, but will be effective in correcting many of the evils which suggested its formation. The President, Mr. A. T. STEBBINS, will devote the necessary time to give efficiency to the Society, and those acquainted with him will not doubt that he will promptly, and with firmness and judgment, discharge the responsible duties imposed by his office, and in all his efforts he will be heartily seconded by his associate officers.

The following is the Constitution adopted by the Association:

ARTICLE 1. The object of this Association is to see that the law for the prevention of cruelty to animals is enforced, and it shall be called and known by the name of the "Toledo Association for the Prevention of Cruelty to Animals."

ART. 2. The officers of the association shall consist of a President, five Vice Presidents, a Treasurer, Secretary and Executive Committee of three.

ART. 3. Officers of the association shall be elected annually on the first Monday in June, and all officers so elected shall hold their offices until their successors are elected and qualified.

ART. 4. Meetings of the association may be called by the President, and in the absence of the President by either of the Vice Presidents; and seven members shall constitute a quorum to do business.

ART. 5. The members of the association may be assessed pro rata for expenses incurred, not to exceed in any one year the sum of one dollar.

ART. 6. All persons signing this constitution shall become members of this association.

ART. 7. This constitution may be changed by a two-thirds vote at any meeting.

A TOUCHSTONE FOR FALSE TEACHERS.

BY CHARLES K. WHIPPLE.

The central idea of true religion is the idea taught by Jesus of Nazareth; the love of God to man, suggesting and inciting a return of love from man to God. The Being who created the whole human race not only cares for its welfare as a whole, but earnestly desires the best good of every individual, without excepting the chief of sinners.

In this idea all sects agree, the orthodox sects just as much as others.

There is another doctrine in which all agree, namely, that God is unchangeable.

If, however, you proceed to what seems a reasonable and inevitable inference from these two doctrines, and affirm that God's love to man remains unchangeable, your orthodox friend will immediately interpose some conditions.

According to him, unless you do this, that, and the other, before the close of your mortal life, God will hate you as thoroughly as he now loves you, and will curse you throughout eternity as persistently as he now offers blessings.

If you ask—What then becomes of God's unchangeableness?—you will find your orthodox friend not inclined to talk about that.

He maintains doctrines opposite to each other, and mutually self-destructive, without caring for this opposition, or recognizing the fact that both cannot be true.

Do you ask how any man comes to take a position so unreasonable and unnatural? The creed he has chosen requires him to take it.

Do you ask again, why any man accepts such a self-contradictory and unreasonable creed? He accepts it for the same reason that he gives his purse to a highwayman.

"Your money or your life!"

"Believe or be damned!"

These two demands, made with emphasis and resolution, produce a strong impression upon the majority of men; and the latter is the substance of the demand made by the orthodox preacher, however quiet his manner of approach, and however gentle the terms in which he unfolds it.

Your mention of this belief as *unreasonable* shows how little you understand your orthodox friend's position. He neither requires reasonableness as his condition of faith, nor accepts unreasonableness as a valid objection to it.

His acceptance of God's love to man as a fact does not proceed at all from the considerations that it is natural, probable, honorable to God and beneficial to men, though he may use these illustratively to enforce belief in it. The efficient, decisive reason why he believes it is that somebody has so written it in "the Bible;" that is, in one or more of the books which have been brought together to make up "the Bible."

Again, his belief in damnation is not in the slightest degree shaken by its improbability, its unreasonableness, the dishonor to God and the ruin to man involved in such a theory. The efficient, decisive reason why he believes it is that somebody has so written it in "the Bible." He has agreed to accept every part of "the Bible" as sacred and certain, irrespective of any proof that such part is untrue, or of evil tendency, or destitute of any meaning altogether. If you show him that any portion of that book is in opposition to God's unquestionable works in Nature—or to man's experience in life now—or to man's past experience, recorded in history—or to the reason and conscience which God has undoubtedly given us as present guides—or even in direct opposition to some other portion of the same book—none of those things move him; he doesn't care for them. He sticks to his church theory, and really thinks it a duty to God to do so.

I began by defining the central idea of true religion. The central idea of the orthodox faith, on the contrary, is hell. The other points of that faith are dwelt on, in preaching and exhortation, mainly in their supposed relation to this central doctrine. The "plan of salvation" is a plan to deliver men from hell. The "atonement" is the means whereby men may be delivered from hell. Acceptance of atonement is the fact through which some men are delivered from hell. Jesus made the atonement to save men from hell. God sent Jesus to make the atonement to save men from hell. The Bible was dictated by God to make known to men the conditions on which they can escape hell. And the fact here illustrated is further shown by a vote taken in 1869, in General Convention of the Young Men's Christian Association of this country, declaring—"We hold those churches to be evangelical, which agree in accepting certain conditions there specified as the only method 'whereby we must be saved from everlasting punishment.'"

Here are five orthodox sects, the largest in the country, whose most active church members, united in the "Young Men's Christian Association" (so

called), combine, as above, to present hell as the centre of their plan of faith and works. They are joined to their idols. As they renounce reason in religious matters, it is useless to reason with them. They are likely to pass into the next stage of existence before getting any real light on the subject of religion. Our comfort in regard to them is that they will be there, as here, in the hands of a loving Father, who has resources, no doubt, for the enlightenment of even the dullest scholars.

But, as this sort of people fancy themselves eminently wise and good, and make it a point to dictate to others about the right course of faith and practice, it is well to understand how to answer them.

"Believe or be damned" is a formula common to various heathen systems, as well as to the five combined sects in this country who are trying to monopolize the name "Christian."

When a Mussulman threatens you with the hell of the Koran, unless you accept that book as an infallible rule—when a Hindu threatens you with the hell of the Shaster, unless you accept that as infallible—you are not only unterrified, but you feel in no doubt what to say to them; neither, before saying it, do you feel bound to hunt up evidence through hundreds of years about the Koran, nor through thousands of years about the Shaster.

You plant yourself on REASON and CONSCIENCE, two faculties which were *certainly* given by God to man as guides; and you say—as far as the contents of your books shall approve themselves to me as reasonable and just, so far I accept them. So far, however, as either book pretends God to have appointed an everlasting hell for any portion of his human children, so far it is a libel on God, plainly unworthy of belief, and needing to be purged from such a blasphemous falsehood before being given, for instruction, to any man, woman, or child.

Say just this to the parson or the exhorter who threatens you with hell on Biblical authority, or assumes the reality of hell in his conversation with you.

[Mr. Whipple has kindly sent us the above unpublished tract for insertion in THE INDEX. As a writer of tracts well calculated to reach all classes of minds by their clear, calm, powerful style, he has perhaps no equal among the liberals. We hope that our readers will send him large orders for his tracts, a list of which will be found among our advertisements. They are as pungent as they are logical, and are admirably adapted for gratuitous distribution; and their cheapness shows that Mr. Whipple is aiming only to do real service to the cause of liberal ideas.—ED.]

A vivacious Massachusetts woman stops in the midst of writing a novel (which she is trying to get down for the early fall) to speak to us as follows: "The 'Sheep-fold' article in last week's *Golden Age* struck me as particularly good. I have begun to believe that the most effectual work in battering down the old abominations of doctrine is done by those who stay in, rather than by the come-outers. Think of the things that Robertson dared to preach in an Episcopal pulpit, and of their incalculable influence over thousands who would have stopped their ears utterly, had he stood as a seceder." We feel the full force of our correspondent's suggestion. But then there are two sides to this come-outer-ism. Think what Wesley gained by coming out of, rather than staying in, the old-fashioned Church of England. Think of what William Lloyd Garrison gained by coming out of, rather than staying in, the ancient and conservative Whig party.—*Golden Age*.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the spring on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit streets, in the hall over the U. S. Express Office. The public are cordially invited.

DONATIONS.—The INDEX Association gratefully acknowledges receipt of the following donations:
WILLARD TWITCHELL, Syracuse, N. Y. \$ 2.00
O. B. FROTHINGHAM, New York City. 5.00
J. W. SCOTT, Toledo, O. 10.00

RECEIVED.

AMERICAN RELIGION. By JOHN WEISS. Boston: ROBERTS BROTHERS. 1871. 12mo., pp. 326.

THE BHAGVAT-GEETA; OR, DIALOGUES OF KRESHNA AND ARJOON, in eighteen Lectures, with Notes. Translated from the Original, in the Sanskrit, or ancient Language of the Brahmans, by CHARLES WILKINS, Senior Merchant in the Service of the Honorable the East India Company, on their Bengal Establishment. Chicago: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. S. S. JONES, Proprietor. 1871. 12mo. pp. 139. Price \$1.25. [Reprint.]

SIXTEENTH ANNUAL REPORT OF THE BOARD OF DIRECTORS OF THE ST. LOUIS PUBLIC SCHOOLS, for the year ending August 1, 1870. St. Louis, Mo: PLATE, ORLBAUSEN & Co., Printers and Binders. 1871. With an Appendix. pp. 201, cxx.

CATALOGUE OF THE HAMPTON NORMAL AND AGRICULTURAL INSTITUTE, Hampton, Va., for the Academic Year 1870-1871. Incorporated by Special Act of the General Assembly of Virginia. Opened April, 1868. Boston: Press of T. R. MARVIN & SONS, 131 Congress St. 1871. pp. 26.

A LIST OF BOOKS Selected for the Use of Young Persons, and Intended also as a Guide in the Formation of Small Libraries. Boston: AMERICAN UNITARIAN ASSOCIATION. 1871. pp. 28.

Poetry.

[FOR THE INDEX.]
FRIENDSHIP:

EPILOGUE TO A COLLEGE POEM.

Thus have I briefly sought in scanty verse
Some few and transient pleasures to rehearse;
Yet all these vary with the varying year,
And, though a moment ours, soon disappear.
One still remains, the noblest of them all,
That knows not Time nor owns his iron thrall;
And ere I lay aside the lyre divine,
One heart-felt strain shall rise at Friendship's holy shrine.

The river swiftly seeks the murmuring sea,
Where sinks and swells the ever-shifting tide;
The tiny waves that dance in antic glee,
Sparkling and eddying on its bosom wide,
Heed not their distant fate as on they ride,
Nor deem they lose for aye the smiling flowers
That bloom so wantonly on either side;
Chiding impetuously the lingering hours,
They hurry on in wild, tumultuous haste,
And mix and melt away in Ocean's watery waste.

Thus thoughtless Youth floats onward with the stream,
And lightly reck's of what he leaves behind;
Intent upon some fondly cherished dream,
The glowing future charms his eager mind,
Which not the present nor the past can bind:
Hopeful he presses towards the distant goal,
And still, by Passion's witching voice inclined,
His spirit high spurns Reason's mild control.
But Time unpitiful sweeps his hopes away,
And soon his airy domes lie mouldering in decay.

Yet though Ambition's golden dreams expire,
And gay Prosperity the wretch disdain,
O'erwhelmed by sorrow and misfortune dire,
The boisterous storm shall buffet him in vain;
Friendship shall heal his bleeding heart again,
And wipe the falling tear-drop from his eye,
Heighten each joy and soothe each restless pain,
Turning to cheerful smile the struggling sigh;
And though in error's wastes he wander wide,
To Virtue's paths once more his devious steps shall guide.

O Friendship, dear as life to souls sincere!
Though oft thou'rt deemed a phantom and a name,
False are the lips at thy delights that sneer,
And dare blaspheme thy heaven-descended flame.
How ill can earthly power and wealth and fame
Content the heart that feels itself alone!
Life is a sickening void, life's pleasures tame,
Unless o'er all thy glorious beams are thrown,
That make the blazing noon seem doubly bright,
And turn to full, broad day the blackest shades of night.

Unblest is he who has not felt thy power,
Who thrills not at the sacred name of friend,
Who ne'er has yearned in solitary hour
To share the highest boon that heaven can send—
A generous soul that with his own may blend.
I would not trust that spirit stern and dark,
For not to him may heavenly Hope descend;
Malice and Hate on him have set their mark,
And, when the clouds of death shall dim his eyes,
No faithful hand shall point to realms beyond the skies.

But, O how happy he, how doubly blest,
In whose true soul the fires of Friendship burn!
No earthly flames are they that warm his breast—
From Heaven they came, to Heaven they must return.
Together from grave Wisdom's page to learn,
To walk life's toilsome journey side by side,
Through joy and sorrow still to love, to yearn
And find those inmost yearnings satisfied—
Midst all earth's joys (and earth yields much of bliss)
Tell me, O man of self, what joy compares with this?

Let him who will the warmth of youth disdain,
And prate of hot romance and raptures fine;
To sing of Friendship's joys to him were vain;
The wise man never casts his pearls to swine,
Yet doth not therefore count them less divine.
Though blind men deem the heavens above are dark,
The sun's refulgent beams still brightly shine,
The pale moon kindles still her wonted spark,
And still the myriad glittering hosts of night
Confute the damning lie and flood the heavens with light.

Enough—the song is sung; I'll strike no more
With trembling hand the sweet, harmonious lyre;
The echoing chords shall slumber as before,
Till worthier bard shall to the task aspire,
Whose breast is warmed with true Promethean fire.
I scarce dare deem that sacred gift is mine—
Such glorious theme should loftier strains inspire,
And wake the strings to minstrelsy divine.
Yet though no master's hand the notes prolong,
Scorn not the faltering lay—my heart was in the song.

1857.

ASTERISK.

"Political freedom," says Dr. Holmes in his Phi Beta Kappa address on "Mechanism in Thought and Morals," "inevitably generates a new type of religious character." The Declaration of Independence was the death-warrant of Christianity as a dominant religion. "Liberal Christians" are building the gallows, and Time is the executioner.

The Index.

JUNE 17, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Complete files of THE INDEX for 1870, neatly bound with black morocco backs and marbled covers, will be mailed to any address on receipt of \$2.50 and 73 cents postage. Only a limited number can be furnished.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

Mr. PARKER PILLSBURY desires engagements to lecture on RADICAL RELIGION, either for single Lectures or for Courses of Lectures on successive evenings. Address INDEX OFFICE, TOLEDO, OHIO. The following are among the subjects of his Lectures:—1. *The Popular Religion*—"What will you give us instead?" 2. *Religious Mysteries*. 3. *Is the World more indebted to Christianity than to Science?* 4. *The Sunday Question*. 5. *Young Men's Christian Associations*. 6. *Woman—Her Rights and Responsibilities in Government and Society*. 7. *Labor and Capital*. [Three Lectures.] 8. *Lying Pretences in Church and State*. These Lectures discuss, in the light of common sense and modern ideas, the theology and institutions of the Christian Church, which they treat in the boldest and most uncompromising manner. They aim to substitute for the degrading Bible-worship and Christ-worship of the churches universal reverence for Reason, Truth, Justice, Freedom and Humanity.

Mr. PILLSBURY has concluded an arrangement with the Editor and Proprietors of THE INDEX by which he will make it a special object to introduce that paper as widely as possible, as an organ of the most advanced religious thought of the times, and will report regularly through its columns.

TOLEDO, O., April, 1871. F. E. ABBOT, Editor,
For THE INDEX ASSOCIATION.

"AMERICAN RELIGION."

The new volume by Mr. Weiss, just issued with this title by Roberts Brothers in Boston, and for sale in Toledo by H. S. Stebbins, is a characteristic product of the nineteenth century. Mr. Weiss is one of the very few radical preachers who have the power of electrifying a popular audience. Mood is all-important with him; but when this is propitious, he makes his hearers tingle. If in reading this book, into which he has put his best thought full-charged with passion for vital spiritual truth, we are conscious of any lack, it is because we remember the intensity of his delivery, and fail to receive immediately from the printed page that flashing spark which leaps from his own into his listener's mind as from a Leyden jar. But the electricity is here.

Every page scintillates and coruscates with brilliant rhetoric; and while the thought is not infrequently so subtle as to be obscure, his phrases are pregnant with meaning. Overpowering conviction of the sanctity of natural right glows in every sentence, and saturates his style with moral earnestness. The book will hardly be a popular one; yet it is all alive with the spirit that animates the American people. The pulse of the age throbs in it. But because the age is intellectually unconscious of the ideas by which it nevertheless lives day by day, it may fail to recognize itself in this faithful mirror. A passage from the fine chapter on "America's Debt" will illustrate what we mean:—

"The reason why so many moral battles have to be fought afresh, and the new causes of righteousness are slow to enlist their natural allies, is because the popular religion is so largely made up of recalling the nature of Jesus; holding, his words heaven-distant, at the tongue's end; clinging for justification to the garment stained with blood; trying to make a ladder of his cross. Men climb to the top of that, and are no nearer human rights and sanities than they were before. It is just high enough to give the churches an outlook over people's heads. They can 'see Jerusalem and Madagascar'; entranced, they cry *hush* to the pother that enslaving iniquities make beneath them. Lately these true believers remained perched up there so long, enjoying the beatific prospect, that half a million men got nailed to as many fresh crosses at the head of graves where slavery lies buried. Then they come down and vote it magnificent. But they are soon up again. It is a wasteful

and slovenly kind of religion, this pulling at the skirts of a mediator. America has lost too much in that way already, and paid roundly in absence of mind.

Put it to common sense, then, if the proposition to emancipate America from this hectoring step-mother of tradition into the immediate liberty of the sons of God, be not a constructive one. It is so, if the mission of truth be to organize and save by the divineness of the instant and not of the memory. The book is not yet printed that provides for the emergencies of our future. There are hundred of books, reverend with age, that imply them, but nothing is so futile as implication. It can only be read clearly by such a fresh inspiration of duty and courage as makes the reading superfluous.

America is an opportunity to make a religion out of the sacredness of the individual."

A NOTE FROM MR. WASSON.

Just before going to press last week, we received the following communication from Mr. Wasson, to which we cheerfully give place below.

To the Editor of THE INDEX:—

Colonel Higginson's criticism of my statement, that the conception of the Christ is among the great products of religion what wheat is among cereals, is fair, and indeed unanswerable, upon his understanding of its purport. I was not indeed aware of having brought forward this analogy before, but, believing it to be no mere piece of rhetoric, but a veritable analogy, am inclined to think it none the worse for having been more than once suggested. It seems incredible, however, that I can have adduced it in opposition to the "sympathy of religions," since this would indicate in me a strange misunderstanding of my own statement. To say that the great historical religions compare as the various kinds of cereals is to assert, not merely their "sympathy," but their substantial identity. Does not Col. Higginson's mode of statement fall somewhat short of my own, instead of surpassing it? The latter, I am persuaded, will bear inspection on all sides. It says enough and not too much. Substantial identity without uniformity, and without exclusion of rank and degree,—is it not that which we see in the great religions of the world?

Now, my point was this. As one cannot compound the various cereals to make a *new cereal*, able to propagate itself, so is it quite impossible to make a composite universal religion endowed with seminal power. One may vary in the use of those we have, and often with profit. I myself like oatmeal for a change of diet, and am particularly fond of barley biscuit, made with cream, I believe, by some art and mystery of the kitchen in which I am not versed. So an occasional diet of Brahmanism, Buddhism, or the like, may refresh appetite and favor digestion. One relishes the staple articles of his table all the better after some departure from the accustomed course. Wheat bread never tastes so well as upon a return to it from some occasional substitute. Only I do not desire even upon the table any "universal" extract from all the cereals, as a substitute for any one of them in particular; still less do I desire it as seed to be sown and raised by that productive culture which belongs to the farmer rather than to the cook. It seems to me that some of my friends are thinking a little too much of the latter, and in their zeal for radical cookery are proposing to plant "Boston brown bread," with a hope to make it grow. When it does grow, there will indeed be a new thing in the world.

D. H. WASSON.

Boston, May 31, 1871.

FREE RELIGIOUS ASSOCIATION.

ANNUAL MEETING.

The readers of THE INDEX, many of them at least, will doubtless be interested in a brief preliminary report of the fourth annual meeting of the Free Religious Association, while the pamphlet, containing a more complete account of the proceedings, is going through the press.

The meeting was held in Boston, on the 1st and 2d of June,—opening, as has been the custom, with a session for business in the Parker Fraternity Hall, on Thursday, June 1st. A change was made, however, by putting this session in the evening instead of the afternoon, and making it a meeting for addresses as well as for technical business. By this change a larger attendance and a more interesting and valuable meeting were secured. The existing Board of Officers was re-elected, with the exception of John T. Sargent in place of Francis Tiffany, the latter gentleman, on account of ill-health, intending to reside abroad for two or three years. The Treasurer's Report showed the gratifying fact that the receipts of the Association the past year were twice as much as they had been in any preceding year,—gratifying in spite of the other fact, that a considerable deficit was due to the Treasurer, the expenditures also having more than doubled. The increased expenditure was the result of increased work attempted by the Association,—the Western Conventions and the Sunday Lectures in Boston making the main items.

The Report of the Executive Committee read at this session showed that the year had been one of encouragement,—that the field of operations was widening and that the signs of the times indicated in various ways the progress of the movement which the Association represents. The Reading of the Report was followed by brief Addresses from Mr. Frothingham, the President, Mrs. E. D. Cheney, Rabbi Guinzburg, Col. Higginson, and others. Mr. Frothingham spoke of some of the principles of the Association, and of the practical difficulties in the way of such an organization. The Committee, doubtless, had made some mistakes, and might seem to be doing very little. Yet all the time solid progress was being made. They were feeling their way, not anxious to push their own views but to keep the organization utterly free to the impulse of the spirit out of which it had come. Mrs. Cheney dwelt upon the enlarging, liberalizing effects of that single idea,—the natural kinship and sympathy of Religions; and wished that something more might be done to bring the evidences of it before the popular mind. She alluded also to the value of such a free association and platform as this, as a safe channel for the natural utterance of sentiments which, if resisted and pent up by force, may ultimately burst forth in revolution and violence as in unhappy Paris to-day, but which, if allowed free expression and submitted to free investigation and culture, would pass into society as a harmless or even beneficent power. Rabbi Guinzburg, of the Hebrew Synagogue in Boston, spoke very pleasantly of the freedom which belongs to Judaism both historically and ideally, and gave the reason why he, a Jew, could yet join the Free Religious Association with all his heart and work with it most cordially. Mr. Higginson hoped that the plan of holding Conventions would

be adopted again this year, and that one of them would be held in New York City. He thought the President of the Association had not fully appreciated the importance of having a Convention there. Mr. Powell, of New York, endorsed Mr. Higginson's remarks in this respect,—whereupon Mr. Frothingham explained on what conditions he thought a Convention in New York might be successfully held, and gave it as his opinion that these conditions might be met the coming year and a good convention be secured in that city. After the appointment of the usual Committees, the meeting adjourned at 10 p. m.

On Friday the Convention assembled in Tremont Temple. Ten o'clock was the hour for meeting; but as is usual the audience was slow in gathering (the trains from out of town not generally allowing their passengers to get to the Hall so early), and it was twenty minutes past ten before the meeting was called to order. The Hall from that time rapidly filled, and from 11 o'clock to the close of the session a very large and fine audience was present. After some preliminary remarks by the President, Mr. John Weiss read a paper on "The Attitude of Science toward Religion." This Essay was very brilliant and incisive; and, whether all would agree with it or not, evidently gave immense satisfaction to the audience. Mr. Weiss remarked at the outset that he had written about twice as much as he should read; but the Essay will be printed entire in the pamphlet Report of Proceedings. The subject of this Essay was the subject of consideration for the morning session; and addresses were made by Dr. Bartol, Rev. Henry Ierson, of England, Wm. H. Spencer and Thomas Wentworth Higginson. Differing in some particulars and presenting different phases of the topic, there was yet substantial agreement among all the addresses on the proposition that science and faith are not necessarily antagonistic, but may be reconciled,—that religion is to give a cordial recognition to science, accepting fearlessly her positive conclusions, and that science, to be broadly universal, must include the facts and phenomena of religion within its domain. The only defect in the discussion was that science was not represented by a professionally scientific man. But this was not the fault of the Committee of Arrangements, who made several efforts, unsuccessfully, to secure such a representative. The talk, however, was excellent, and the spirit of the meeting all that could be desired. Science did not lack for able defence, though none of her technical partisans were present to speak for her.

In the afternoon session the Convention was disappointed by not having the expected essay from Rabbi Wise, giving his view of Jesus. Dr. Wise had fully expected to be present, and was quite desirous to read this essay in Boston. But just before the meeting he announced that a Hebrew Conference would necessarily keep him in Cincinnati,—that he was, "nevertheless, heart and soul with the Association, with truth, progress, and enlightenment;" and in confirmation of this avowal he promised a check of fifty dollars for the Treasurer. (Let others go and do likewise). It is one of the functions of the Secretary of the Association to fill any gap that may occur in the programme of its meetings. So, in the absence of Dr. Wise, he was put in to "play

the Jew" as nearly as he could. He read an Essay on "The Natural Origin of Christianity and its relation to preceding Religions." After this Essay, Mr. Frothingham, having heard Dr. Wise's address on Jesus, in New York, gave a clear abstract of its main points as he remembered them. The venerable Lucretia Mott, her very presence full of blessing, then made an address of considerable length, full of pleasant reminiscence and excellent practical suggestion. Remarks were also made by D. A. Wasson, J. L. Russell, Dean Clarke, and Rabbi Guinzburg.

The evening session was opened by an excellent paper from Mr. Frothingham on "Superstition and Dogmatism." It dealt hard blows at the idolatries of Christendom. Prof. Denton, the well-known and popular Spiritualist, followed, speaking especially of the idolatry of Bible-worship. J. Vila Blake bore testimony against the superstitious observance of Sunday, which robs so many people of the only hours when they have leisure for improving their minds with knowledge or their bodies with healthful recreation. Mr. A. M. Powell called attention to the fact that dogmatism and superstition, organized in the Church, are to-day, as they have always been, powerful obstructions in the way of philanthropy and reform. Samuel Longfellow was to have spoken on some other point of the general theme, but, as the hour was late, preferred to be excused. At ten o'clock the meeting adjourned *sine die*.

Thus ended the fourth Annual Meeting of the Association. As a whole the meeting, perhaps, was not equal to that of last year; yet it had more popular interest. Each of the Annual Conventions has had a distinct character and left a special impression. The Association is many-sided, many-tongued; and it will take many annual gatherings to present all its phases or to exhaust the topics with which it may legitimately deal. Yet every year it is planting itself more solidly in the community. Every year shows substantial gain. And when the results of this meeting are gathered, they will be found probably, even allowing for some disappointments, not inferior to those of preceding years.

W. J. P.

NOTES FROM THE FIELD.

And yet, not much in the Field. Last week, I had a good meeting in Milford, N. H., and am now attending the anniversaries in Boston. Only on Sunday can my lectures be of account, and the two last have been too literally *Sun* days to be endurable. Only the religious faith and zeal of those who believe in a more terribly torrid climate in the hereafter, are equal to much meeting-going with the mercury at 93 in the shade, as it has been much of the time for the last weeks. And so my meetings have not been numerically, however morally, great; nor very encouraging in results, so far as yet appears.

It is anniversary week in Boston, but not so as "in auld lang syne." Most of the so-called religious bodies are converting these ancient and honorable gatherings into a general good time, or a good time generally. The *New York Herald* called the occasion "Holy Week," years ago, when the meetings appeared to mean something serious. Now it is coming more and more to resemble the Carnival in Paris or Rome. The change

will be rather for better than worse. The "Congregational Union" Festival is the best, if not about all there is left of the New York religious anniversaries that remains worth perpetuating, and its chief merit is in its hilarity and secularity.

The "Young Men's Christian Association" is the last effort of the popular church to perpetuate its power. Its closing, principal observance was kept last evening (Sunday) in Music Hall, although it kept itself pretty well before the public gaze during the week.

From the report made, it appeared that the disproportion between the prayer meetings and tract distributions on the one hand, and the number of persons actually assisted (sick or otherwise) is certainly a little remarkable. The prayer meetings were over one thousand; the tracts distributed two millions; the sick persons assisted were ten!

There had been six hundred applications for employment, and one hundred and forty-seven furnished. The reason given is that so few young men are "well-recommended." Too many are, I suppose, like what one of the subsequent speakers described. He was Rev. Mr. Talmadge, of New York. He said:—

"He trusted their intention was not merely to make resolutions, but to go forward to practical work, their object being to save young men and evangelize the city. A young man was not safe in any city without the grace of God; at least, none except those mean young men, who were so mean that Satan would not know what to do with them—young men who would dispute the realm of everlasting meanness with Satan; who wouldn't drink unless some one treated them; who wouldn't break the Sabbath unless some one paid the horse hire; in fact, too mean to go to perdition unless some one would pay the expenses. No Young Men's Christian Associations were needed to save such men, but they were wanted to gather in young men who were capable of being made better."

So it is the business of the Associations to call not sinners, but the righteous, to repentance.

A Mr. Nodder from England was among the speakers. He said:—

"Great caution was used in admitting to membership, lest some one should join who should disgrace the Association. Every member was expected to be a missionary, and to bring at least one soul to Christ. It was their custom to button-hole some young man and ask him in to take a cup of tea, which, with other simple refreshment, was always furnished without charge. Getting the young man there, efforts were made to get him interested; whole-souled men conversed with him, and this frequently led to conversion."

Such prudence as to "membership" should surely be exercised and commended, too, when such means are used to ensnare the simple.

"Will you walk into my parlor,
Said the spider to the fly?"

Spiders are great at "button-holing"; doing a good deal at it, and possibly sometimes getting "disgraced." But we read of one Christian organization wherein a twelfth part was "devil," without "disgracing" it. The "button-holing" process was not much used then and there; and enticing "tea," also, was omitted.

The Young Men's Christian Associations are the forlorn hope of the sectarian church, and should be met and exposed as mercilessly as their hypocrisy deserves.

The Labor Reformers certainly achieved, in point of numbers, a most eminent failure. Even the name of Wendell Phillips, almost a universal talisman in Boston, drew nearly nobody. Capital still holds labor in merciless grasp; nor does its deliverer seem yet to have arisen. Colored male suffrage will not be safe, nor will labor reform ever make

much progress, until woman comes to possession of her right of ballot.

PARKER PILLSBURY.

Mr. Pillsbury will address the Twenty-Eighth Congregational Society of Boston (formerly Theodore Parker's, now Rev. J. Vila Blake's) on Sunday, June 25.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

A MAN-GOD.

EDITOR INDEX:

Dear Sir,—I suppose I may be allowed to criticise a vestige of the idolatry of Christianity which the Free Thinkers have forgotten to leave behind them. As far as I know, all the writers, editorial or otherwise, in THE INDEX have adhered to the blasphemous idea of calling God a masculine being, which is a relic of barbarity. We may do so for the sake of convenience, but we ought to label the expression as such. I think we are indeed shallow Radicals if we copy the antique aristocracy of man over woman way up to our Deity. Not that I would make God a woman—I would not "make God" at all. Let us emancipate ourselves from the old phraseology as much as possible.

W. H. D.

[We believe in reform. What shall we do about it? Shall we say, "He," "She," or "It?"—Ed.]

PRAYER AND LAW.

CHICOPEE, MASS., May 30, 1871.

MR. F. E. ABBOT:

Dear Sir,—Will you allow me a few words with reference to some statements in an article in your issue of the 20th instant?

I have been for some months an interested reader of THE INDEX, enjoying the general candor and fearlessness of its discussions of the great questions of the day; but I must confess to being rather startled by the summary and somewhat *ex cathedra* manner in which you dispose of some of them in the article I allude to.

In the course of your notice of Miss Cobbe's new book, you say:—"Prayers of petition, impossible without the ignoring of law, are at all seasons unseasonable, even though the good sought be a spiritual good."

If this be truth, then the idea of an active, conscious sovereignty in the affairs of the world is exploded. So also the doctrine of the Fatherhood of God and the Brotherhood of Man; and the question whether Wisdom and Will may not be superior to law, or, if you please, the active forces of Nature, is settled forever.

But does not the daily experience of the most ignorant man demonstrate that even his limited wisdom and will are to some extent superior to law, and does not that superiority increase in proportion as the intelligence and will-power of the individual increases? Shall we say that man is the possessor of all the wisdom and will-power of the universe?

These are to me very grave and weighty questions; and he is a bold man who claims to have solved them so that he may safely dogmatize thereon.

Again you say:—"Man gets what he takes—no more."

Admitting this, it settles several questions for the Spiritualists as well as others. For example, the idea of aid and sympathy from the Spirit-world is then absurd, and the thought that the mother's love for her child is undying and ever-active is purely fanciful; while the belief of many that each individual is a link in the chain that anchors all humanity to God is an extravagant conception. So also the testimonies of great and good men in all ages of the world, on these points.

Is it safe to set all this aside because we cannot understand it?

But the question arises—what does reason, or science, or philosophy, say to these questions? And this brings me to my greatest difficulty, to-wit, the disagreement of logicians, scientists, and philosophers on these matters.

One man hears a certain sound, and to him it is but a noise suggesting no definite thought. Another hears the same sound, and to him it is harmony, a strain of music, suggesting intelligence and design. To one the thought that prayers can affect the action of the Deity seems the height of unreason, and to another, the assertion that by standing on the shore of the ocean and dipping his hand into it one may change its whole level and bring it towards him, equally so. And this difference in men is not always the result of education or the lack of it, but of varied natural powers, so that what appears unreasonable or meaningless to one may be the very bread of life to another. Therefore I am led to the conclusion that in the domain of Religion and Theology, as in Astronomy, there is a question of "personal equation" to be decided, before we can fairly estimate the *dictum* of any one on these great questions.

Respectfully,

T. A. DENISON.

[If dissent should always be couched in language as courteous as the above, how little occasion there would be for quarrels!

Mr. Denison has drawn inferences from our language that we did not intend. It is the very supremacy of infinite wisdom in the universe that renders incredible to us the supposition of deviation from uniform law. The more intelligent and virtuous a man becomes, the more completely he governs his own actions by fixed principles. Given infinite intelligence and goodness, unchangeable and universal law necessarily results.

Has not our correspondent mistaken terse statement for dogmatizing? One cannot always indulge in verbose qualifications; but he should hardly be suspected of the dogmatic spirit, if he avowedly submits every word he utters to the test of reason. This we do.—Ed.]

THOMAS PAINE AND ELIAS HICKS.

SALEM, COLUMBIANA Co., O., }
May 14, 1871. }

MR. F. E. ABBOT:

My Dear Sir,—It afforded me a special gladness of heart to read the opening essay in the last issue (No. 72) of THE INDEX, and your editorial remarks concerning it. I wish the same could be read at the fireside of every home in this land, and lead to the study of Thomas Paine's Works by every American old enough to understand them. I believe America owes more to Thomas Paine for the success of the revolution than any other man that ever lived; and had he been content to let superstition, bigotry, and priestcraft go unexposed, his name would now be cherished by every household. He was a hundred years in advance of his age. It doesn't cost much now to be a liberal, but in his day it cost nearly everything. Tell a class of Sunday school scholars that Thomas Paine was a good man, that his life was characterized by unselfishness, love, sincerity, and purity, and who could describe their amazement?

The man who dares even to criticize priests or doubt their theology is ever after marked by them, and they spare no pains to injure him and falsify his character; and as they have held almost unlimited power over the minds of a very large proportion of the people, the fate of Thomas Paine's memory is so far not surprising. But, thanks to justice, his worth is every day becoming known farther and wider.

I suppose you are acquainted with the doctrines of faith preached by Elias Hicks; and if so, I would be thankful if you would explain what essential difference there is (if any) between the belief of himself and that of Thomas Paine on religion, as set forth in their writings.

Very truly, yours,
C. BONSALL.

[Will some one familiar with the writings both of Paine and Hicks comply with our correspondent's request? We have not the means of doing so.—Ed.]

THE RETRIBUTIONS OF PROVIDENCE.

Among the brief telegraphic items yesterday was the following:

"The Presbyterian Reformed Synod, at Philadelphia yesterday, adopted a resolution that the sufferings of France and Paris are retributions for the massacre of St. Bartholomew."

Astute conclusion! Irrefutable logic! Because the bigotry and cruelty of Catharine de' Medici led to the murder of thousands of innocent people, therefore, three hundred years after, the French are unsuccessful in a war with Prussia. Because in 1572 the streets of Paris were slippery with the blood of Frenchmen slain for their religion, therefore in 1871 it is obliged to capitulate to German ambition. Because superstition then brought untold suffering to France, it is retribution that she now loses a large part of her population, a part of her territory, and goes bowed to the ground with an immense war debt. Verily, only the "faith which could remove mountains" could bridge the gulf between these propositions. This is justice, this retribution! Retribution implies the giving back in kind; but what connection is there here save that there has been sinning and suffering? But whose sinning and whose suffering? It were vain to say to these theologians that the men who were implicated in the crime slept the sleep of death; that the men of to-day are as innocent as ourselves. Wherein is this idea of retribution more absurd than the Bible idea that we ourselves are all under a curse, because our first mother Eve disobeyed and ate the apple? Of course that decides the question. Let me add that, in my opinion, our late civil war was brought about by our neglecting to burn witches as our forefathers did; for, as Wesley truly says, "he who does not believe in witches does not believe in the Bible." I feel safe in making the assertion, because no one can ever prove the contrary; an argument which has been the chief safeguard of most theological dogmas, and ought to protect my modest assertion.

If it were not the Presbyterian Synod who made this declaration, one like myself of an unspiced mind might wonder how it was discovered that this particular event was the punishment for another three hundred years earlier, with which apparently it has no connection. The French have suffered much since then in wars, civil and foreign, re-

ligious (?) and profane, in tyranny, in insurrections, in revolutions, some of them springing directly from this massacre. Was none of these the necessary consequence of that folly and crime? Why wait three hundred years to punish? Why choose this particular time and occasion? A hundred questions and doubts rise to my mind. None but they who are in the councils of the Almighty could know or decide on points like these, which follow no chain of human reasoning. "Who hath known the mind of the Lord?" says Paul. At last we can answer—the Presbyterian Synod!

It will be useless for the worldly-minded to declare that these sufferings have come from the ignorance of the people, which made it possible for them to submit to the long corruption of Napoleon's reign, which unfits them for the responsibilities of freedom; and many other natural causes. The Synod would only quote to us the words of Luther in his reply to Zwingli (who had been trying to prove that Christ did not enter heaven with his human body), that his reasonings "were a devil's mask and grand-child of that old witch mistress Reason." Happy Presbyterian churches, which, for the small trouble of trampling under foot the "old witch Reason," can have an infallible Synod to guide you! Unhappy we who are not of the elect! Would that we might be of importance enough for some future theologians to point out to us why our sins have been honored with a special retribution: I can guess, and let them deny it if they can. Of course, "because we follow the old witch Reason," and are not converted to the Presbyterian Synod.

ELIZABETH PECKHAM.

SACRILEGE:—A CORRECTION.

GENESEO, N. Y., May 14, 1871.

EDITOR OF THE INDEX:—

Mr. Frothingham in his noble sermon published in THE INDEX (No. 67) under the title of "False and Genuine Sanctities" has naturally enough fallen into a misapprehension relative to certain laws of Great Britain, which I am sure he would gladly see corrected, and the correction of which, moreover, is due to the British Parliament. "The present English law of sacrilege," he says, "depends on a statute of George IV, which enacts that—'If any person shall break and enter any church or chapel, meeting-house, or place of divine worship, and steal any chattel, or who, having in such place stolen any chattel, shall break out of the same, every such offender, being convicted thereof, shall suffer death as a felon.'" Mr. Frothingham understands this to be a definition of "sacrilege," whereas the purpose of the enactment was to constitute the offence described *burglary*, by placing it on the same footing as if committed in a *dwelling-house in the night time*, when it constitutes burglary and subjects the offender to capital punishment. The crime of sacrilege no longer exists, *eo nomine*, under the laws of England. "The value of the article," Mr. Frothingham rightly says, "is of no consideration;" but he adds, "an article of ten times the value might be taken from a poor woman's shop, and a small fine would be punishment enough." This is a mistake. Simple larceny, whether from a church or a poor woman's shop, whatever may be the value of the article stolen (for the same act abolishes the old common law distinction of grand and petit larceny), subjects the offender to transportation for seven years, imprisonment not exceeding two years, and, if a male, to one, two, or three public whippings.

FULTON ON THE RAMPAGE.

TREMONT TEMPLE.—Rev. J. D. Fulton, D. D., will preach Sabbath morning, at 10½ and 3 o'clock. Subject in the morning—My Vote against Free Religion; or a Creed vs. Liberalism.

EDITOR OF THE INDEX:—

Observing the above among the notices of the Sunday services in the Boston papers to-day (Sunday, June 4th), I wended my way to Tremont Temple, much as I longed to turn my steps into Music Hall to listen to Rev. Robert Laird Collier "On the solving of certain problems."

Shall I give you a brief synopsis of the discourse? First, then, a prayer, the chief burden of which was—"God, I thank thee that I am not as other men are, nor even as this pulpit" (free religionists).

Then followed the discourse, based on these words:—"I believed, therefore have I spoken." 2 Cor. 4, 13.

There was no attempt made to present or expose the errors (?) of the free religionists, and scarcely an allusion to them, except as the Reverend D. D. threw in an occasional misrepresentation or a sneering, would-be witticism. For instance, he stated that one of the speakers last week, on the very platform that he was then occupying, said "that he was willing to come from a monkey, in order to support the Darwinian theory against the truths of God and the Bible." The *Boston Daily News*, a religious paper of this city, reports thus: "John Weiss opposed Darwin's theory of the development of men from monkeys." All the Boston papers that I have seen reported the fact that the speakers denied the Darwinian theory; and yet this Rev. Doctor, in the face of these spoken and published facts, dared to-day, before a large congregation, to assert the contrary. So much for his veracity.

But the greatest attempt of the learned Doctor seemed to be to establish or defend his creed, and his righteous indignation oozed out towards the free religionists in no very gentle language, because they opposed creeds. "Why," he exclaimed with venomous ire, "a man without a creed is a man without a thought." He accused the infidels, as he called the

free religionists, of being too small to hold a creed, and related a vulgar anecdote to prove the same.

He compared his creed to the bones of a man, to a skeleton, and affirmed that what a skeleton was to the man, so was a creed to religion. "O," said the Elder, "we must have faith in God, not in MAN." "Our creeds are weak because we make them so." Then he told a pitiable story of a man who was so disloyal to God and his creed that, when he (Fulton) told him that his brother had gone to hell, the man would not believe it. In his holy horror, with uplifted hands and eyes, Fulton exclaimed: "Well do I remember how his face lost its sunshine and his life its beauty," because he could not believe his brother was in hell, and because he denied his creed, his religion, Bible, and God, rather than believe his brother was walling in torment. "O," said he, we must take the entire Bible, and say—I believe it from Genesis to Revelation." "O," said he, "the free religionists want us to throw away what has been given us and think out a system for ourselves! We are in the midst of drifting currents of human thought. A creed will help you to meet this infidelity!"

He lamented that some of his own church-members, of whom better things he had hoped, were drifting about when they listened to these infidel doctrines. He accused the free religionists of having small heads, blind eyes, and little knowledge of God.

He closed this wonderful discourse by announcing that on next Sunday morning he should preach on the first chapter of Genesis, and clear the account of the creation from the charges the infidels had made against it.

Poor man! He hopes to bend science and fact to his idea of revelation; but, like many another would-be Christian philosopher, he will find that science is ever positive, and will not budge one inch to accommodate his creed, church, Bible, Jesus Christ, or God.

NOT A FREE RELIGIONIST.

A BAPTIST ON THE BIBLE.

MR. ABBOT:—

It would seem that the clergy are awake to the necessity of bolstering up their sinking dynasty. A Baptist divine of this place recently preached a Bible-in-schools sermon, taking strong ground against the exclusion of the sacred book from the schools. If falsehood and misrepresentation are of any weight, their cause is secure; for clerical skill in those arts has attained a perfection none can hope successfully to emulate. It is scarcely just to impugn any one's motives; but in this instance there is but one other alternative, and that is to make due allowance for an amount of ignorance and fanaticism next to impossible in such an age as this. The reverend gentleman argued that the Bible is the source of all morality, the fountain from which flows in living streams all our maxims of civil liberty,—the Declaration of Independence being but an elaboration of Bible precepts. He pointed out the real design of the opponents of Bible-reading, which, he says, is finally to expel from the schools religious, and to introduce into them infidel teachers. The consequences of adopting such an impious policy he portrayed with more than prophetic skill. Anarchy, the demoralization of society, the downfall of the government in the horrors of a French Revolution, were the mild results sure to overtake us. To pretend to discuss a grave question while dodging the real issue, to substitute the most delirious fancies for the arguments of an opponent, to make a show of reasoning only to indulge in the veriest baby-prattle, may be the tactics of clergymen; but they use arts which must inevitably fail to convince any one who reasons of the justice of their cause.

POLO, III.

EUCLID.

"PROTESTANT PERSECUTION."

The *Boston Pilot*—a Roman Catholic paper—says that complaint of the treatment which Dr. Doellinger and Rev. Mr. Cheney are receiving at the hands of their respective churches, for the breach of their solemn vows, comes with a bad grace from papers which support the "Young Men's Christian Association" in its recent assault on Mr. Hatch. "He," it says, "has broken no vows; but for merely distributing tracts before Tremont Temple, the leaders of the Y. M. C. A. assault him, and the Rev. gentleman, a Unitarian minister, has recourse to law." He asks for that protection of which Protestants so loudly boast: "He is not fleeing from 'Popish violence.' The lovers of religious liberty who hate every form of Christian persecution are now the pursuers, and this in an enlightened community and by Christian heroes of a free gospel. . . . Protestant persecution is nothing new in other countries; but here at the Hub, where the cream of Protestant liberty is scattered all round us, it is wicked for the leaders of the Christian Association to hamper the action of a fellow Protestant dispenser of a free gospel in a free city among a free people."

At an infant Sunday School the teacher gave the story of the "Prodigal Son." When he came to the place where the poor ragged son came to his former home, and he saw him "a great way off," he inquired what his father probably did? One of the smallest boys, with his fist clenched, said, "I dunno; I desay he set the dog on him."—*Exchange*.

A letter dropped into the New Bedford post-office, Friday, addressed to "Heavenly Father," is detained for non-payment of postage.—*Banner of Light*.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I have been thinking for a long time of writing to you to thank you for your excellent paper, and to tell you how much good it has done me. In my poverty and sorrow its weekly visits are like 'cold water to a thirsty soul.' The Church, of course, will never forgive me for my apostasy and is wreaking its vengeance on my devoted head—in the way of cold neglect when it can do nothing more. It is pretty well understood hereabouts that I stand with you 'squarely outside of Christianity,' but my former friends utterly fail to appreciate the sacrifice I have made for truth and conscience's sake. It is to the friends of Free Religion alone that I can look for sympathy and aid amidst the bigotry and superstition with which I am surrounded. I want to be recognized as an humble member of that noble band of reformers composing the 'Free Religious Association,' and should be very thankful to receive a fraternal letter from any of them at their earliest convenience. It seems to me that I have a greater burden than one heart is able to bear; and sometime I am almost driven to despair in view of the difficulties surrounding me. But I have the consolation of knowing that the best men and women of the age are with me in sentiment and effort. My great difficulty is to know how I shall support my large family, as I am left utterly destitute of material means. I have managed to struggle through the winter by teaching school and lecturing on science; but even here the church has opposed me all it could by keeping up the mad dog howl of *Infidel*. It seems as though, because I could not in conscience serve the cause of decaying superstition any longer, its infatuated dupes take it for granted I have no right to earn an honest living any other way. There are many here (by far the majority) that do not believe in the church, but seem afraid to commit themselves against it. They give me good and fair words, but very few dollars. I ask your pardon for troubling you with my private affairs, but I feel the need of sympathy from some one that can appreciate my condition. My time is out for THE INDEX, but I am unable to send you any money for the renewal of my subscription; and yet I do not know how I can do without it. Do as you think best about sending it any longer." [Sent.]

"I shall make it a rule to take all the subscribers I can get, from one dollar and upward. If I can't get two dollars, I take less, down to one, and make up the balance myself. I live among the Methodists; they watch me close; they do all they can to hinder the circulation of such books and papers as THE INDEX. I use every economy and good opportunity to introduce them. After the excitement subsides a little, I think some of them will reflect. One day I sent by the hand of one of my neighbors an INDEX to a man about fifteen miles off. The man says: 'Tell Mr. — that it was I who sent one to him.' He had sent up my name to THE INDEX, and I had sent up his name, so we both became subscribers. I had sent up several other names, but cannot say with what success."

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"I do not keep a single number of THE INDEX on hand, but send them all away to different friends as soon as they are read. I am glad to know that in this way I have secured several subscribers. Was not that a splendid article in the February *Radical*, by Conway, on 'The Human Sacrifices of Christendom?'"

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TOLEDO, OHIO, JUNE 24, 1871.

WHOLE No. 78.

The Index,

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N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, *Editor.*
OCTAVIUS BROOKS FROTHINGHAM, THOMAS WENTWORTH HIGGINSON, WILLIAM J. POTTER, RICHARD P. HALLOWELL, J. VILA BLAKE, WILLIAM H. SPENCER, *Editorial Contributors.*

HOME.

[Read to the First Independent Society of Toledo, June 4, 1871.]

There is no sweeter word in the English language than that little word *home*. It is big with meaning. It is sacred with the tenderest associations. It is powerful with appeals to the best and deepest in our human nature. To the absentee and the exile the sound of it is a spell that abolishes time and space, and makes the whole surrounding world dissolve like mist to make room for the pictured scenes of imagination. Like the famous "runz des vaches," whose strains recall to the banished Switzer his native mountains, their flocks and herds and happy cottages, with such resistless power that the pride of manhood breaks down in a flood of tears, the little word *home* breathes a music that moves all hearts. It makes the tired workman spring to his task with fresh-born industry; it makes the tempted man shrink back in horror from the crime that beckons him; it makes the patriot rush to battle with a courage that despises death. When Christine Nilsson sang here last winter, the people clapped and applauded every piece with admiration; but when she sang "The Old Folks at Home" and "Home, Sweet Home," and threw into that last word all the sweetness of her voice and all the tenderness of her heart, a great wave of feeling rolled over the crowd, and all but the thoughtless and the shallow forgot to applaud.

To some, the word *home* symbolizes a dead past, into whose grave has gone down together all the glory and the joy of life,—a beautiful memory that grows more and more divine as it recedes farther and farther from the hard, cold, empty present. There is no grief so bitter as that of having had a true home and lost it. Life never duplicates itself. We taste the supreme happiness, like the supreme misery, but once. To the brave and faithful spirit, it is true, little way-side flowers spring up along the rockiest and steepest path; a solid, calm content is born of incorruptible integrity and unselfish devotion to noble ends, which indeed is better and far more sure than any happiness that depends on what fortune can give or take away. But when a divine home is

broken up,—when the gift that is but once given slips out of despairing hands, and the whole framework of a life is shattered into irreparable ruin,—there is no second advent to the beauty that is gone. The grandest life is thenceforward fragmentary and broken. This is the tragic side of human existence which no optimism can reverse. The great and terrible wound, if it kills not, will heal with the lapse of years; but the great scar, hidden never so proudly or so shrinkingly from curious eyes, remains to the end. When I see a blow like this fall on a defenceless human heart, and know that the sun of human happiness has gone down at noon, my very soul cries out for immortality.

You know I do not dogmatize—you know I count it ill-befitting a great spirit to quarrel with Nature's laws, be they what they may. But in our utter inability to pierce the veil that hides the future, I hold it not presumptuous to expect noble things of this noble universe we dwell in. Sooner or later every human career becomes tragic. But is it worthy of Nature or worthy of God (I care not what name is chosen to hide our ignorance) that human life shall be forever a tragedy? These homes of ours are frail as the shells that enclose the embryo bird; shall the great affections of the human soul perish unfledged? Shall nothing at last emerge with wings? Remind me of my ignorance as much as you will; this I confess, for truth demands it. But expect me not to take delight in drawing from my own ignorance auguries that dishonor the absolute wisdom patent on every page of Nature's book. No! If instructed at last that this life is all, it concerns my self-respect that I accept with fortitude the inevitable fate. But until thus instructed beyond a doubt, it concerns my self-respect not to cherish the conceit that my human hope can be more magnificent than Nature's infinite possibilities—not to fancy that my imagination can conceive a sublimer *denouement* to the drama of human existence than Nature with her boundless and unsuspected resources can evolve in limitless time. I can understand full well how a great-souled man may unflinchingly but sadly acquiesce in what seems to him the disproof of immortality; but I cannot conceive how a great-souled man can exult in it. To be intelligent is a magnificent privilege, is it not? Then to lose intelligence is to be degraded from a high function in the universe. Let it be far from us to rejoice at the thought of our own possible degradation!

When, therefore, I see a beautiful home shattered like a costly vase, whose very fragments are still fragrant with the divine perfume of the flowers it held,—when the spectacle of life's drama ends with crushed and bleeding hearts,—I am impelled by the very artistic instinct within, if by no deeper stirring, to hope that this is but the ending of a scene, not the ending of the play. Life cannot be a tragedy at the last, unless the actors are nobler than the Author. The final outcome of spiritual being—shall it be death? The utter pathos of these separations, wringing tears from everything but stones,—can this be the closing strain in the grand oratorio of divine devotion and a love that triumphs over all? Can it be that the music of the stars is thus set to the minor key? Be it that the word *home* has become a mere memory of the past, inwrought with deathless pain and longing and outstretching after beloved arms; yet if it shifts and changes under the soothing touch of Time into a still diviner hope of the future, a cheerful vision of re-united loves and bliss made a thousand-fold more sacred by long intervals of solitary grieving,—who shall venture to cry "Nay!" Until the vast mystery of death has been utterly unsealed, it is sciolism, not science, that steps briskly forward with negations incapable of proof.

But not to all, by any means, has this word *home* become a monument of the dead. Others, freshly entering upon life, and still lingering in a shelter towards which they have not yet learned to look back

with unavailing tears, peer into the future with beating hearts, and dream beautiful dreams of a home of their own yet to be. Who can help feeling a kindly sympathy in these bright visions of youth? Who would croak like a raven to suggest dismal forebodings and chill the warm young blood? Not all such dreams are vain. There are true and happy homes, perhaps long enduring. The craving for them is the secret of the world's best life. Quench it, and the era of savagery would return. That nation will thrive and grow and strike root deep in the earth, whose young men and young women are taught to cherish these aspirations for a happy and honorable home. And that nation is dying a horrible death whose young men and women sneer at them or know not their value. It is the homes of a people that give it all its character and solid worth. Instead of urging prudent reasons for postponing their homes,—instead of bidding young hearts wait till fortunes are made, and till style and fashion are secured,—the true friend of the young and of all his race will rather encourage to the utmost the establishment of new homes in early life, on a modest scale, and without the gangrenous ambition of social display. Wiser are they who join hearts and hands in early youth, and begin life while still able to adapt their habits and ways to each other's mutual comfort, than they who postpone marriage from prudential reasons in order to gratify pride at the expense of substantial happiness. What young people need is, not to be cautioned against the desire of an early home, but rather to be well instructed how to build an early home upon strong foundations, with solid rafters, and a roof that will keep out the rain,—how to obey the laws that determine the weal or woe of married life as surely as the laws of trade determine success in business. Let me mention some of the conditions of a happy home.

Frugality and economy, the restriction of expenditure within the limits of income, the avoidance of that sure destruction which follows improvidence and debt,—these are homely topics, perhaps, but they lie at the root of the matter. Without heed to these things, Paradise itself will be mortgaged, with a certainty that the mortgage will be speedily foreclosed. Mr. Wilkins Micawber, in "David Copperfield," scarcely overstated the fact, when he laid down the law (I cannot quote his inimitable language) that the difference between a sixpence *more* and a sixpence *less* of expenditure than the amount of annual income was the difference between misery and happiness.

Next, it is a matter of great importance that home should be *home*,—that it should be a private and independent establishment, if possible, rather than a boarding-place. The home-feeling cannot grow up in a boarding-house. All that makes domestic life beautiful and happy is seriously infringed upon by the too common practice of boarding, especially at the beginning of married life. The privacy and seclusion and honest pride of house-keeping, which did so much for our ancestors in olden times, and which do so much for Americanized Germans as compared with the Americanized Irish, are falling out of repute, I deeply regret to say, among Americans themselves, especially in our large cities. The growing popularity of what is called the "European plan" is one symptom of this. The jealousy felt of "co-operative house-keeping," even if mistaken to some extent, is a better sign. Nothing in the way of increased comfort or convenience, or even of increased leisure, will fully compensate for the loss of that sense of proprietorship, that development of common interests, and that cultivation of what might be called *family individuality*, which lie at the basis of sturdy national character. We might almost gauge the real prosperity of a country by the number of its independent households. The swarming of human beings in great hives or centres of population, as is shown in vast cities like London, Paris, or New York, is very unfavorable to character. It is the country homes, the small villages and towns, that make the true strength of a nation. The

same principle operates on a smaller scale. It is the individualized families in any city that make its moral and social strength. Wherever families swarm together, as in the tenement-houses of any large city, morality and thrift fall to a very low ebb. The houses for the poor founded by George Peabody in London are said to be exposed somewhat to this objection. But there can be little doubt that the growing practice of boarding, into which so many families seem to be drifting, is unfavorable to the development of independent homes; and my advice to any newly-married couple would be—"Get a home of your own as speedily as possible."

Further, the independent home being secured, it should be made a school of all the virtues. First of all comes justice. Let the great idea of equality be taken for granted from the very start. Husband and wife are one; but, reversing the legal maxim, it takes both to make that one. Unless the spirit of equal rights pervades a home, so thoroughly, in fact, that the subject need never be mentioned, there is a slender prospect of permanent felicity. Justice is the only secure foundation for any human relationship, even though it be marriage; for unless love rests on a basis of justice, it will be arbitrary, unreasonable, capricious, and sure to be jarred with so many quarrels that it cannot long survive. In fact, justice might almost be defined as *educated love*. In the home, this spirit of justice will regard all things as equally owned, and prevent the wife from feeling herself in that state of pecuniary dependence on her husband which too often galls a high-spirited woman, and is essentially degrading. It will also break down that unnatural reticence which so many men preserve concerning their business affairs, thereby keeping their wives in ignorance of their real financial condition, and preventing them from adapting expenditure to receipts. Mutual confidence in all things, based on mutual respect and mutual regard for justice even in the minutest trifles, are fundamental conditions of true home happiness.

Again, there is great and constant need of *order*, which is a high virtue in both its moral and material applications. How much is implied in the phrase, a *well-ordered household*! Disorder begets discomfort, and discomfort begets dispute. That is very frequently the true genealogy of family unhappiness. Want of regularity, neatness, cleanliness, punctuality, method, or energy, in the administration of domestic affairs, has again and again undermined the foundations of domestic tranquillity. Nor can this duty of maintaining order in the household be properly thrust upon the wife alone, as is too frequently the case. Carelessness and disregard of reasonable home-regulations are very common with men; they make needless work, or break over rules by which they expect others to be bound, and are often themselves responsible if the patience and good-humor of the housekeeper become at last exhausted. These matters may seem trivial to men; but order is easily turned into disorder, and any woman will get tired after a while of "putting things to rights" after a disorderly husband, who often fails to perceive that what makes him uncomfortable and cross is caused by his own disorderliness. Constant and minute attention to the wants and convenience of others, even in little things, is the advance-guard of more imposing virtues. It is in the best ordered households that usually are begun the best-ordered lives. Respect for the laws of the state, the laws of conscience, the laws of universal Nature, must have its root in respect for the laws of home. Where this is absent on the part of parents, and disorder reigns in the common conduct of home-life, the chances are greatly against the future well-being and well-doing of children. Taken in a high sense, it is true, as the poet says, that "order is heaven's first law."

Another element of a happy home, the importance of which is too often undervalued, is the love of *beauty*. Home should be attractive to the eye as well as to the heart. Something essential is wanting, where the poetry of life finds no visible expression. If the young wife and husband love their home well enough to adorn it, being careful to avoid the dangers of extravagance,—if they surround themselves with flowers, hang on their walls a few of the good engravings or chromo pictures now fortunately so cheap, consult good taste in the selection and arrangement of their furniture, and spend some little thought on the cultivation of their æsthetic nature,—they will do much towards perpetuating that bloom of fine sentiment, which, once destroyed, is lost forever. Happiness is a delicate plant, and needs constant care. Neg-

lect of appearance is very apt to precede neglect of substance. Unless the taste for beauty, the sympathy in elevating thoughts outside the common routine of life, and the pursuit of general culture, receive a due share of attention, the most complete harmony of life will scarcely be attained. The humblest dwelling can be made graceful and lovely at very little expense of money and time; and the charm of it is very apt to extend to matters that are higher still.

But all these various elements of a happy home are less important, of course, than the spirit of unselfishness and mutual self-sacrifice. Above everything else is what might be called the *tone* of the household. It is this which makes itself felt first of all by a stranger. A certain atmosphere pervades every home, which gives it its main character. Cheerfulness and mutual good-will, the abiding presence of that temper which makes the happiness of others first and foremost,—how quickly these are perceived even by the casual visitor! And their absence is as quickly perceived. Where quarrelling or bickering is the order of the day except when company is at hand, they betray themselves in unsuspected ways even when strangers are present. No disguise is effectual. I once knew a case in which, notwithstanding a sincere attachment in the main between husband and wife, ill-temper not infrequently got the upperhand; and the traces of it were perceptible even in the tone and manner of the most casual conversation. As sometimes happens in such cases, the free use of terms of endearment was indulged in, apparently to hide from the world the existence of family jars behind the scenes. On calling one day, the husband received me; and on inquiring after a while for the lady, he went to the foot of the staircase, and shouted—"darling! darling!" in a tone so curiously suggestive of impatience and vexation at her delay, that the effect was comical in the extreme. I am always a little suspicious of "pet-names," when paraded in public. But it is seldom that the contrast between semblance and reality is so striking as when they are vociferated in this manner up to the second or third story.

Reverence for the sanctity of home-life lies at the basis of all social well-being. Nothing can make up for its absence. It should be fostered and cultivated in the young as the surest guarantee of their future happiness and usefulness. Whatever tends to diminish it tends directly to break down the safeguards of private character and public order; and I count that man and that woman as universal benefactors who make their home worthy of its great ideal. All the virtues of after-life have their foundations laid in the intercourse of the home-circle; and when the golden age is inaugurated, its highest praise will be uttered in saying simply that the whole world has become a *home*.

PIXY-LED.

[From "The Earthward Pilgrimage," by Rev. Moneare D. Conway, pp. 343-351.]

Wandering in Wales I found a rustic who believed in pixies, and I deciphered from his dialect his notions concerning them. There were not many of them nowadays, he said, with evident satisfaction, and especially few in the neighborhood of railways; but still they could be occasionally heard in the woods and under the earth, and every now and then a traveller was misled by them. How was he misled? Why, he seemed to see his own house-gate just before him, but when he came near it, it was somewhere else; or there might be something to attract him which always glided somewhere else, and really was nothing at all; and so he wandered far from his way. (Here was the Hindu Yoganidra, or Illusion, holding her own within sight of the Atlantic!) To my further questioning he replied that the pixy-spell had to yield to either of two antidotes; if the victim turned any garment he had on inside out, he recovered his wits, or else when the next Sabbath dawned he would be released from the delusion. On hearing this grave account I first experienced a certain delight at getting so near to the ancient religion of our ancestors; but the next moment the antiquary in me was shamed: I remembered that I was a pilgrim toward the shrine of a human religion, and be thought me with thankfulness that the pixies had almost vanished, and that only one here or there could now be found who believed in their existence. Happy are we that live in an age and land of light and knowledge, I said, whom Science has taught to look upon the fern or the toadstool as an organism of wisdom, and not as the hiding-place of an elf that waylays and misleads us!

But when I wandered through the cities of England and Scotland, and saw the behavior of the people on the first day of each week, the credulous Welshman did not seem so isolated as before. Surely the Sunday had laid a spell upon the people similar to that which it had been said by him to dissolve. For six days of the week we go about in our right

senses; but on Sunday our populations lose their wits, and stray helplessly from their own Nineteenth Century homes to wander amid the delusions of antiquity. On Saturday the English people are among the most sensible people in the world; on Sunday, the stupidest.

The parallel between the pixy-led and the Sabbath-led people is not so fanciful as it may at first appear. Our Science of Mythology has proved the pixies to be the shrunken forms of the once powerful gods of Northern religion, lingering, since Christianity outlawed them, in a size diminished for the requirements of the nursery, and lurking in the superstitions of districts unvisited by the school-master. But it is equally true that the sanctity of the Seventh Day is the survival of the worship of Ashtaroth or Astarte, Queen of Heaven,—the Moon, that is, which renews itself in four quarters of seven days each. There is even a trace of the intelligence previously ascribed to the Sun and Moon in the Mosaic account of their creation—"the greater light to rule the day, and the lesser light to rule the night;" and the belief hides in our word "lunacy," as well as in various rustic superstitions concerning the new moon. This new moon is continually associated with the Sabbath in the Bible, and it is the consent of scholars that the festivals of the two originated together. The priests of Moses retained the sacred days and festivals of the older faith—festivals known to Assyrians, Arabs, Indians, and even Peruvians—but of course associated them with their own deities. At first the sanction of the Seventh Day observance was that Jahve had rested on that day after his toils of creation; but that seems to have been not sufficiently impressive, since in the second edition of the Decalogue the Sabbath is associated only with the deliverance of Israel from Egypt. It became so powerful, that a man could be stoned to death for the slightest work done on that day; yet its sanctity must have to a great degree vanished at the time when Jesus experienced less inconvenience from his repeated violations of it than he now would in a Scottish village. Since his time the Seventh Day observance has lingered only among Jews and a few barbarous tribes.

As Moses adopted the festivals of the Moon, the Christians, after the death of Jesus, adopted the festivals of the sun. As Moses associated the Sabbath with Jahve, the Christians connected the Sun's day with Jesus. There is no reminiscence of Jahve's rest, but a curious mingling of Mosaism, Sun-worship, and Christianity, in the first explanation we have of the observance of the Sun-day by Christians. It is that of Justin Martyr (A. D. 147): "We all of us assemble together on the day of the Sun, because it is the first day, in which God changed darkness and matter, and made the world. On the same day also Jesus Christ our Savior rose from the dead."

The Sabbath was as gloomy as the night over which the deity to whom it referred ruled, and the day of the Sun was joyous. So it remains on the Continent of Europe to this day. But the reaction against Roman Catholic usages which followed the Reformation, the existence of the command about the Sabbath in the Decalogue, and a certain dismal element in the Anglo-Saxon man, combined to lead on the revival of Judaism known as Puritanism, and with it the blending of the Sunday with the Sabbath, notwithstanding the furious protests of Luther, Calvin, and other Reformers. "If anywhere," cried Luther, "the day is made holy for the mere day's sake,—if anywhere any one sets up its observance upon a Jewish foundation,—then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall reprove this encroachment on the Christian spirit and liberty."

The Sabbath and the Sunday are as much remnants of old mythologies as the pixies. But they have not diminished in size like the pixies. It is indeed marvellous that the old Moon-deity is still strong enough in Great Britain to receive human sacrifices. Here are Baal (the Sun) and Ashtaroth (the Moon), with their idolaters in full power, and human health, happiness, and improvement bound as victims on their altars! Our Sabbatarians do not, like the Nestorian Christians, honestly fulfil the Jewish law, and kill the man who travels or works on Sunday; but they confine the people in their dens of filth or the gin-shop, and deprive them of the noble opportunities of their own free day. And, to complete the irony of the case, we send missionaries to the poor wretches who cast themselves under the Car of Juggernaut! The Car of Juggernaut may be as bad as a Scotch Sabbath,—I have never seen it,—but it is hard to pass on Sunday by the reeking closes of Edinburgh, where the poor are barred in by superstition, and, from fields where the birds are singing and the sun shining, to look down upon the spires of that city, without seeing each shape itself to a horrid idol, with humanity wasting, as by a slow fire, before it.

We are, indeed, not so bad as that in England; nevertheless, the main body of the Sunday is here in the power of the idol, especially so far as the poor are concerned. The rich can go to the Zoological Gardens on Sunday. They can have their open libraries, pictures, music, and games at home. The clergy, disregarding—they, their servants, and their sextons—so much of the Commandment as does not suit them, find their pleasure on that day, well knowing that, under the law "Whosoever doeth work therein shall be put to death," every one of them would have been stoned to death by the congregation of Israel. But although the law of England is so much more merciful than the law of England's God that men cannot be stoned to death, the Poor Man's Sunday is still a disgrace to our civilization.

The Sunday question is a very large one. It concerns not only one-seventh of every human life, but the whole leisure time of laboring millions. To them destiny presents only so much release from drudgery and physical bondage. An ancient satirist represents a carpenter with his log of wood hesitating whether he shall make it into a god or a stool. England places every working man before his Sunday, and compels him to shape it to a Sabbatarian idol or a Satyr of the public-house. But what might not be made of this beautiful material! On that day Art might cast its ray across the dismal lot of Toil; the wonders of Science, the crystals of the Earth, the curiosities of History and Nature, the pictorial illustrations of human achievements, heroisms, and the celebrations of grand epochs, might kindle, refine, and ennoble those who now live and die as in caverns; they might count their higher, their real lives by luminous Sundays, remembering each as having brought them some new thought or uplifting ideal; they might sing, with George Herbert,

The Sundays of man's life,
Threaded together on Time's string,
Make bracelets to adorn the wife
Of the Eternal Glorious King!

But the pixy-spell is upon us, and it can be removed only by a complete change of our religious raiment inside out. To make that day what it should be, involves a revolution in the fundamental ideas of religion. It would imply a belief in a deity detached from a book; in a living, and not a dead, deity; in a deity to whom every day belongs; in a deity not dependent for his happiness or equanimity upon human abasement before him. That every day is the Lord's Day, and that every human interest religiously sacrificed is offered to an idol, as much as if it were roasted meat offered to his palate or incense to his nostrils, is a transcendent faith to whose height we shall not so easily climb. The Sunday will follow the development of human faith; it has reflected the mystery of the changing Moon, it has invested the greatness of the Giant Mechanic who built the universe in six days, it has been abased before the power that swallowed up Pharaoh and his hosts, it has shone with the gladness of Apollo rising with his radiant chariot, it has followed the glooms and glories of religion in its oscillation between fear and hope, heaven and hell; and when the religion of Humanity shall arrive, it will faithfully reflect the happiness and welfare of Man.

And because so much is implied in it, there is no cause that demands more the faithful service of the thinker and the philanthropist than that which demands the opening of museums, art-galleries, lecture-rooms, and concerts on the Sunday. That is a fatal servility that leads liberal believers to defer to the prejudices of neighbors and servants, and suspend games and pleasures on Sunday. Our neighbors and servants require our testimony against those chains which our timidity helps to strengthen. We have no right to set up in our homes, side by side, the God of Truth and our neighbor's idol. Our thought and our deed should be one. If a thing be false, let no true man or woman bend before it. If it be true, let it be organized in our homes and in our lives. It is but little, O my brothers, that we can do to lighten the superstitions that degrade and afflict mankind,—little enough at best; all the more should it be our very best!

[FOR THE INDEX.]

THE LIFE OF CHRIST.

I regard it as a phenomenon worth considering, the fact that within the last thirty years so many "Lives of Christ" have been written. And still they come! Dr. Hanna's work was no sooner published, read, criticised, and then laid away in the tomb of all the Capulets, than Dr. Crosby's "Life" made its appearance. This is so closely evangelical and common-place, that it fell still-born from the press, and cries aloud for burial. But the religious public are again on the tip-toe of expectation for Mr. Beecher's work, especially as it is to be illustrated after the fashion of Gustave Dore.

Now what is the secret of all this? How comes it that men are not satisfied with any of these "Lives"? Why this restlessness to have a history of Jesus that shall command universal confidence, and why this constantly recurring disappointment and dissatisfaction? Why are we not contented with the picture of Jesus as painted by the four Evangelists? They are the only sources of information the world has. Roman annals are silent concerning Jesus. Even Philo, who was contemporary with him, does not mention him. The passage in Josephus is obviously an interpolation. The Epistles of the New Testament do not shed much light. Yet with the *sole* records lying open before us, and so short that we all know them by heart, we have more than thirty lives of Christ already printed, and probably thirty more on the anvil, being forged in the different sectarian workshops of the theologians.

This strange uneasiness, I think, grows out of the conviction that none of these lives are *consistent*. The human mind naturally admires homogeneity. It likes symmetry of character and unity. But the life of Christ, founded on the four Gospels, cannot be homogeneous. It must be confused, inexplicable, and unintelligible, for the records are so. According to the first three Gospels Jesus was a man. According to the fourth he was God. Horace Greeley, in defining his theological views in a late number of the *Golden Age*, says that Jesus was more than man and less than God. That is to say, he was neither man

nor God: for if he was more or less than man he was not man at all; and if he were less than God, he was not God at all. What then was he? Why, a nondescript personage, who never had any more real existence than the mythological Mercury of the Greeks.

Mr. Greeley, after announcing his faith, seems to have felt the shock given to his common sense, and with the artlessness of a little child observes that, if he is mistaken in the matter, he has been misled by the Evangelists! No doubt of it; for they were the most fallible and inconsistent men who ever undertook to write history. Two at least of them, nay three, after ascribing *omniscience* to Jesus, show that he did expect to return immediately after his death, in the clouds of heaven, to establish his *Kingdom*. His disciples, according to the accounts, indulged expectations which were unquestionably more *political* than religious. They were always thinking of *thrones*; and at the last, when their hopes were shaken by events, they say:—"Wilt thou at this time restore again the *Kingdom* to Israel?" But Jesus has not yet returned to the earth; and eighteen hundred years have passed by since he declared that he would!

In a life of Christ which would date from his birth to his ascension, an historian would dwell much on the stupendous miracle of his resurrection from the dead. It is the key-stone of the arch—the cardinal doctrine of Christianity. Yet see the conflicting accounts given of it by the Evangelists! No lawyer who ever read a book on the nature of *evidence* would dare to bring such a case into a court of law and equity. Suppose Mr. Beecher, when he comes, in his "Life of Christ," to this important part of the history, *illustrates* the scene; who will be present in the picture, according to the "inspired and infallible" records?

No candid man, I think, can read these Gospels without being convinced that they fall within the sweep of Mr. Motley's opening remark, in his great address before the New York Historical Society a few years since, that "*all history is unreliable*." There is no truth that is so painful to my mind as this, that we cannot trust either the ancient writers or the modern, in their narrative of events and their representations of character. They have "recorded" rather the things they wished to be true than the things they found to be true—their *fancies* rather than the *facts*. And we must do in this department of human inquiry what a juror does during the trial of a cause—take the clear and undoubted *facts*, and then the likelihoods and probabilities which form the substance of circumstantial evidence, and make up our minds in view of the whole.

Who knows the real character of any public man of ancient or modern times, around whom sects or parties have gathered? The Southern people regard Robert E. Lee as having been one of the purest of patriots. We regard him as a perjured traitor to his country. Hence the difference between *character* and *reputation*—the first being what a man really is, the other what people think him to be; and these may be as opposite as the poles.

I like Mr. Morris Einstein's style of biography, as given in a late number of THE INDEX, in his criticism of Mr. Frothingham's sermon; and also that of Prof. Denton, in a lecture he recently gave at Boston on "Who is a Christian?" If I were entirely satisfied that these gentlemen were free enough from prejudice to be historians, I would like to see their estimate of Jesus, as drawn from conceded *facts* and from *circumstances* which most have been dove-tailed with those facts. This, I think, is the only way under heaven by which a reliable, or even plausible, account can be given of the distinguished personage whom we call Jesus. And in so doing there is no violence done to truth. It is the only way by which in a *court of justice* truth can be elicited and justice be done.

A juror, when he takes his seat in the box, is sworn to bring in his verdict according to the law and evidence. But there may be some witnesses whose incoherent and even contradictory statements amount to nothing in the way of proof. There may be others who swear positively, but whose character for veracity is decidedly bad. If the verdict is to be according to the swearing, which is commonly called testimony, the accused person would be both guilty and innocent. But a juror who knows his business *weighs* the testimony. Some he rejects altogether; some he accepts partially; and some he accepts wholly.

The historian must exercise this discretion in making up the "Life of Christ" from the Evangelists; for all of them are more or less unreliable. Matthew, I think, if not ruled out of court entirely, should at least be suspected, for he was so bent on making Jesus fulfil the prophecies that he was misled by every Old Testament jingle of words to utter the most foolish things. Besides this, he makes Jesus allude to the assassination of Zacharias,—an event that took place thirty years after the death of Jesus. The other Gospels, though not as faulty as Matthew, are still unreliable.

A life of Jesus, however, simply repeating the details of the Evangelists, and clothing them in modern style, we do not want; for we have enough of them. A life based on facts outside of the Gospel is impossible; for we have no contemporaneous records. But a life based on the admitted *facts* of the Gospel and other writings, with inferences, probabilities, and likelihoods, is possible; and is a desideratum. Is there not somewhere some great and noble soul who can rise above the prejudices of education, whether orthodox or heterodox, and give us such a life of Jesus of Nazareth?

BUZA.

Voices from the People.

[EXTRACTS FROM LETTERS.]

—"My first subscription, after reading your Prospectus, had two objects in view, namely, to give my mite to your new enterprise, and to see what you would fetch forth, not expecting much good would come from it to mankind, seeing so many Reverends mixed in among the expected correspondents and contributors. But we have been quite disappointed in their character and intentions. We learn they are not of the God-eating class, but friends to free thought, progress, and mental freedom. We detest the name and title of Reverend, Priest, or Clergy. They bring to mind the days of our childhood, when through their influence we were deprived of the innocent play and sports that make life bearable in that stage of existence. Time flew apace; we cut loose from all fear in desperation, defying all gods, devils, and men to do their worst, determined to get rid of hell in this world, enjoy it as best we could, and run the risk of hell in the next, feeling, when young, that happiness consisted in doing right to our fellow-man. A long life has not made us repent of the determination taken and followed thus far in life. We are free to have no religion. The word conveys no meaning to our mind. It has no reality in existence; it is the phantom of a disordered mind, or one which thought and reflection has not entered. All men cannot divest themselves of early education, and become either Atheists or Philosophers; they must believe something they cannot comprehend, or there would be no mystery. THE INDEX is doing much good; for those who still stand on the coals of hell have not courage to jump off, and it teaches them rightly without irritation, loosening them from their bondage without their knowledge or consent. Many persons will read THE INDEX that would burn unread the *Investigator*. It teaches them as if it taught them not, to become free. Go ahead with THE INDEX, and prosper; drive away that non-entity in existence, but reality in imagination, that has cursed and crushed Humanity so long—a Brutal God. Mankind are their own oppressors, through ignorance of natural laws, or neglect to follow them. Perhaps nothing adds so much to the general misery as superabundance of population, when there are more hands to labor than work to be done, more mouths to be filled than food to supply. Want destroys both morals and honesty. He that believes our republican government can withstand a dense population, has more faith in the head brute, Man, than I have."

—"You will confer a favor by not sending any more papers to my address. The views put forth and the doctrines taught are at variance with my settled beliefs, and I am unwilling to be the means of circulating a paper which to me seems dangerous."

—"THE INDEX sent to the address of — is not taken out. She says she did not subscribe for it, does not want it, and *will not* take it out." [Postmaster's notice.]

—"Your paper is very welcome at my fireside. I enjoy it, and appreciate it, and depend upon it. I am delighted you feel encouraged to go on with it."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the spring on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit streets, in the hall over the U. S. Express Office. The public are cordially invited.

RECEIVED.

THE PRIMARY SYNOPSIS OF UNIVERSOLOGY AND ALWATO (pronounced ahl-wa-to), the New Scientific Universal Language. By STEPHEN PEARL ANDREWS, Member of the American Academy of Arts and Sciences; of the American Ethnological Society, etc.; Author of "The Science of Society;" "Discoveries in Chinese," "The Basic Outline of UniversoLOGY," etc. New York: DION THOMAS, 141 Fulton St. 1871. 12mo. pp. 294. Price \$1.50.

A CATALOGUE OF BOOKS FOR SUNDAY SCHOOL LIBRARIES AND OF BOOKS OF REFERENCE FOR SUNDAY SCHOOL TEACHERS. Recommended by the Ladies' Commission. New Edition, revised and enlarged. AMERICAN UNITARIAN ASSOCIATION. 1871. pp. 64, 16.

THE EXAMINER, A Monthly Review of Religious and Humane Questions, and of Literature. Rev. EDWARD C. TOWNE, Editor. Chicago: THE WESTERN NEWS CO., 121 & 123 State St. Price \$2.50 for Six Numbers; \$4.00 for Twelve. Single Numbers 50 Cents. July, 1871.

BLETTNER FUER FREIE RELIGIOESER LEBEN. Herausgegeben von FRIEDRICH SCHUENEMANN-POTT, Sprecher der "Deutschen Freien Gemeinde" in Philadelphia. Juni, 1871.

THE CATHOLIC WORLD, A Monthly Magazine of General Literature and Science. New York: THE CATHOLIC PUBLICATION HOUSE, 9 Warren St. \$5.00 per year. July, 1871.

HOME AND HEALTH, A Monthly Magazine devoted to Health and the Home Circle. W. B. DE PUT & BROTHER, Publishers, 805 Broadway, New York. \$1.50 per annum in advance. June, 1871.

Poetry.

THE RAINBOW.

My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began,
So is it now I am a man,
So be it when I shall grow old,
Or let me die!
The child is father of the man;
And I could wish my days to be
Bound each to each by natural piety.

WORDSWORTH.

The Index.

JUNE 24, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound with black morocco backs and marbled covers, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX.—Is the title of a neatly printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

Mr. PARKER PILLSBURY desires engagements to lecture on RADICAL RELIGION, either for single Lectures or for Courses of Lectures on successive evenings. Address INDEX OFFICE, TOLEDO, OHIO. The following are among the subjects of his Lectures:—1. The Popular Religion—"What will you give us instead?" 2. Religious Mysteries. 3. Is the World more indebted to Christianity than to Science? 4. The Sunday Question. 5. Young Men's Christian Associations. 6. Woman—Her Rights and Responsibilities in Government and Society. 7. Labor and Capital. [Three Lectures.] 8. Lying Prevalence in Church and State. These Lectures discuss, in the light of common sense and modern ideas, the theology and institutions of the Christian Church, which they treat in the boldest and most uncompromising manner. They aim to substitute for the degrading Bible-worship and Christ-worship of the churches universal reverence for Reason, Truth, Justice, Freedom and Humanity.

Mr. PILLSBURY has concluded an arrangement with the Editor and Proprietors of THE INDEX by which he will make it a special object to introduce that paper as widely as possible, as an organ of the most advanced religious thought of the times, and will report regularly through its columns.

F. E. ABBOT, Editor,
TOLEDO, O., April, 1871. For the INDEX ASSOCIATION.

Our place of publication has been changed from the establishment of the Toledo Blade, 150 Summit Street, to that of the Toledo Printing Co., 90 St. Clair Street. This change was made solely for business reasons.

The proprietors and workmen at the Blade Office have always been extremely obliging. We think our readers will bear witness that they did their work well; and we take this opportunity to acknowledge our obligation for their constant endeavor to meet our wishes in all respects. Last week, however, THE INDEX was printed for the first time under the new arrangement; and we wonder how many of our readers noticed the improved look of the paper, resulting from the fact that an entire font of new type has been purchased for its publication. From the outset we have felt no little pride in the handsome typographical appearance of our little sheet, which has won many encomiums from the press; and under the new auspices there will be no deterioration, but rather gain, in this respect.

"You radicals are all adrift!" exclaims the timid conservative. As if the function of a ship was to ride forever at anchor! If Columbus had always hugged the shore, he would never have discovered America.

We would call attention to the advertisement, on our last page, of a teacher who desires a situation where Bible-reading is not required. His conditions are very reasonable.

THE INDEX ASSOCIATION.

Every friend of THE INDEX will be glad, we think, to see such proof of unmistakable earnestness in its support as is contained in the appended documents:—

This is to certify that the undersigned, EDWARD P. BASSETT, CALVIN CONE, PETER H. BATESON, FRANCIS E. ABBOT, and H. E. HOWE, residents of the City of Toledo, County of Lucas, and State of Ohio, have associated, and do hereby associate themselves, for the purpose of incorporation, under the laws of the State of Ohio, for the purpose of publishing books, pamphlets and other publications; also a weekly paper to be called "THE INDEX," to be devoted to FREE RELIGION.

The capital stock of this Association shall be One Hundred Thousand Dollars (\$100,000), to be divided into One Thousand Shares (1000) of One Hundred Dollars (\$100) each.

The name and style by which the organization shall be known is "THE INDEX ASSOCIATION."

The principal office of said Association shall be located in the City of Toledo, County of Lucas, and State of Ohio, and the meeting of said Association shall be held on the first Saturday of June of each year.

IN WITNESS WHEREOF, we have hereunto set our hands and seals, this tenth day of April, A. D. 1871.

5 cent
Int. Rev.
Stamp.

E. P. BASSETT, [L. S.]
CALVIN CONE, [L. S.]
PETER H. BATESON, [L. S.]
FRANCIS E. ABBOT, [L. S.]
H. E. HOWE, [L. S.]

THE STATE OF OHIO, }
Lucas County, ss. } Before me, DAVID E. MERRILL, a Justice of the Peace in and for the said County, personally appeared the within named EDWARD P. BASSETT, CALVIN CONE, PETER H. BATESON, FRANCIS E. ABBOT, and H. E. HOWE, and acknowledged the signing and sealing of the within instrument to be their voluntary act and deed for the purposes mentioned.

5 cent
Int. Rev.
Stamp.

IN TESTIMONY WHEREOF, I hereunto subscribed my name and affixed my official seal, this twelfth day of April, 1871.

D. E. MERRILL,
Justice of the Peace.

THE STATE OF OHIO, }
Lucas County, ss. } I, VICTOR KEEN, Clerk of the Court of Common Pleas, the same being a Court of Record within and for said County and State, do hereby certify that DAVID E. MERRILL, before whom the annexed instrument was acknowledged, and to the Certificate whereof he has signed his name officially, in his own proper handwriting, was at the date thereof, and now is, a Justice of the Peace within and for said County of Lucas, duly commissioned and sworn as such, and by virtue of said office and the laws of the State of Ohio he was fully authorized to take the acknowledgement of deeds and other instruments of writing. I further certify, that the annexed instrument is duly executed and acknowledged as required by the laws of the State of Ohio. Also that I am acquainted with the handwriting of the above named Justice of the Peace, and believe his official signature to the annexed instrument is genuine.

[L. S.] IN WITNESS WHEREOF, I have subscribed my name, and affixed the seal of the said Court, at the City of Toledo, this 13th day of April, A. D. 1871.

5 cent
Int. Rev.
Stamp.

VICTOR KEEN, Clerk.
By M. A. SIBLEY, Deputy.

UNITED STATES OF AMERICA, OHIO, }
Office of the Secretary of State. }

I, ISAAC R. SHERWOOD, Secretary of State of the State of Ohio, do hereby certify that the foregoing is a true copy of the Certificate of Incorporation of "THE INDEX ASSOCIATION," filed in this office on the 15th day of April, 1871.

Great Seal
of the State
of Ohio.

IN TESTIMONY WHEREOF, I have hereunto subscribed my name, and affixed the Great Seal of the State of Ohio, at Columbus, the 17th day of April, A. D. 1871.

ISAAC R. SHERWOOD,
Secretary of State.

Authority is hereby given to FRANCIS E. ABBOT to open books for the subscription to the Capital Stock of "THE INDEX ASSOCIATION;" and, when ten (10) per cent of such Capital Stock shall have been subscribed, he is hereby authorized to publish a proper notice for the meeting of such Stock-holders, for the purpose of electing a Board of Directors, and adopting By-Laws for the government of said corporation.

P. H. BATESON,
CALVIN CONE,
H. E. HOWE.

Toledo, April 20th, 1871.

We, the undersigned, do hereby agree to take the number of shares of the Capital Stock of the Index Association set against our respective names, and to pay such instalments thereon as the Board of Directors shall determine:

PROVIDED,—That no assessment shall be made upon the said Stock until the full sum of Fifty

Thousand Dollars (\$50,000) shall have been subscribed, and that thereafter the annual assessment shall not exceed ten (10) per cent. per annum of the amount so subscribed; it being also understood and made a part of this agreement that no obligation shall be assumed by the Association until the full sum of Fifty Thousand Dollars (\$50,000) shall have been subscribed, and that thereafter the Association shall incur no indebtedness during any current year which shall exceed ten (10) per cent. upon the amount of stock at such time actually subscribed.

Toledo, Ohio, April 10th, 1871.

D. R. Locke,	Twenty Shares of \$100 each	\$2000
C. Cone,	Ten " " "	1000
A. E. Macomber,	" " " "	1000
H. L. Holloway,	" " " "	1000
Guido Marx,	" " " "	1000
F. E. Abbot,	" " " "	1000
P. H. Bateson,	" " " "	1000
Edward Bissell,	" " " "	1000
E. P. Bassett,	" " " "	1000
H. E. Howe,	Three " " "	300
W. C. Fisk,	" " " "	300
J. M. Ritchie,	" " " "	300
William Kraus,	Five " " "	500

By these papers it will be seen that the Index Association have become a legally incorporated body, for the purpose of putting the continuance of THE INDEX beyond all reasonable doubt. The capital stock is set at one hundred thousand dollars, divided into one thousand shares of one hundred dollars each. No subscription will be payable until half of the capital stock has been actually subscribed; and then only ten per cent. need be paid annually, although the whole amount can be paid at once, if preferred. If the sum of fifty thousand dollars is subscribed, thus insuring an annual revenue to the Association of five thousand dollars, it is not expected that any assessment will be required after two years, or three at furthest; for within the next two years proper management of the paper will assuredly make it self-sustaining. It would have been self-sustaining already, if more care and attention could have been given to its business interests. Even under existing circumstances, with no one who could give his time to obtaining advertisements or working up a large circulation, THE INDEX has steadily gained from its establishment in the number of its subscribers; and, what is not a little remarkable, its receipts for the first year were four-fifths of its entire cost. Such a result could only have been secured by wise and economical management; and this it has certainly had. So favorable is the prospect, provided sufficient funds can be secured, for the establishment of a FIRST-CLASS RADICAL WEEKLY, that business men of Toledo, where the facts are known, have already subscribed nearly a quarter of the amount required. Instead of continuing to pay annual assessments of ten per cent. on their stock, they expect that within a very few years, provided fifty thousand dollars shall be subscribed, the shares will pay respectable dividends.

The paper is no longer an experiment. The want of such an organ of Free Religion is demonstrated by the effect it has already produced on public opinion, and by the uninterrupted stream of letters from all parts of the country expressing enthusiastic welcome to the ideas it enunciates. Nay, even from Europe similar letters are occasionally sent. Only yesterday we received from one of the greatest scientific men of England, whose name is famous throughout the entire civilized world, a private letter of which the following was the closing sentence:—

"I have now read 'Truths for the Times,' and I admire them from my inmost heart; and I believe that I agree to every word."

With such strong claims upon the sup-

port of the liberal public, the Index Association make a frank and direct appeal for subscriptions to their stock. The shareholders, as will be seen by the above documents, are carefully protected against all involvement in debt. No indebtedness can be incurred in any one year beyond the pledged revenue of that year. So long as we are personally connected with the Association, we give our word that this clause shall be faithfully obeyed. Rather than see it disobeyed, we shall resign our position at any and every cost; and no man who has had dealings with us will doubt the fulfilment of this promise. But there is no occasion for any apprehension that the confidence of distant stock-holders will be abused. The gentlemen composing the Association stand among the very first citizens of Toledo for business capacity and reputation; and their names are a guarantee to all who know them of honorable and judicious management.

In this age it is plain that the press is supplanting the pulpit, as a means of influencing public opinion; and the weekly paper brings its power to a focus. Whoever really has at heart the emancipation of America from degrading and blighting superstition, and the increase of liberal and ennobling principles in the land, must adopt this means. Friends, are you reasonably satisfied with *THE INDEX*, as an exponent of the ideas now urgently needed by the times? Do you believe that with proper assistance it can be developed into a great and powerful journal, going into every town and village of the country, and quickening all that is manly, noble, free, in human hearts and minds? Do you really wish to see such an agency at work, turning the ignorance and folly of the popular religion into the enlightenment and self-respect which alone befit free men and free women?

If you *do*, subscribe to at least one share in this enterprise; but, if possible, to more than one. Having given gratuitously our whole strength to *THE INDEX* for a year and a half, we do not want to see it die, believing that it is the germ of a mighty power in the cause of Free Religion; but unless it can be put now on a permanent basis, we shall decline to tax further the generosity of those who have thus far guaranteed its publication. They have done enough. If the liberal public do not want such a paper enough to support it, neither they nor we ought longer to bear the burden alone. But we expect better things. Noble friends have come forward to help us, some by paying all financial deficits, others by giving us outright the coinage of their brains, and others still by encouraging us with words of sympathy and hope. Not until convinced by experience shall we believe that there is not enough earnestness for ideas among American liberals to establish and sustain one first-class paper, free from all entangling alliances with *isms*, and devoted to truth in the pure spirit of science and practical religion.

In conclusion, we would say that subscriptions to stock will all be acknowledged in these columns, the names being given unless specially desired to be withheld. We hope that responses will not only be liberal, but also *prompt*. And with this last word we put the future of *THE INDEX* into the hands of our friends.

A RADICAL CONVENTION.

It was the privilege of the writer of this to attend the Yearly Meeting of the "Friends of Human Progress" recently held in Waterloo, N. Y. This organization, like that of the "Progressive Friends" at Longwood, Pa. (whose annual gathering occurred this year at the same time), originated nearly a quarter of a century ago in the zealous devotion of some members of the Society of Friends (or Quakers) to the Anti-Slavery cause. These earnest men and women, who, in the spirit of John Woolman, had consecrated themselves to the work of securing freedom and justice to the slave, could not be content with the lukewarmness and inefficient protests of the main body of the Society, but joined heart and hand with Garrison and the early abolitionists in the great struggle for emancipation. The result was that they were generally disowned by the regular Quaker organizations, became separated from the sect, and set up a meeting by themselves, where the cause of human rights could be freely discussed and philanthropy and reform should be made the prominent elements of religion. Hence came this Waterloo "Yearly Meeting of the Friends of Human Progress."

It seems that in the locality of Waterloo the progressive party, though a small minority compared with the whole body of the denomination, were in the ascendant, and kept possession of the meeting-house; and this Yearly Meeting continues to be held in the old time-worn Quaker meeting-house (which is the fac-simile of one where I was in the habit of attending meeting in my Quaker boyhood). But what a change in everything else! Many of those who helped organize the new order of things have passed away, and there is very little of the special Quaker element, so far as it is outwardly observable, now left in the meeting,—no broad brims, nor straight collars, nor long bonnets; yet there is a good degree of simplicity still in "dress and address," and a mighty emphasis of the ancient Quaker doctrine of being "moved by the Spirit." But (horror of horrors!) right in the middle of the ministers' gallery on one side of the house stands a cabinet-organ, which leads a very different kind of singing from that which lulled my boyish senses from that sacred, inaccessible loft; and instead of the solemn rows of silent people or the dull, formal "business" when the "shutters" were closed and the men and women were separated, here was a very active convention of men and women of the most radical type, energetically discussing for three days questions of the most direct and practical interest in social and civil reform, alert to state their points vigorously, applauding with both hands and feet the sentiments they liked, settling matters by vote, and presided over by a Chairman, for all the world like "the world's people," he also sitting in the ministers' gallery, and in the most sacred spot of all, where only the most aged or gifted preacher or gravest elder used to sit!

And at the meeting this year the Chairman was chosen from that race with whose interest the origin of the meeting was so closely identified. Charles Lenox Remond presided; and the fact was a symbol of the great victory for human rights that has been gained since this meeting was organized. To give any account of the discussions

would lead beyond the limits of this article. Suffice it to say that the principles and ideas of the free religious movement, the Woman's Suffrage and Temperance Reforms, Prison Discipline and the treatment of criminals, the rights of children to good birth and education, were among the topics considered. There was earnest speaking and earnest listening, and the meeting cannot but result in good. It is hoped that the readers of *THE INDEX* will have from the Secretary of the convention the Resolutions that were passed, if not a fuller account of the proceedings. Long life and health to the "Waterloo Yearly Meeting."

W. J. P.

LETTER FROM WILLIAM HENRY CHANNING.

We had the pleasure of sending to *THE INDEX* recently a letter from William Henry Channing on the religious condition of England. A later letter, continuing the same subject, is gladly given below.

W. J. P.

LONDON, W.,
May 13, 1871.

My last letter spoke of the movement now threatening to overwhelm the "Established Church" of England and to sweep away the ancient dyke of union between church and state. The late debate in the House of Lords upon the "University Tests" Bill, and still more the debate on Mr. Miall's motion in the House of Commons—"That it is expedient at the earliest practicable period to apply the policy indicated by the disestablishment of the Irish Church by the act of 1869 to the other churches established by law in the United Kingdom,"—are signs of the resistless freshet that has broken up, once and forever, the thick-ribbed ice of conventional creeds and customs in the ecclesiastical world. True, in each case, the conservatives won an apparent triumph. But such confessions of hopeless weakness as were made by the staunchest defenders of the old system are felt to be fatal, all but universally. The sole question, as admitted on all sides, is this:—"What is the *earliest practicable period*?" Mr. Gladstone confesses as much, though not in so many words; and Disraeli could not deny it. To all intents and purposes it is decided that the "Established Church" of England and Scotland must follow in its downfall that of Ireland. The age of uniformity will give place to that of unity in variety. And in room of the composite artificial structure of the Tudors will appear the grand "National Church of the United Kingdom." As the former melts away,—beautiful as it was in its season, like the winter's frost-temple,—will appear upgrowing the stately forest, green with spring, amidst whose boughs shall breathe the spirit of the living God. This nation was never so really religious as now, so longing to be religious in very truth and deed.

Yet it was touching to hear the pathetic lament of the "Lords," offered in deep earnestness, over the infidelity of the times, especially as manifested among the young men of the Universities. The Marquis of Salisbury, who introduced the debate on the "University Tests" Bill (and, be it remembered, he is the *real* leader, by intellectual power, force of will, and high position, of the Conservative Party), frankly made the avow-

al: "It is not merely the general tendency of a particular class of thinkers toward infidelity with which you have to struggle. One of the most striking facts brought out by the investigation of the Committee has been, that in one of the Universities, at least, not only is there full response to whatever the infidel invitations of modern literature may hold out, but that the studies of the University are affected in a manner which, if it had free course given to it by the Bill, would lead to the most terrible and dangerous results." He then proceeded to quote a passage from the evidence of a "Fellow of St. John's College, Oxford, and a gentleman of distinguished literary distinction, Mr. Charles Appleton," in which it is said: "So far as I know, the strictest and most delicate reticence is always observed in approaching the mind of a young man, so as not to upset his beliefs; but I believe the upsetting of his beliefs and the entire loosening of them from all their moorings is an inevitable consequence of the system of education which now exists at Oxford." This Mr. Appleton, who is a strong advocate of abolishing all Tests, and so quoted as one "whose evidence is all the more entitled to weight" by the Marquis of Salisbury, is the present Editor of the *Academy*,—a man of high culture and growing influence who will make his mark if he lives.

The Marquis continued his lamentation as follows: "Within three years it is expected that a man is to master difficult subjects of metaphysical study. He is expected, according to the same witness, to read Spinoza and Hobbes—I do not say all, of course, but portions of their writings; portions of Locke, of Berkeley and of Hume are also read; and the 'First Principles' and 'Psychology' of Mr. Herbert Spencer are beginning to be widely studied. Kant and Hegel are also among the authors read. The natural result is that, having to master these things within a limited time, and being forced to complete this line of study before the examination comes on, he has no time to enter into the opposite argument. Negative philosophy is the easiest to master, and will carry most honors in the schools, and that is all which the young man or those who press him forward care for."

Such is the tone of the leader in the House of Lords, whose earnest eloquence succeeded in obtaining only five votes majority against a bill for abolishing all tests in the Universities. Few words of comment are needed, when the chief breakwater against the "infidelity of the age" is despairingly planted down by this weak attempt to deter the "honor-men," that is, the foremost scholars of Oxford and Cambridge, from studying Spinoza and Berkeley, Herbert Spencer and Hume, Kant and Hegel. No wonder the Churchmen are troubled. But why can they not open their eyes to the plain fact that what these earnest youths are craving, as their very breath of life, is a credible creed and a practicable code of duty; and that what they loathe as deathly poison is Make-Belief and Mock-Belief? The "young England" of to-day is growing earnest; presently it will become heroic. And the prediction made in my former letter is confidently repeated:—"The end of this growing agitation will be a pure, fervent, free and energetic THEISM, full of reverence and devotion, rich in deeds of loving patriotism and hu-

manity,—a real Reformation in spirit and in life."

Two days since, in a walk with Herbert Spencer, he unfolded to me some of his hopes for his nation. There is no time to repeat the conversation. But, in brief, he is full of good cheer, and thinks the signs of promise were never so bright for the people of Great Britain. He is greatly encouraged also by the wide circulation of Mr. Darwin's and Mr. Huxley's books in our republic, as tending to unite the thinkers of both nations. He believes, moreover, that the triumph of Germany will be the opening of a new era of peaceful progress on the continent of Europe. Altogether his prophecies were auspicious, though calmly given, as is his wont. Again, too, is my former statement renewed:—"Darwinism and Spencerism will not close in Atheism, or any merely negative scheme of opinion. True Science will evolve from the principles of organic unity, exhibited by Darwin and Spencer, a new revelation of the living God, of man's freedom, of immortal destiny, and of love as the law of life for all beings." A wonderful proof of the aspiration of this age of so-called "materialism" towards a "spiritual philosophy," is given in the publication of Jowett's masterly rendering into the purest English of Plato's Dialogues. Oh, for a Socrates to help towards birth the glorious idea of universal unity from the travail of our struggling age! What we need is *Affirmation*, pure and positive,—the radiant presentation of living realities, dispelling the clouds of sophistry and the darkness of doubt.

And so, in fraternal union and good hope, am I, as ever,

Yours sincerely,

WM. HENRY CHANNING.

"The Bhagvat-Geeta; or Dialogues of Kreeshna and Arjoon," Wilkins' translation, has been reprinted in very neat style by S. S. Jones, Religio-Philosophical Publishing House, Chicago. The Bhagavad-Gita (such is the orthography adopted by more modern scholars), which is an episode probably interpolated by a later poet in the ancient Hindu epic of the Mahabharata, is one of the finest products of Brahmanic thought, and contains passages of great sublimity. There is a later translation (J. C. Thomson, Hertford, 1855); but Wilkins' version has permanent value, and is well worth the price, \$1.25. We subjoin a noble extract from page 53:—

"The Almighty createth neither the powers nor the deeds of mankind, nor the application of the fruits of action. Nature prevaileth. The Almighty receiveth neither the vices nor the virtues of any one. Mankind are led astray by their reasons being obscured by ignorance; but when that ignorance of their souls is destroyed by the force of reason, their wisdom shineth forth again with the glory of the sun, and causeth the Deity to appear. Those whose understandings are in him, whose souls are in him, whose confidence is in him, and whose asylum is in him, are by wisdom purified from all their offences, and go from whence they shall never return."

"In the old rumbling mansion of theology," says Mr. Weiss, "even the warming-pans and foot-stoves of shivering generations are hoarded up; now and then they are brought out to cosset some valetudinarian. But motion itself is the improved warming apparatus to an army in the field." We commend this sentence to the careful consideration of those who feel no "warmth" in Free Religion.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

FULTON AGAIN.

REV. J. D. FULTON, D. D., will preach in Tremont Temple next Sabbath, at 10½ A. M., and 3 P. M. Subject in the morning: Darwinism—infidel to God and humanity.

EDITOR OF THE INDEX:—

The discourse to-day on the above named subject was not an improvement upon last Sunday's effort. No argument was offered in support of any theory advanced, but the sermon abounded in unsupported assertions. The great fear manifested on this occasion was that, if the idea prevails that man has been developed from a mite, instead of being created noble at first and having afterward degenerated,—if different races sprang from various sources,—then the inferior races, being so nearly allied to the animal, might not come in for their share of salvation in Christ's blood. "A man without Christ's blood is like a picture without light. Christ is the light of the scientific world."

The Elder's fears were extreme lest, being made in the image of God, he should find in the Darwinian theory that his God was a monkey.

He compared Hugh Miller with Darwin, much to the advantage of the former and the disgrace of the latter.

But, Mr. Editor, permit me to enclose a letter written by myself to Doctor Fulton since hearing the discourse referred to.

You must first be informed that, previous to the discourse being given, Doctor Fulton read a petition addressed to the Governor and Mayor of this city, and begging them not to permit the Sabbath, June 18, to be desecrated by a military review and dress parade on the Common; also, that there appeared in our dailies yesterday this paragraph:—"This regiment (the 9th) have permission to go on the Common on Saturday, but by the rules for this year are excluded from having religious services there on Sunday."

It appears that Mr. Fulton was not aware of this fact, as he was very earnest that all the voters should come forward and sign the petition, urging them in this wise—"When God shall ask the Devil to preach, then will he invite Jim Fisk to conduct religious services on the Common on the Sabbath."

[Letter.]

BOSTON, June 11, 1871.

REV. DR. FULTON:—

Did you not make a mistake this morning in your petition and remarks, when you asked that religious services shall not be permitted on the Common on the Sabbath day, June 18?

June 18 is *Sunday*, not the *Sabbath day*. The Sabbath day is, or will be, Saturday, June 17, since that is the seventh day of the week. The first day of the week is *Sunday*, not the *Sabbath day*.

It is proper to keep these distinctions clear and well defined, since our eternal salvation depends on it, and our escape from that dreadful hell which you so eloquently dilated upon this morning.

Don't you remember, God said—"The SEVENTH day is the sabbath of the Lord thy God, &c.," and—"In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; therefore, the Lord blessed the Sabbath day and hallowed it?"

Did he not command rest on the seventh day, and hallow that portion of time; and did he not command (Exod. 31, 13.) that whosoever defiled that seventh day should be put to death? Is not this command as binding on you as any other given to the Jews?

Suppose the Jews and Sabbatarians in Boston should forward a petition to Governor Claflin and Mayor Gaston, praying them not to permit a military parade on Saturday, June 17, their Sabbath day. Ought they not, if they grant your petition, also to grant theirs for the sake of the religious feelings of the Jews and Sabbatarians, as well as yours and those of the Christians?

During the entire war, priests, chaplains, ministers, and Christians of all denominations, participated in inspection and dress parade, both on Saturday and Sunday, the holy days of the Jews, Sabbatarians, Christians, without feeling that the day was desecrated.

Can you tell me why God makes it right in war times thus to prepare to kill men made in his image (not in the image of monkeys), and is so angry in regard to a military review and inspection next Sunday on Boston Common, as to depute you to get up a petition to prevent the same? Is it God who will be disturbed by this review, or you and the other Christians of Boston, who wish to have laws by which you shall be protected in your right to make all the noise you please, (witness Elder Knapp), while you wish to make laws forbidding others to do the same? The Christians, by changing the day of worship from the seventh day to the first, have destroyed all the sacredness attached to that day, and in fact to the institution itself.

Any sect has the same right to select a day of the week, and, if they can command a majority of votes and gain sufficient power, demand that Monday, Tuesday, or Wednesday shall be kept as holy time.

Your discourse to-day reminded me of the opposition of the bigoted, ignorant Christians in the days of Galileo and Copernicus to the facts of science.

What you may believe or preach will not change science or facts; these will march on regardless of revelation, and the latter must bow and bend to them.

Why did you not to-day speak of the glorious Christian death of Hugh Miller, as well as of his glorious Christian life? Infidels and Free Religionists do not endeavor to wrest the Scriptures to their own destruction as did he in his suicidal death! Alas, alas for poor Yorick!

Enclosed please find a statement from the *Boston Herald* that the Common will not be used next Sunday by the 9th Regiment for military purposes; which information, had you been posted, would have obviated the necessity of your desecrating Sunday, June 11, by presenting a petition on secular matters on God's holy day—or rather on the holy day of a portion of the Christian world.

JUSTICE.

Now, Mr. Editor, if you can make any use of the above, please signify it to me, by granting the request made last week.

NOT A FREE RELIGIONIST.

CHRISTIAN JOY FACTITIOUS.

QUINCY, MASS., May 10, 1871.

DEAR MR. ABBOT:—

On reading your two essays on the "Warmth of Free Religion," I have been reminded of my own experiences in what is called Christian joy, and my observations of it for fifty years past. When younger than I am now, my own mind was victimized by revival dogmas; I was declared "born again," and baptized in the Narragansett Bay, as Jesus is said to have been in the river Jordan. Just as all other "sinners" have been dogmatized into Christian joy, so was I. The motive power by which the changes in my mind were brought about was my "faith" in the revival ideas. These were a vindictive God, the danger of an eternal hell, and the fear of an old "boss devil." The devil is preached in all religious revivals as really as Jesus is, or an angry God.

By experience I know what is meant by a "sinner under conviction," and the "change of heart" called the "new birth," and "conversion," by which it is said the "love of God is shed abroad in the heart by the Holy Ghost given unto us." These revival ideas were dogmatized into my youthful mind, then uninformed as to Nature's laws; and, knowing no better, I "believed" what the minister told me and was baptized. Thus, in the excess of my credulity, I obtained a knowledge of what is called the "witness of the spirit," "peace in believing," and "joy in the Holy Ghost." In fact, all the faith and Christian joy ever experienced by any I have had.

Moreover, I know what it is to feel one's self "moved by the Holy Ghost" to preach hell fire and damnation as the remedy for sin and total depravity. I have had the bishop's hands laid twice upon my head, first as a "deacon," and then as an "elder," when the bishop, putting the Bible in my hands, while I was required to kneel before him, said to me:—

"Take thou authority to preach the word of God, and to administer the sacraments in the church of Christ."

As to those mental epidemics called "revivals of religion," I know what they are, and how they are "got up." From 1822 to 1837, I was myself thus employed, and I know better about these excitements than Knapp, Burchard, John N. Maffit, or any other revival minister could tell me. The first sermon I ever preached, my audience were so pathetized with the revival ideas addressed to their organs of credulity, fear and hope, that a dozen or more of them fell from their seats in convulsions upon the floor, "struck down," as it was said, "by the power of God." And for fifteen years similar phenomena followed my preaching throughout the New England states. In these sympathetic excitements, my "converts" became entranced, and manifested all the well-known nervous and mental phenomena now so common in modern mediumism. And if the people who attend Methodist meetings at the present time did really believe in these revival dogmas, as to hell, the devil, and a God run mad, it would be a shame that these ministers cannot now get up revivals such as were common in the days of Edwards, Whitefield, and Wesley. If I myself really believed in these dogmas, I would guarantee a "revival" in any neighborhood where the people were ignorant enough to believe what I said to them about an angry God, and that devil that "goeth about" pushing sinners into hell. But "revivals" are becoming more and more uncommon, and for the reason that the people are becoming more and more conscious as to the machinery by which they are "got up."

In my younger days the "camp-meeting," the "prayer-meeting," and the "love-feast" were places of my resort. And the Methodists who denounce me as an "apostate bound straight to perdition," have recently given me the credit of having been "a powerful itinerant" among them. True it is, I had such revivals after my preaching in different localities as we do not hear of at the present time. The glory of Methodism in this respect has departed. Nor have I any doubt but that my subsequent experimental lectures on Pathetism throughout the country from 1840 to 1852 contributed to this state of things, which renders it so difficult now-a-days to get up an old-fashioned Methodist revival. For in these lectures, I gave

demonstrations as to the truthfulness of the theory of the human mind here referred to. No man, woman, or child who has any knowledge of Mental Philosophy could ever become a convert in a Methodist revival, I am sure.

I repeat that, if I do not know what "saving faith" is, then no man knows. If I do not know what my friend R. H. Howard means by the "Religion of the Heart," then he does not himself know. And I here refer to my own personal knowledge in this regard, as Mr. H. thinks that, because I am not a Methodist, I do not know what Christian joy is.

Now the point I make here is this:—What is called religious joy is purely factitious. It is merely such joy as comes from the artificial excitement of hope by *faith in mysticism*. It is not the permanent joy of a healthy, harmonious manhood; but it is fickle, varying, and evanescent, and liable to be annihilated in a moment by every wind of "temptation," which is believed to have come from the devil. And these "temptations" are a necessity for the Christian's good! Nay, without them no one can be a Christian. The lives of Christians in all ages have been noted for their conflicts with Satan. So much has this "fourth person in the trinity" to do in harassing all Christians, that most of their life is spent in these battles with "the powers that be;" and hence much of the Christian's joy is in the belief that this devil has been for the time being overcome, but not permanently, for the conflict is liable to be the very next hour renewed again. Hence the language so often quoted by the Christian when he says, "I shall one day fall by the hand of this enemy."

Hence faith is the *motive power* of all that joy which is purely Christian. Moreover, we must bear in mind that by faith in fiction joy is equally excited; that is, all such joy as is called Christian. Hence, all such joy, which depends on faith in mediumism, is factitious: and it falls far below the joy, the cheerful hope of a harmonious and perfected manhood. The laws that made me a man are in me; and on these laws I rely, because I know that they cannot fail. But not so with the Christian. At first he is dogmatized into the belief of error, and made to think that God is angry with him; and his faith becomes the motive power which causes a state of factitious distress, while he believes the devil is at his heels, ready to topple him over into hell. Now believing in one direction is doubting in an opposite direction. Convince the sinner that—

"If in God he dare believe,
That faith will bring the power!"—

by which his sins are forgiven; then follows this act of faith, which is called the Christian's joy. The danger threatened is imaginary, and all the joy which comes from the faith that believes the danger passed is factitious. The sinner is dogmatized into the belief that God changes from a state of furious madness to one of love; and this is the plan of salvation by Jesus, the Christian theory of bliss eternal. The Christian says that man is "justified," "sanctified," and "saved by faith." There is no angry God, no Jesus, no atonement, no joy, no escape from hell and the devil, without this *faith*. Thus we see that there is in all the so-called "means of grace" nothing but a useless fright; and the Christian's joy is nothing more nor less than what comes from the faith that he is saved from a danger to which he never was really exposed. Now all such joy and "religious warmth" are unnatural, and no more to be compared with the joy which the Religion of Humanity affords a perfect manhood than the rushlight is to be compared with the sun in the heavens.

"But," say the believers in ancient mediumistic revelations, "what is your source of joy, that warms up your soul with emotions of cheerfulness and hope?" And I answer, it is in a knowledge and love of the truth! It is in the love of virtue for virtue's sake. Man cannot be conscious of any more elevating, real joy than that which comes from loving goodness for goodness' sake, loving justice for the sake of justice. Truthfulness, goodness and justice, loved and lived out in the relations of life, are virtue, and the highest form of religion.

When we say that the true and the best religion is free, it is the same as if we were to say, man is free, the human mind is free, to think and adopt its own methods for securing its own highest good and the highest good of the race. Hence, as man is free, his religion must be free; and we say this is Humanity's Religion, because it grows out of the love relations of life into which man is born. In these relations we find the authority for virtue, and those causes which give the sense of duty. Hence man needs no "revelation" from any other world. His duty binds him to this world; and were mediumistic revelations necessary for man's religion, then the race existed uncounted millions of years before man could have had any knowledge of virtue! But man's obligations to virtue are instinctive, and co-existent with his being. Indeed, he loves the good long before his reason is sufficiently developed to render him conscious of the causes why he does so. Humanity's religion is not only the first, the oldest, and free, but it is the most wide-spread, because the love of goodness is not only in every mind, but it precedes the dawn even of infancy, and expands and grows with manhood as the sun increases in brightness more and more unto the perfect day.

Real joy results from harmony with Nature's higher laws in all the relations of life. It arises from the love of virtue, and it consists in a consciousness of the highest good, for myself and the whole human race. It is perfect love, and a permanent sense of absolute safety from all real harm. It is a knowledge of the immanence of the Divine Love, Force, and Wisdom, which made me what I am, and upon which

I rely without fear, because I am sure that these laws can never fail. They are without "the shadow of turning or any indication of change."

LA ROY SUNDERLAND.

THE TERM "INFIDEL."

MR. ABBOT:

Dear Sir,—On reading the recent articles on this topic, I have been again struck with the evidently similar opinions of the disputants, and the difference between the spirit and the letter. I think I should not acknowledge myself to be an "infidel" without defining the term; and this reminds me of a singularly *apropos* scene in "Shirley."—

"'It is not,' she resumed, much excited, 'it is not that I hate you; you are a good sort of man; perhaps you mean well in your way; but we cannot suit; we are ever at variance; you annoy me with small meddling, with petty tyranny; you exasperate my temper. As to your small maxims, your narrow rules, your little prejudices, aversions, dogmas, bundle them off.' Mr. Symptom—go; offer them as a sacrifice to the deity you worship. I'll none of them. I wash my hands of the lot. I walk by another faith, light, creed, and hope than you."

'Another creed! I believe she is an infidel!'

'An infidel to your religion; an atheist to your God.'

For the age in which "Shirley" was written, this is the deepest-dyed radicalism. If Charlotte Brontë's soul lives now (and I believe it does), I have no doubt that she takes a great deal of interest in THE INDEX.
W. H. D.

"WARMTH OF RELIGION."

NEW HARMONY, INDIANA, June 1, 1871.

"Life is real; life is earnest.
And the grave is not its goal."

Strange, very strange does it seem to me that intelligent, intellectual man, in this grand universe, should lack objects to draw out his warmest sympathies.

The sublimest worship to which Humanity can give expression is manifested in the aim or wish to understand the great laws which govern the universe, and to increase the knowledge of them among our fellow beings. Knowledge, as the truly cultured of our race understand, will give to society grander and nobler ideas of all duties and cause men to contemplate with wonder the perhaps unknowable Source of All. It will keep in exercise all the thinking and inquiring faculties of our nature,—a field for warmth, for expansion of mind, from which the bondage of every narrowing sect excludes.

Free Religion alone can remove every chain. Such for many years has been my conviction, and this conviction is confirmed by the course of events.

Yours truly,
CHARLES H. WHITE.

CHRISTIANITY—THE POPULAR AND THE REAL.

F. E. ABBOT:

My Dear Friend,—In this intended short letter I propose to state some convictions concerning Christianity and your own attitude in relation thereto. First allow me to remark that Christianity (the doctrine of Jesus and its correlative practices) is one thing, and what is popularly known and accepted as Christianity quite another. Thus I view the matter. The first, as intimated, embraces all that was taught by Jesus and his apostles, it being admitted at the same time that many or all, if you please, of his precepts may be found in the writings of the founders of all of the various religions that preceded it. The second is a conglomerate, and embraces amongst many of the most excellent, many also (not to say all) of the worst elements of all the religions of the past, so far at least as any knowledge of them is accessible at the present time. It is also an enduring conviction of my mind that all of the truths constituting genuine Christianity constituted primitively (that is, at the period of their institution) the bases of each and every one of what are now called heathen religions; and this is the substantial reason why so often a striking resemblance is found in the principal features of all religions, heathen or Christian.

I have often thought, when you have called attention to what you call your position outside of Christianity, that after all it is only outside of its substituted imposture, the foretold Apostate Church of our day.

The fundamental precept of the religion of Jesus involves the recognition of the Paternity of God and, the brotherhood of man in its universal aspect and character; but, inasmuch as the greater embraces the lesser, there is also a special element involved which recognizes the special brotherhood of those who embrace and apply or use the faith, in its universal character and quality. Even gospel salvation is not alone, "but especially, for those who believe."

The *outsides* of Christianity are naturalism (or materialism) and the substitute for Christianity profanely called by its name; and this is the most stupendous fraud ever yet imposed upon the ignorance and credulity of man. First, because it is a SUBSTITUTE, and so bad an imitation, that it ought never to have deceived any body; and secondly, because it embraces in its demands a belief in utter impossibilities, which cannot be believed, and are as impossible with God as with man. Of what avail, then, would it be even to demonstrate this to those who would seek to evade it, by assuming that even impossibilities are possible with God? This would stultify the evidences of our God-constituted senses and God-given faculties.

The veritable religion of Jesus never was popular in the world, either before or since it was associated

with and was baptized in his name. The meaning embodied in his saying—"few there be that find it," is as true now as when he uttered it, and for the identical reason assigned, that popular errors and their embodiments are more congenial ("they love darkness rather than light") with the cravings of the many, who are therefore drawn into the maelstrom of legitimately begotten consequences.

That which is sometimes adduced as evidence of the baseness of his teaching is by no means the weakest evidence of its grand and all-embracing character and estimable quality, namely, his entire repudiation of the obligations of all natural ties, holding the spiritual as of the first and almost only consideration, but subsequently admitting all into the same fellowship, and thus, by fulfilling the spirit of the law, fulfilling it in its true letter also. Doubtless all this was known in the world long before the advent of Jesus; but it had become obsolete at the time, as now, and his preaching was only a rediscovery of the truth, and its attempted enforcement by its own inherent power.

But I shall occupy too much space, and therefore abruptly close this, with the remark that I too am so far outside of popular Christianity, that I am never seen in it. Cordially thine, K. N.

PRE-NATAL MURDER.

BINGHAMPTON, N. Y., May 22, 1871.

MR. F. E. ABBOT:

Dear Sir,—A lady of the gospel faith, mother of three fine daughters, called on me not long since, smiling with confidence as she requested me to assist her in the destruction of her unborn offspring. "I have been taking female pills for nearly two months without effect. Do not tell my husband, or any one, that I came to you for such a purpose, but be sure you help me out of my trouble and I will pay you well." Yes, my dear woman, you have come to just the right man. I am very glad to see you, and hope you will follow only my suggestions. You know I do not believe in endless misery as a punishment for sin, and therefore have no fear from that source. Nor do I fear anything but myself and my own remorse. God is Love; and why should we fear Infinite Love? But should I do as you wish, murder your unborn, I should have no better thought in memory of the deed, than that I am a murderer. The only way I can devise to avoid the torment of such a thought is to decline your request. As I am naturally of a benevolent turn of mind, I will tell you how you can accomplish your design, and come out faithful in the sight of an evangelical God and a Christian society. Three seats from where you sit in church on Sunday, you can see a physician worshipping and believing the same faith you do: who loves church and money better than human life, or an inward peace of mind. Go, offer him money, and he will fulfil your request. And when it is executed, and your mind is again free from the natural trouble of child-bearing, you and the Doctor can repent of the crime, and go on your way rejoicing in the Blood of Christ which washes all your sins away.

Should you change your mind, and believe as I do, you may have the maternal pleasure of receiving from this child, when grown to manhood or womanhood, the last drop of water, the last words of kindness and many pleasing attentions which so often bless the hour of death. And better than all else experienced on this earth, will be that pure love of a true mother's heart. Willing obedience to God's natural laws, when morally and intellectually understood, will bring to mothers their greatest earthly happiness.

TITUS L. BROWN.

How WAR INTERFERES WITH MISSIONS.—A correspondent of the *London Times* at the Prussian headquarters writes as follows:

"Last mail I received a letter from Egypt, in which there was a remark which struck me greatly—'How can you Christians,' asked the writer, 'expect us to pay the least attention to your missionaries, when we read of two of your greatest nations making war and committing all sorts of cruelties on each other, although you declare it is against your book to do so, and other great Christian nations not at war are making preparations for it and are in fear of being attacked? We, afar off, read and hear of your doings and beg you will keep your missionaries at home.'"

GOD IN THE CONSTITUTION.—Sectarian bigots are anxious that their idea of God should be recognized in the Constitution of the United States. He is the Constitution of the Universe, and will govern it, including the United States, by immutable law, without any assistance from those who have never recognized him where he is most manifest—IN THE CONSTITUTION OF MAN.

Recognize the citizenship of Woman in the Constitution of the United States, and more of God will be inserted therein than all the creeds of Christendom contain!—Dean Clark, in the *Banner of Light*.

"No man in England thinks of blacking his own boots," said a self-sufficient Englishman to Abraham Lincoln. "Whose boots do they black?" was the quiet rejoinder of the facetious President.

A mother had repeatedly called her little son to come and say his prayers, as it was bed time. Finally he stopped his play and said: "What's the matter, mamma? Is God in a hurry?"

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TOLEDO, OHIO, JULY 1, 1871.

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FROM AN HERETICAL STAND-POINT.

[By Rev. Moncure D. Conway, of London.]

If the National Church is unable to fill its pews, it has at least succeeded of late in filling the air with gossip. Its recent history has been a series of public scandals. The excommunication of a heretic is followed by the insult of the Bishops to a Unitarian invited by themselves to assist in the revision of the received version of the Bible, and this is succeeded by the legal reprimand of a Ritualist, all combining to impress the country with the idea that the Establishment has come to a pass when "apostolic blows and knocks" have become the normal condition of its existence. The most salient feature in the most important of these events was, perhaps, its inevitableness. The most zealous adherents of the church plainly recognized that, if Mr. Voysey were brought to trial, orthodoxy could not gain its case except at a heavy cost. They saw that the trial would be the means of circulating the heretic's opinions, and would invest him with the eminence of a martyr. But the church had no choice. If a clergyman with such views could retain his pulpit, there could be no reason why Socinians or simple Theists should not close their several chapels, and reinforce the rationalistic party in the church to an extent that would destroy its distinctive character and supernatural authority altogether. So the church was placed at the mercy of the Vicar of Healaugh, and could only be saved from reviving an antiquated procedure, sure to injure itself more than him, by the quiet resignation which he refused to accord. There is a Bavarian fable of a boy gathering strawberries, who treated with rudeness an aged woman who met him with a petition for some berries. In return for this unkindness the old woman gave the boy a fine casket, out of which, however, when the boy opened it, came two small worms, which grew in size until they coiled about the boy's limbs, and drew him far, and ever farther, into the dark forest, where he still wanders in the toils of the mighty serpents. The myth may express more than the lesson of Bavarian mothers that small sins swell into fatal habits; it may describe the miserable necessities which, in the course of time, may be evolved from the rich casket of power obtained by a church for its scorn of reason. Bound fast in the toils of that superstition and bigotry which it has preferred to progress and charity, it is drawn into the dark forest to which its selected masters belong, and cannot free itself even at the bidding of obvious self-interest. The trial came, and with it the incidents which have filled all heretics with delight. For some days Mr. Voysey virtually edited the Lon-

don papers, and turned the *Times* into a rationalistic tract. There was enough orthodox irritation at this, but it is difficult to rage a fact out of existence. Nor can it be shown that this advantage was unfairly gained by Mr. Voysey and his fellow-freethinkers. This charge has been made in various quarters, and, since it involves the chief features of importance in the case, it may be well to consider it more closely.

Soon after the judgment of the Privy Council was delivered, the *Times* in a leading article atoned for the wide publicity which it had been the chief means of giving to the views of the heretic, by a remonstrance which states the case of those who censure Mr. Voysey's position plainly enough. The *Times* says:—

"Before the most conspicuous tribunal in the world—for Rome itself can show no such hearings, no such judgment, or so many readers—Mr. Voysey preaches the Universal Creator and the Loving Father of all, in clear and lucid contrariety to every doctrine that could seem to contradict, qualify, or obscure the first teaching of Nature, and, as he believes, the essential truth of Holy Writ. Nobody can complain that Mr. Voysey has this seeming advantage. Ours is an atmosphere of discussion. It is our boast to try all things, and hold fast to that which is good and true. But if Mr. Voysey, and free inquirers in general, may be congratulated upon a success which is the very utmost they can have expected,—the success of a fair trial and world-wide publicity,—it remains to doubt whether this success, such as it is, has been lawfully obtained, and whether Mr. Voysey's position be as good as he believes his teaching to be. Had he any right to deny all the distinctive doctrines of his church, claiming at the same time to be held an honest subscriber and faithful minister, with no other possible hope than that he might thereby proclaim his denial the louder and further to all the world? We cannot think so."

Passing by the naive confession implied in this passage, that the eminent prosecutors and the Lord Chancellor cannot hope to gain by publicity as much advantage for their orthodox views, as Mr. Voysey for his heresies, let us examine the main charge brought against the integrity of the expelled Vicar's position. It is no secret that Mr. Voysey had to make up his mind to press his appeal between parties which urged him to anticipate an inevitable sentence by a surrender, and those who besought him to demand the decision which has been obtained. The latter party probably regarded the course they advised as perfectly consistent with a belief that, even if Mr. Voysey had gained his case, it would have been his truest course to leave the church. Even if it could be shown that, by means of legal technicalities, a teacher of Mr. Voysey's opinions could manage to escape expulsion from the church, the far greater moral question remains, whether a man of earnest convictions, especially one who believes it is his especial task to maintain them publicly, is justifiable in adhering to formularies plainly not framed to represent those convictions, and, at best, capable of expressing them only by strained and unusual interpretations. But conceding that the thirty-nine articles are not the honest physiognomy of Mr. Voysey's faith, there were other elements in the relation in which he found himself to the church which rendered the practical question of duty far more complex than the theory of his accusers admits. It is by no means the whole of Mr. Voysey's case that he courted the publicity which a trial would secure for his views. As Vicar he was related not only to the church, but to the nation of people which that church is endeavoring to enlist in its service. His position made him for the moment the representative and spokesman of the religious rationalism of England, and the only one who could demand and wring from the church an answer to a question of paramount importance to every free inquirer in the land. The question is, What is the exact price which the National Church demands for its advantages? How much of the young man's freedom, how much of his natural reason and conscience, must be laid down at this step and at that step on the path of promotion?

Undoubtedly, it is deplorable that there should be any such question as this, but that it exists is not the fault of the rationalists in the country, but of the church itself. If the terms of the contract between the clergyman and the church have become so confused that it is no longer certain whether an entrance to holy orders signifies an acceptance of the articles in their ordinary sense, it is because the church itself has long been indulging its eminent beneficiaries in heresy. Such indulgence has not been without advantages to the church. If the church had, during the last two generations, separated, like sheep and goats, all who held to the creeds and articles in their popular sense, and those who subscribed them under unusual interpretations, it would certainly have lost

the prelates and scholars who have most reached the heart of the people and won the attention of the world. But if it is an advantage for a church to be represented in the world of thought and literature by such men as Whately, Arnold, Baden Powell, Thirlwall, Stanley, Jowett, Maurice, and Kingsley, this is an advantage that, like every other, has to be paid for. The church has long paid for the champions thus drawn from the literary and philosophical classes by offering them terms upon which they could enjoy the large opportunities it could give them for their congenial work. This indulgence of heresy was extended even to the protection of the writers of the *Essays and Reviews*,—a book which denied the supernatural authority of the Bible, the depravity of man, the benefit of Foreign Missions, and miracles, and whose heresies were so formidable that even the American Unitarians declined to republish it in that country. And when the prosecution against Bishop Colenso also failed, it seemed as if there was no limit to the toleration of free thought in the church. The Unitarian and Theistic Chapels seemed left without a *raison d'être*, and such young men as were inclined to the ministry were freely saying, "Surely we can have no fear in entering a church which tolerates Arian and Theistic bishops, Darwinian deans, and Socialistic canons."

But inside and outside of the church there has been an increasing perception that this state of things was morally indefensible. The increase of casuistry was a ruinous rate at which to obtain toleration in the Establishment, and the prospect of securing a church representing all phases of religious thought was marred by the danger that such an institution when it came would equally represent the average Jesuitism of the nation. The real believers in the articles in their obvious sense, and they who utterly rejected them, alike felt that Dr. Colenso and Dr. Wilberforce could sit upon the same episcopal bench only by some mere trick, and to one or the other the creed was not a real face but a mask. Rumors were afloat to feed the misgivings of sincere men of all beliefs. It was whispered that one divine was in the habit of shifting the reading of prayers to his subordinates, and that a certain bishop was in the habit of prefacing his reading of the creeds with the announcement that he read them not as a believer in them, but as an officer of the Queen. It is creditable to the honesty of the country that those who were interested in keeping the standard of church orthodoxy vague, were not strong enough to overcome the determination that vagueness should end, and if the apparent policy of the church to embrace all varieties of opinion were proved to be final, that its formularies should be altered to suit the fact. To compel this issue and decision no case could have been more opportune than that of Mr. Voysey. The church had indeed tolerated all his heresies, but it had tolerated them as distributed through many individuals, each of whom held his segment of rationalism in connection with such an eminent or even courtly following, or held it with such dexterity of statement, that he could not be made a fair test, and remained in the church as its bait for clever young men. But all these heresies converged at last in one man. The honest orthodoxy of the church at last saw all the Broad Church heresies with one neck, that neck being Rev. Charles Voysey's; and the outside world saw that the destiny of the church depended upon whether that neck could be cut off or not.

This, then, was a much greater aim than that mere publicity for his opinions which, the *Times* says, was the utmost success Mr. Voysey could hope to obtain. He and his friends aimed to compel the Church to show its hand, and their right—their duty—to do so was as clear as their intention was manifest. Are we told that a man ought not, and need not, to enter holy orders without knowing distinctly the terms of the contract to which he commits himself, and that if he discovers afterwards that he cannot fulfil his part of it he should quietly resign the corresponding advantages? To this it may be replied (1.) that, for the reasons already stated, the clergyman cannot—or hitherto could not—know just what he was committing himself to. The Church itself, by the retention of the more eminent or dexterous heretics, has confused the sense of subscription at the very moment that it has increased the inducements to it. Does the subscriber commit himself to the opinions of Dr. Pusey or Professor Jowett?—to those of Dr. Liddon or those of Dean Stanley? It is not the Voyseys who have produced this confusion. Nay, (2.) so far from aiding the young divinity-student, before whom the same Church lays the *Essays and Reviews* and the Prayer-book, to avoid the error of committing himself to its work prematurely, it waylays him at a period of life when his future conclusions cannot be foreseen, and with proffered fellowships and livings bribes him to take the dangerous step. If he hesitate, the Church eagerly rebukes his hesitation, and lures

him on to the false position, instead of encouraging the utmost caution. From the first moment that it gets hold of a single finger of him the Church watches him jealously to manipulate his mind for its own purposes. No sooner does the student begin to follow Archbishop Whately's advice, and misgives that he may not mistake, than the Church addresses itself to the work of repressing the misgivings, and furthering the mistake until it is irretrievable. No sooner does the youth begin to doubt and inquire than he is surrounded by inquiring friends and sighing parsons, who grieve over him and pray over him, until, envying perhaps the old martyrs who were simply burnt, the sensitive heart yields itself to fetters forged from its own affections. If any one thinks that this is an exaggerated statement of the fact, let him read the life of Dr. Arnold, written by Dr. Stanley. A sceptic from boyhood, Arnold no sooner turned his eyes upon the doctrine of a Trinity than he doubted it. Straightway clerical friends whisper, and mourn over him as if he had been guilty of some crime, and at length they hit upon a plan for him. It is not to warn him that if he enters the Church it will be a risk to his own character, and a danger to the Church: the scheme is,—and John Keble is to be credited with it,—Let us make haste and harness Arnold in the Church! Before he has time to think any more, get him a living, and committed to parish work! (3.) The youth thus bribed and ensnared into the Church, if, as in the case of Mr. Voysey and many others, he discover that he is out of his place, has been seriously wronged. The best years of his preparation for the work of life have been devoted to a career which he must now abandon; and this grave injury is enhanced by the grossly unjust disabilities which legally close against one who had entered holy orders the awards of political life, and the professions in which his special studies might still be of some service.

These, then, are the facts which have to be considered in estimating the rights and duties of a man in the position of Mr. Voysey, who, having entered the ministry of the church in good faith, arrives at conclusions whose consistency with the articles he has subscribed is questionable. Surely he has a right to decide how he can make the misstep, for which he is in the smallest degree responsible, the most conspicuous warning to other young men who are being lured into holy orders, of the fetters that await them; and it is difficult to see how he could do so more effectually than by compelling the Lord Chancellor to pronounce solemnly that the simple and clear views of natural religion held by himself are forbidden to the beneficiaries of the National Church. The decision is given, and our feet rest upon truth more firmly than before.

It remains to inquire whether that decision, while showing us more clearly where we stand, reveals a moral and religious state of things worthy of England, or worthy of the intelligence and the conscience of this age.

To what does the judgment of the Lord Chancellor amount?

It distinctly affirms, 1, that "Christ bore the punishment due to our sins, and suffered in our stead," and that "He was crucified to reconcile His Father to us (that is, to mankind), and was a sacrifice,"—sacrifice also being defined as an "offering to God." 2. It asserts the existence of "original or birth sin," that such sin "exists in every one descended from Adam;" that children are by nature "children of God's wrath;" and that it was for this original sin that Christ was a sacrifice. 3. It re-affirms the Nicene and Athanasian creeds, the doctrine of a Trinity, and declares that Jesus was supernaturally conceived, that he is to be worshipped as God, and that he will return as Judge of the earth on the last day. 4. It declares that no clergyman has a right, "upon his own taste and judgment, to assert that whole passages of the canonical books are without any authority whatever," or can "expound one part of Scripture as repugnant to another." These points represent the substance of the thirteen counts which have been sustained in the indictment against Mr. Voysey. They represent the plain creed freshly labelled upon every clergyman who stands in a pulpit of the National Church.

No one can read the passages from Mr. Voysey's *Sling and Stone*, which are held to be in contravention with the above creed, without recognizing that they are such as are familiar in the writings of the Broad Church clergy. No one acquainted with the teachings of the leaders of that school can doubt that the new heretic has fed upon them, or that he honestly represents the substance and tendency of their belief. It may be doubted whether Mr. Voysey, before leaving the church, might not have very properly availed himself of the opportunity for retraction offered him, and asserted that he believed the Thirty-nine Articles as they are interpreted by the distinguished theologians and officials of the church, whose opinions he quoted in his defence. When he offered those quotations, the court, unable to break their force, evaded it by saying that the line of argument implied that it should try the cases of each of the distinguished divines in question. The evasion was sufficient for the convenience of the Judicial Committee of the Privy Council; but it was insufficient to alter the fact that the court *was* necessarily trying the divines in question, and was compelled to sentence them along with Mr. Voysey. To each and all of them,—bishops, deans, canons, clergymen,—the Church and State with authoritative voice have said, "You hold your positions illegally and dishonestly, unless you believe that God is an angry and jealous monarch, and man a child of Satan, and unless you believe unreservedly all the statements contained in the Bible."

One word further about the offer to Mr. Voysey of any opportunity for retraction. How grand and

worthy a proposition is this for a church representing the national morals to make! Only say you believe what you do not believe, says the church, and you are quite welcome to our pulpit! If Mr. Voysey had followed the example of Cranmer, and put forward a retraction to be itself retracted at the end, one can imagine its character to be somewhat as follows:—

"I hereby renounce and deplore my wicked belief that God is a loving Father. I affirm, on the contrary, my faith that He is a jealous and wrathful being, who will torture untold millions of men, women, and children by fire for ever. I hold accursed my former belief, that God is just and merciful, and affirm that even the eating of a piece of forbidden apple by a man who lived six thousand years ago, was enough to make Him damn the whole human race to eternal misery,—a curse which would have been carried into execution, had it not been for the timely interference of a certain Pontius Pilate, who, assisted by one Judas, sacrificed to God the blood of the most innocent being in the world, the sight of which blood so pleased God, that He was prevailed upon to save from the said damnation a select few at least of mankind. Asking forgiveness of the Church for all I have said to the contrary, I now declare my implicit belief that a certain Jewish peasant was born 1871 years ago without a human father, and that he was Almighty God. Also that three are one, and one is three. I believe that a serpent in Eden and Balaam's ass talked, and that Jonah resided three days and three nights in a whale's belly, whence he emerged quite safe. I believe that soothsayers turned rods to snakes; in the existence of sorcerers and witches and devils. I believe that all new-born babes are totally depraved, and that God looks upon them with feelings of anger. And finally, I believe that all who do not believe these things shall without doubt perish everlastingly!"

This is a retraction which every eminent clergyman of the Broad Church really makes in the hearing of the world every time he ascends the pulpit, or officiates in any way, since the Lord Chancellor's judgment. No protest against that judgment can tear off the creed which now adheres to each of them, plainly legible in the eyes of the world. There it will adhere until they can reverse the judgment, or bring themselves to say with John Sterling—Adieu, O Church! The world will await with anxiety, perhaps with some sternness, their action. It may sympathise with them as they approach the dreags of their cup, but the situation admits of no concealment, and the truth cannot be compromised. Mr. Voysey is their child. They have nourished and reared him. Whatever may be their views of the dogma of vicarious suffering, there will be no doubt as to their willingness to shelter themselves under it in earthly matters, if they shall now stand quietly by and see this one man suffer for sins of which they are all equally guilty. If they can do so, it will at least be necessary to define clerical honor as something different from common honor.

But in what position does this trial place the Church as a claimant to represent the national standards of morality and religion! The morality of its invitation to Mr. Voysey to deny his faith in order to fit himself for further ministerial work, has already been alluded to; but what shall be said of the implied standard of the Church as to the religious qualifications of a clergyman? The Church has weighed this heretic, and made manifest to the world what kind of man he is. It has been the means of revealing to us a zealous and devoted minister, whose love for God and man is such that he was anxious to continue in an obscure field of labor, with no payment but a parsonage and £108 per annum, though he had a wife, eight children, and an aged mother to support. It has revealed him as a man of earnestness, honesty, fidelity, ability, of fine acquirements, and of unquestioned piety and character. Such qualities as these any living Church would search far to discover; and when found, treasure as the noblest that could make a minister to men and women. But to these qualities the Church of England says—Depart! We have no place or task for such traits as these. What we desire is not the earnest boldness of conviction, but concealment and casuistry; not learning, but superstition; not character and humanity, but orthodoxy,—orthodoxy, pretended or real, we do not much care which!

When Anaxagoras was told, "The Athenians have condemned you to die," he replied, "and Nature them." It is not difficult to see that, as the Church has judged, so is it judged, and that its heavier sentence has fallen upon its own head.

THE RELATIONS OF CERTAIN PROMINENT PERSONAGES.—We are quite shocked to find so grave and scholastic a journal as the *Herald* assuring us that it was "the famous Berkeley who said that the battle of Waterloo put back the clock of progress half a century." It was not half a century, which is only fifty years, but sixty-two years that this "clock was put back," since Bishop Berkeley died in 1753 and Waterloo was fought in 1815. Bishop Berkeley is not commonly thought to have survived his burial, notwithstanding the immaterialism of his philosophy. The person who really made the admirable remark so happily cited by the *Herald* was Bishop Laud, who let it fall in a conversation with William the Conqueror, at Berkeley Castle, shortly after the determination of Napoleon Bonaparte to marry the daughter of Pope Pius VII., in the futile hope, as it proved, of reconciling the Emperor Nicholas, of Russia, with the Reformed Dutch Church of Houston, in Texas. Berkeley Castle, we may add, shortly afterward passed by the female line into the possession of Cardinal Wolsey, who established there a famous school for educating neglected grandmothers to suck eggs.—*N. Y. World*.

THE LATE DECISION OF THE COMMITTEE OF PRIVY COUNCIL.

IN THE CASE OF THE REV. CHAS. VOYSEY, VICAR OF HEALAUGH.

[A sermon by Rev. J. D. La Touche, preached in the parish church of Stokesay, England, Feb. 19, 1871.]

"With me it is a very small thing that I should be judged of you or of man's judgment; yea, I judge not mine own self: for I know nothing by myself; yet am I not hereby justified, but he that judgeth me is the Lord." 1 Cor. iv. 3, 4.

There never was, perhaps, a time when a preacher in the Church of England had more occasion to revert to the principle contained in these words than the present.

They are the words of a man who knew that his teaching was not acceptable to many of those he taught, but who felt that his mission was a higher than any which human power could confer—of one who was face to face with time-honored rites and customs, and modes of thought, fast withering before the purer light of an advancing morality—of one who, however, had made up his mind not to be awed by these opposing forces, but to speak what he knew in his heart to be the truth at all hazards. He therefore appeals to a higher than any human sanction; he will not allow himself to be judged by any man, yea, he will not pass judgment on himself; he appeals to his God who can make manifest the counsels of the heart, the secret springs of our motives, ay, of those springs which are a mystery and a marvel to ourselves.

What we know of St. Paul is quite in accordance with the sentiment of this passage; he acted practically upon it, and, regardless of fierce opposition and persecution, he kept firmly before him, throughout his career, his high mission. That the world, from time to time, needs men of such a spirit, history fully proves. The cause is clear; the old order continually changes, giving place to more light and more knowledge. God perpetually is revealing himself by enlightening men's minds with ever-brightening rays of his own most glorious nature. In the time of our Lord, the changes from the narrow and, in many cases, heathenish practices of the Jewish ceremonial, was closely connected with the more extended intercourse which then was springing into existence with the rest of the world, whereby old Jewish prejudices and caste were to be abolished. Then, again, the Reformation in England and on the Continent was closely connected with the diffusion of books consequent on the discovery of the art of printing. The power of Rome could not withstand the mental energy of those who read and thought for themselves. And, to come to our own time, it is not difficult to see whence comes the mighty ferment which undoubtedly is going on deeply and silently in the hearts of thousands. It is from the vast progress which true science has been making, even within the memory of most men—true science, which takes account of facts, not fancies; which simply, honestly, and truthfully applies the laws discovered by careful induction, to explain the various phenomena of nature, without that presumptuous attempt, so often made in an age just past, to build up baseless theories, and even compel acquiescence in them.

The age has not very long past when the motions of the heavenly bodies were believed to be under the control of a capricious will that might be influenced by incantations and spells, and that they had, on the other hand, a marvellous effect on human affairs. In many houses in this country are even still to be seen almanacs which profess to predict the future from the positions of the stars. Such books can only have weight with the most ignorant; any one who has any information can tell that there is no connection whatever between the two. What has dispelled these delusions? It is the progress of scientific knowledge. The Chinese think that when an eclipse of the sun takes place, a great dragon has seized upon the luminary, and they try, by incantations and prayers, to avert its utter destruction. This leads to superstition and servile submission to priests; and all such false views do the same; they engender superstition and the debasement of the mind. Those who think that human affairs are affected by the motions of the stars, must inevitably be at the mercy of false alarms, and, tracing events to causes with which they have no connection whatever, they cannot have that "quiet mind" and confidence in the eternal purposes of God which is so necessary to their serving him with steadfastness and perfect trust.

The age has not yet passed away, either, when to doubt the existence of a personal devil or that of the eternity of hell and everlasting torments is considered a symptom of a licentious and even atheistical turn of mind. The age, however, has passed when that which was the direct result and product of these notions can be persecuted with fire and sword—men and women can no longer be burnt and drowned for practising witchcraft. But it is not so very long ago that they might.

Now, what is the reason of this change? It is the progress of true science. Science has dispelled these phantoms of darkness and ignorance. Science is the teaching by which God has led the human race to abandon these monstrous and ultimately degrading ideas—has emancipated us from false terrors, and taught us that His laws are immutable, and that we can therefore implicitly trust to him, which we could not do, if we were at the mercy of caprice and chance.

Nor is it likely that this great advance which has within the last hundred years taken place in human thought and knowledge should leave any subject

which could be brought before the mind, unaffected. The light brought to bear upon ancient historical events is entirely different to that which in ages past was deemed sufficient to establish them. Hitherto men have been satisfied with a very different amount of evidence for any historical fact to that which they demand now. Not many years ago the marvellous stories related in the early histories of Greece and Rome were thought to have at least some foundation in fact. But now they have, by means of scientific criticism, been reduced to their true proportion. They have been for the most part shown to be mere myths or legends, curious and interesting, indeed, but unworthy of any positive credence. Nor could we expect the articles of faith could either escape this universal effect. Like those eternal forces which are for ever acting on the surface of our earth, and moulding, carving out its valleys, and grinding down the hardest rocks to powder—the stream of science must flow onwards, influencing each subject of human thought, and if it cannot mould it by gentle action, will at last break through it with resistless violence.

Such is, such must be the case with the formularies of the Church—the Articles and Creeds and Liturgy. Unless from time to time they are brought into conformity with the demands of progressive reason and experience, they must share the fate of all things—especially of all human devices. Those who have travelled abroad tell us of vast structures called aqueducts, reared by the Romans to convey water into their great cities, but which are now mouldering year after year to decay: thus it is with the wisest and best devised of human plans. These articles and formularies were no doubt appointed for the spiritual good of the Church. Like the aqueducts of the Romans, they were made for the conveyance to all its members of a life-giving spring; but now too often they serve no such purpose; to attempt to resuscitate them is to set at nought the lessons which God has during all these ages been teaching the human race. The effort to restore them to their ancient purpose must be to precipitate their own downfall.

Within the last week a judgment has been passed by the highest Court of Appeal in the case of the Rev. Charles Voysey, the Vicar of Healaugh, upon which I must make some remarks, since it is not unknown to most in this parish that for my part I very cordially agree with many of the views held by that clergyman, and it may therefore naturally appear to them that the same judgment which condemns him, also condemns me; and that if he is obliged, in consequence of this judgment, as he is, to give up his living, I and others who, on the whole, agree with him, are also bound voluntarily to do the same. I think it is therefore only just and right, and a clear duty to my congregation, to state what course I have, so far, made up my mind to pursue in this difficult and trying matter.

I feel that in prospect of so serious a step, I have two things to think of—1st, My duty to the Church, of which I am a minister; and 2nd, My duty in a more worldly point of view. In relation to this last, I shall only say that I am sensible it ought to be quite subordinate to the former. No worldly consideration ought to make a man decline a clear duty; and knowing how weak my nature is, and how easily influenced by such thoughts, I can only pray earnestly that in the future, strength may be given me to act aright, if it is necessary to make so serious a choice.

But as for my duty to the Church, it is of course regulated by the promises I made when I was ordained. The chief of these have relation to a clergyman's duty as a preacher. He engages "to be ready with all faithful diligence to drive away all erroneous and strange doctrines contrary to God's word," and "to teach nothing as required of necessity to eternal salvation, but that which he is persuaded may be concluded and proved by the Scripture."

Now, very few words are necessary to expound these promises. The final and sole arbiter of truth with any man must be his own mind; indeed, this is clearly recognised in these words. Even those who believe in the infallibility of the Church have arrived at that final abandonment of the right of private judgment by an act of private judgment itself. Therefore when a clergyman vows to drive out strange doctrine, if he acts conscientiously on that promise, he must from time to time warn his hearers against *what seems to him—"what he is persuaded"*—is wrong in doctrine or practice: he must do this to the best of his ability, without consulting what may or may not be agreeable to them, but as nearly as he can in accordance with his own perception of what is true. He must use all means, of course, within his reach to guide his judgment; he is much to be blamed if he does not do so, if he forms hasty or rash conclusions; but once having deliberately and conscientiously convinced himself of the truth of his teaching, he is bound to declare it at all hazards, otherwise he is not acting up to his solemn ordination promise, to say nothing of his giving up the high position claimed by St. Paul for a teacher of religion.

Such has been my desire and effort since the day I made that solemn ordination vow; at the cost of a good deal of pain, I have done so, for it is a painful thing to speak what you know is opposed to the feelings and opinions of those whom you address. Not that instances were wanting, on the part of some of this congregation of a cordial approval of the views I have taught; such have existed and have helped greatly to support me in the course which I have pursued. Still, I cannot blind myself to the fact that these views must have appeared strange and even wrong to many (perhaps the majority); and I cannot express too earnestly the thankfulness I feel, that through evil and good report (for we have had to endure both), a good and kindly feeling has ever existed

between my parishioners and myself in all our more intimate personal relations and intercourse.

I say, then, that from my point of view, a clergyman's plain duty is to preach what on due research he believes to be true, and to leave to his superiors the task, if necessary, of correcting him. If every clergyman were to throw up his living or cure whenever it seemed to himself or his neighbors that his views were not in exact accordance with those of the Prayer-book, probably, as the Dean of Westminster has well said, all would have to leave the Church, from the Archbishop to the Curate, since there is not one whose every view is exactly consistent with the multifarious teaching contained in the Articles and the Liturgy. The only resource, the only alternative is to throw the burden of enforcing compliance to their dogmas on the constituted authorities. The Bishops and their courts, and at the present time the Committee of Privy Council, are for this very purpose, and, for one, I shall not relieve them of their office; I shall not try myself and excommunicate myself when there are the regularly appointed means, if I have erred to perform those duties. One may well quote here a passage in the life of St. Paul; the magistrates of Thyatira had imprisoned and beaten in an illegal manner Paul and Silas, and when they discovered the mistake they had made, tried to get rid of them quietly, sending word to the keeper of the prison in which they were confined, to let them go. But Paul said unto them, "They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily? Nay, verily, but let them come themselves and fetch us out."

Human nature is the same now as then, and this is the course which many of the authorities in the Church would gladly have those pursue who think otherwise than they do; they would have them leave quietly and in peace. But the same answer may suffice now as then, "nay, verily, let them come and put us out."

And one word with regard to the judgment which has just been given; I, for one, do not complain of it. It was, perhaps, as some say, inevitable. It is not as yet at all clear to me what its ultimate consequences may be, but it is important to observe that the Committee has been careful to declare that discussion on the authenticity of Scripture, or even the divinity of Christ, is not forbidden by the Church. They also allow that a clergyman is justified in trying to correct popular errors on such points. For my part, I thankfully accept these admissions of liberty to discuss such points. It seems to me that most erroneous views are abroad on both of them. Some worship the Bible as if it were some magical book descended direct from heaven, and some pay to Christ an adoration which is quite inconsistent with Christ's own doctrines, and his plainest words, and which in some cases becomes a kind of sensual idolatry. It will therefore be, from time to time, as occasion seems to call for it, my endeavor to warn you against these unfounded and false views, and to set before you the true nature and function of Scripture, as well as the true nature of Christ as our Brother, and that, as he taught, we are children of the same Eternal Father. If any of these views are wrong, I shall only be too thankful to be corrected at any cost. But as long as I am spared to speak from this place, I shall not say what I do not think, or square my words to disguise important truths. And if hereafter I am unfortunately obliged for any reasons to abandon my post as a clergyman, I can only say, "Unhappy Church, which cannot bear the light of free and honest discussion!"

But the truth is, such a Church could not exist very long. Let it once be fully understood that the clergy are maintained and paid to support tenets which can not bear discussion, there must soon be an end of all confidence in them or the system they belong to. Whether such be, as some say it is, the real effect of the recent judgment remains to be seen. In the meantime it would seem to be a plain duty, which, with the help of God, I mean to follow, to speak what I think, and to leave to my Ecclesiastical superiors the duty, if need be, of correcting me. Nor can I ever complain, should any of this congregation feel aggrieved by my teaching, if they should appeal to the proper authorities in such matters for redress.

And now, my friends, I have done; it seemed to me right and necessary, to speak thus plainly to you upon this matter, in consequence of the late judgment, which no doubt affects us most materially.

Let me conclude by saying how deeply I feel the responsibility cast upon me in my present post. But in this I would follow the Apostle's words, "I judge not mine own self, for I know nothing by (or against) myself, yet I am not hereby justified, but he that judgeth me is the Lord." Above all human rites and formularies, above all courts of law and courts of appeal, is the great God, to whom, as thinking and rational creatures, we owe our first allegiance. Therefore while we are fully prepared to accord to "the powers that be" all the deference and submission which is their due, our first duty is to him who can alone judge the motives of the heart, to him who can alone judge whether we have truth or error on our side, who can alone determine whether the doctrine we preach is hay or stubble, or imperishable gold. In his hands are the issues; in his hands we may trust ourselves with implicit confidence, knowing that his purposes are from everlasting, and must prevail.

"How can I expand my chest?" asked a stingy fellow of a physician. "By carrying a larger heart in it," the doctor replied.—*Golden Age.*

Voices from the People.

[EXTRACTS FROM LETTERS.]

—"I yesterday noticed a brief paragraph in the *Daily Washington Republican*, stating the establishment of your INDEX. The declared purpose of it struck me as not more novel than meritorious and desirable, considering the discreditably heterogeneous condition of thought in this professedly Christian land, on the most momentous of all imaginable subjects. The Editor of the *Republican* could not refuse his most hearty approval of your design (that is, if sincere), but seemed to look upon it as probably but one more added to the many previous contrivances whereby pretended believers, but real infidels, seek to insinuate their poison into the public mind. I do not feel myself justified in coming thus soon, at least, to so unfriendly a suspicion as the *Republican*. The statement of your object looks fair and honest; and it has so much in it that speaks right home to the unsectarian but religious heart that, even if your aim should ultimately disclose its hostility to religion and truth, charity must, as yet, not only hope but believe the very best. I may be permitted to say in very fact, that I have (in my limited sphere) for some time past been moving in precisely the same path you declare you have stricken out for yourselves; you will not wonder, therefore, if I desire to hear and see more of those who appear to be fellow-workers in what is, to my mind, a holy, and which may some day prove, a mighty cause. Be so good, then, as to favor me with numbers (successive weeks) of your INDEX, that I may be enabled to judge somewhat better than I now can of your general purpose and your manner of promoting it. I send what will probably be enough to pay for the same."

—"I am in love with the paper throughout. It hits my case exactly. What you say of 'young Radicals, full of enthusiasm for truth and humanity,' being forced out into the cold, shorn of influential friendship, is true of me. One year ago I was compelled to take a course for which I was peculiarly, at least, unfitted, and have suffered untold miseries since. It was the same story of Truth disturbing the smooth wave of complacent theology founded on Tradition—of finding a true bill of infidelity—of giving the verdict without hearing the victim's reasons, &c., &c. I have climbed up, and now stand on the top round of the ladder of radicalism. The moral air is sweet and pure, though cold, up where I am, and I fear no shadows. Your INDEX contains the food which my mind craves. Seldom have I found so much that is calculated to give tone and vigor to the Reformer's sturdy constitution."

—"Thank you for THE INDEX. It is a nice little paper, but for its size the articles are too long. It contains fine sentiments, but mixed up with too much mystification. I am glad it has thrown off the shackles of Christianity, and it will emancipate itself from the thralldom of Religion, a term belonging to the unknown tongue which every one uses and no one understands, and come on the broad and comprehensive platform of Humanity, understood by all that are human."

—"If I were able, I would give THE INDEX a few hundred dollars out and out, for I consider it altogether the best exponent of pure Theism in the country, and pure Theism is certainly the highest form of religion the world can ever know."

—"Will you be kind enough to send your paper to —, after next week, until I direct you otherwise? I expect to spend the summer there, and shall hardly feel at home without THE INDEX."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be suspended during the months of July and August. Special notice will be given of any occasional meetings that may be held.

RECEIVED.

THE GOSPEL OF TO-DAY. A Sermon by Rev. O. B. FROTHINGHAM, preached in Lyric Hall, April 16th, 1871. New York: D. G. FRANCIS, 17 Astor Place. 1871. pp. 22.

THE RADICAL. Published Monthly. Boston: Office of Publication 25 Bromfield St. \$3.00 a Year. Single Numbers 30 cents. July, 1871.

THE MISSISSIPPI EDUCATIONAL JOURNAL. Devoted to Popular Instruction and Literature. Jackson, Miss.: H. T. FISHER, Editor and Publisher. \$2.00 a Year. May, 1871.

THE AMERICAN EXCHANGE AND REVIEW. A Miscellany of Useful Knowledge and General Literature. FOWLER & MOON, N. W. Cor. Walnut & Fourth Sts., Philadelphia. J. H. C. WHITING, Business Manager. \$3.00 a Year. June, 1871.

THE LADIES' OWN MAGAZINE. Edited by Mrs. M. CORA BLAND. Indianapolis: June and July, 1871. \$1.50 a Year.

PETERS' MUSICAL MONTHLY. J. L. PETERS, Publisher. 599 Broadway, New York. \$3.00 a Year.

FOURTH ANNUAL SPECIMEN BOOK of Job Type and Borders, for Sale at the Daily Commercial Job Rooms. Toledo, Ohio.

Poetry,

ODE

FOR A COLLEGE CLASS-DAY.

Once again has the earth lightly whirled round the sun
In the jubilant dance of the spheres;
Ever youthful, another bright gem she has won,
To flash in her circlet of years.
But our spring-tide is ebbing, our morning is o'er;
The moment of parting draws nigh,
And our Mother—God bless her!—stands here at the door
To throw us a kiss and good-by.

Like the arches and spires that with marble of frost
The Winter-Elf builds on the pane,
Hope's castles may melt and in tear-drops be lost,
Ere our sun its proud zenith shall gain.
But Friendship has rung a sweet chime from her bells,
Whose echoes, when youth shall decay,
Like the music that lurks in the sighing sea-shells,
Will haunt us and cheer us for aye.

As the rain-drops that wed on the river's gray breast
Are divorced in the broad, heaving main,
From the north and the south and the east and the west
We have met but to scatter again.
The noble old elm waits our time-honored song,
Let us join "hand to hand, heart to heart;"
We have laughed and been merry together full long,
But the summons is come, and we part.

Yet the friendships of youth, like the Pleiads that weave
Their soft meshes of splendor on high,
O'er our paths a bright glory of starlight will leave,
And smile all the gloom from our sky.
Oh cleave to the love that has hallowed the past,—
It shall hallow the future's long years!
For to-day, ere Life blows her stern clarion blast,
We baptize it immortal with tears.

1859.

ASTERISK.

The Index.

JULY 1, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Complete files of THE INDEX for 1870, neatly bound with black morocco backs and marbled covers, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

Mr. PARKER PILLSBURY desires engagements to lecture on RADICAL RELIGION, either for single Lectures or for Courses of Lectures on successive evenings. Address INDEX OFFICE, TOLEDO, OHIO. The following are among the subjects of his Lectures:—1. The Popular Religion.—"What will you give us instead?" 2. Religious Mysteries. 3. Is the World more indebted to Christianity than to Science? 4. The Sunday Question. 5. Young Men's Christian Associations. 6. Woman—Her Rights and Responsibilities in Government and Society. 7. Labor and Capital. [Three Lectures.] 8. Lying Pretences in Church and State. These Lectures discuss, in the light of common sense and modern ideas, the theology and institutions of the Christian Church, which they treat in the boldest and most uncompromising manner. They aim to substitute for the degrading Bible-worship and Christ-worship of the churches universal reverence for Reason, Truth, Justice, Freedom and Humanity.

Mr. PILLSBURY has concluded an arrangement with the Editor and Proprietors of THE INDEX by which he will make it a special object to introduce that paper as widely as possible, as an organ of the most advanced religious thought of the times, and will report regularly through its columns.

F. E. ABBOT, Editor,
For the INDEX ASSOCIATION.

TOLEDO, O., April, 1871.

THE INDEX ASSOCIATION.

CAPITAL \$100,000.

SHARES EACH \$100.

No subscription is payable until \$50,000 shall have been subscribed: and then only ten (10) per cent. will be payable annually. No indebtedness can be incurred in any current year by the Association beyond ten (10) per cent. of the stock at that time actually subscribed. Subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

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GOOD AND BAD GUIDES.

Our Washington correspondent "W. H. B.," as appears from a communication printed elsewhere in this number of THE INDEX, is not satisfied with our reply to him concerning the historical existence of Jesus. To his criticism—"Perhaps you are unaware, as most people are, that all the proofs relied upon by Christians of the existence of Jesus, outside of the New Testament, have been demolished,"—we had replied [THE INDEX, No. 74] that he himself was "apparently unaware" of a passage in Tacitus which we proceeded to quote. He now says that he is "familiar with the whole passage." But since he professed knowledge only of proofs which had been "demolished," we had no option but to suppose him ignorant of it. Careful study will show him that the proof we adduced is very far from being "demolished."

"W. H. B.'s" entire argument against the genuineness of the disputed passage is drawn from the "Diegesis" of Robert Taylor, who devotes five pages to an argument against it. These five pages might properly be headed—"What I Know about Tacitus." He knows as much about Tacitus as Horace Greeley knows about farming.

The first statement which "W. H. B." quotes from Taylor affirms that the first publication of the "Annals" of Tacitus was by "Johannes de Spire," who printed it from a manuscript in his own possession which purported to have been written in the eighth century; and that all other manuscripts and printed copies of the works of Tacitus are derived from this. As it would occupy too much of our space to examine critically all of Taylor's statements, let us see how accurate and reliable he is in this. If his very first statement proves him to be a literary charlatan, it would be unprofitable to take up all that remain.

Now the oldest manuscript of the "Annals" discovered at the revival of learning was the *Codex Corbeiensis*, which Pope Leo X. bribed the monks with five hundred ducats to send from Germany to Rome, where it arrived in 1513. This manuscript is still preserved in the Laurentian library at Florence, and is the only ancient one that contains the first five books of this work of Tacitus. It is assigned by different scholars to the ninth, tenth, and eleventh centuries,—by none, so far as we know, to the eighth. Another ancient manuscript is the *Codex Casinensis*, which belongs to the eleventh century, contains only the last eleven books of the "Annals," and is deposited at Florence in the same library. This is less valuable than the other, since it contains corruptions, evidently by a Christian hand, which are rejected in all good editions now printed. Besides these two ancient manuscripts there are more than thirty others of more recent date, some of which are undoubtedly derived from the preceding, but not all; and these last, as well as the two more ancient ones, are used by modern scholars in editing the text of Tacitus. Taylor's profound ignorance on the subject, therefore, in declaring that all modern editions of the "Annals" are derived from the one manuscript of John of Spira (what this is, he omits to inform us) is sufficiently apparent; and the main "fact" on which "W. H. B." relies as an offset to Gibbon's em-

phatic endorsement of the disputed passage is no fact at all, but a gross blunder.

Taylor's insinuation, moreover, that John of Spira tampered with his text is baseless; and his other insinuation that the "authorities" adopted it as an "evidence of Christianity" is simply preposterous. John of Spira was the first, according to Hallam, who "applied the art [of printing] on an extensive scale to the publication of classical works;" and this he did, under the patronage of Venice, purely in the cause of ancient literature. Sanuto mentions a special order of the Venetian Senate in 1469 that John of Spira should enjoy a monopoly for five years as publisher of the epistles of Tully and Pliny. Taylor's only positive ground for suspecting him of corrupting the text of Tacitus in the interest of Christianity is that he had a chance to do so by having in his possession the only manuscript of the "Annals." This supposed fact we have seen to be a blunder, since two relatively ancient and over thirty more recent manuscripts of Tacitus are extant; but even admitting it to be true, is everybody to be adjudged guilty of a crime who has had a chance to commit it?

There is no positive evidence whatever that John of Spira was guilty of interpolation; and Taylor's twenty reasons for believing him guilty of it weigh absolutely nothing in comparison with the verdict of real scholars like Gibbon in favor of the disputed passage. Not depending at all on the edition of John of Spira, but editing the works of Tacitus from the manuscripts themselves, modern textual criticism has confirmed the judgment of Gibbon; and every respectable edition (in fact every edition, so far as we know) regards the passage we cited as genuine. Whoever wishes to know more on this subject may consult Friedrich Haase's treatise of sixty pages, "*De Cornelii Taciti Vita, Ingenio, Scriptis Commentatio*," prefixed to the Tauchnitz edition of the original text of Tacitus, which is (or was in our day) used at Harvard University as a standard text-book. In this learned treatise (p. xxx), Haase makes special reference to the passage in question, and treats it as undeniably genuine. Nothing is clearer than that Taylor is butting his head against a stone wall.

Our statement that, "had it not been for Paul, Jesus might never have been heard of," is not correctly understood by "W. H. B." We did not mean, as he supposes, that "the proof is narrowed down to the testimony of a single man who never saw Jesus." We meant that it was Paul who so expanded the Messianic idea as to give it importance in the world's eyes, and thus called attention to a sect that would otherwise probably have perished in obscurity. The gospels we referred to explicitly as at least establishing the leading facts in the career of Jesus, in the opinion of the best scholars. No one who has read Strauss, for instance, will accuse him of being unduly attached to the historical element in Christianity, it being his main object to explain this away by the "mythical theory." Yet in his latest work ["New Life of Jesus," Vol. 2, p. 434] he makes the following statements, with which we entirely agree:—

"I do not think that the case is so bad as has lately been maintained, as that we can not know for certain, of any one of the texts

which are put into the mouth of Jesus in the gospels, whether he uttered them or not. I believe that there are some which we may ascribe to Jesus with all that amount of probability beyond which we cannot generally go in historical matters; and I have endeavored above to explain the signs by which we may recognize such. But this probability approaching to certainty does not extend far; and, with the exception of the journey of Jesus to Jerusalem and his death, the facts and circumstances of his life are unfavorably situated. There is little of which we can say for certain that it took place; and of all to which the faith of the Church especially attaches itself, the miraculous and supernatural matter in the facts and destinies of Jesus, it is far more certain that it did not take place."

It is a vast misfortune to the liberal cause that such books as Taylor's "Diegesis" should be published, circulated, or read. They contain just enough learning to deceive those who have no leisure to study independently for themselves into confidence in false facts and reckless reasoning. They throw discredit on liberalism itself in the eyes of every well-read man, and compel Christian scholars to treat its literature with contempt. Were it not for works of a better class than this, liberal thought could never make headway among educated men. The age demands exact scholarship and exact science; and whatever book disseminates inexact information simply plants weeds which must be ploughed up again. The world is overstocked with misleading and worse than worthless books. We wish that the great scholars would imitate the great scientific men, and issue popular works on their own special subjects as admirable in character as are Darwin's "Descent of Man," Huxley's "Lay Sermons," and Tyndall's "Fragments of Science." Max Mueller is doing work of incalculable value in this respect, and we hope his success will stimulate others of equal ability and distinction to do the same in other departments of study. There is a great need of works in English, summing up with precision the results of the best European scholarship, and not overloaded with details,—works that shall be comparatively cheap, and yet give accurate information brought down to the latest date. But such books as the "Diegesis" misguide all who trust in them.

A PREDICTED PERIL.

At the public business meeting of the Free Religious Association, a gentleman who seemed deeply interested in the aims of the society, expressed a fear lest the conservatives should think it worth while to avail themselves of the easy terms of admission, and so to change the principles and the very name of the organization as to make its instrumentalities work its own ruin. He professed to speak from large experience in similar undertakings. The instant they give hope of becoming popular and influential, the watchful enemy steals in with mining tools, he said; and to prevent that possibility in the case of the Free Religious Association, he proposed the insertion of a constitutional clause forbidding a change of name under any circumstances. That the proposition was not seconded or much heeded was perhaps due to the fact

that the peril of popularity seemed less immediate to others than to the speaker, and that the value of the organization as a working power was not so keenly appreciated by the familiars of the institution as by this enthusiastic friend.

On the next day, however, a similar prophecy of danger was made from another quarter. A radical friend of the Association, not an officer or a member, took alarm at the presence on the platform of Mr. Ierson, the English Unitarian minister. That gentleman seemed to him a scout from the enemy's camp, and heralded possibly the advent of a conservative host.

Cheering as it was to think that the dawn of a Messianic day was nearer than some of us dreamed, the indications of it were not brilliant. The wealth of the Association does not yet offer temptation to speculators; nor did the appearance of Mr. Ierson portend an invasion from the Philistines. Considering what personages had sat, stood, and spoken on our platform, and had left it secure, the apparition of an English Unitarian clergyman was not calculated to excite dismay, the "mair by token" as he fell in quite cordially with the fundamental principle of the Association. Or is this the ground on which he should be feared?

Our day of popularity is still remote. There is no pressing necessity for guarding against the advent of that danger in particular. But it may be as well to bear in mind the undesirableness of seeming to invite it. The critical period in the history of an Association like ours is the formative period, during which the elements are held in solution preparing to crystallize. That period should be protracted as long as possible in order that under the perfect action of the law of freedom the germinating idea of the institution may have free play for all its possibilities of suggestion. The wish for more complete organization I do not share. The call for closer administrative co-operation I do not echo. The thought we possess is so radical and wide, it demands such full liberty, it is so clearly its first need to be developed and understood, it bears its fructifying power so peculiarly in itself, does its work by means of its own intellectual and moral virtue to so unwonted an extent, that to imprison it or try to manipulate it too early would inflict on it far more than the ordinary disasters incident to working sects. The narrow thought may be allowed to embody itself quickly, for only by embodying itself can it live. But the wide thought, which is nothing if not wide, whose quality is breadth, whose law is diffusion, must be faithfully secured from the fascinating compromises which the passion for instant efficiency suggests.

Fidelity to the purposes of the Free Religious Association demands the firmest loyalty to its most radical principles. We must fear a too ready acquiescence, and must be scrupulously careful to keep from dangerous entanglements with other forms of thought having a certain similarity. It is not time yet, nor will it soon be time, to cease rasping feelings and shocking prejudices by the plainness of our speech. We must keep ourselves unpopular as long as we can generously do so,—absolutely refusing popularity till it comes to us on our own terms.

The vitality of our idea has proved itself to be very remarkable. Remembering the

few advantages it has enjoyed of obviousness, countenance, numerical and pecuniary support, its success has been wonderful. Its continued success will depend on the determination its friends show to hold it down to its proper work. If they are true to its nature, its name will take care of itself. If they are true to its principles, they can be trusted to attract those who belong to them, and to repel those who do not.

O. B. F.

THE DANGER OF IT.

At the Free Religious Convention in Boston a year ago, when the use of the Bible in public schools was under discussion, a speaker from the audience defended it, and asked what harm it could do, even if it did no good? "Who would say that he was ever injured by the Bible?" And those present will not forget the prompt and eloquent way in which Rabbi Wise responded, in behalf of his people, that they were injured all the time by its being read as an infallible book. "The beautiful sentiment of it," he said, "was soon worn off, and it became an empty form. Then it would do harm. The harm was in reading it as the Word of God, while the child could not be taught to discriminate and understand it. The Bible so considered was the parent of sectarianism and bloody strife."

It is easy to see the good results that have followed from the Bible, the Church and the clergy. It is not so easy to remember the reverse of the picture—the persecution, the torture, the agony that all exclusive beliefs have caused. All the atrocities of the French revolutions (from first to last) were but a slight reproduction of the greater atrocities of the Inquisition.

We say that the period of religious persecution has passed. But it is not long since it subsided, and there is latent in every church the desire to revive it, if men dared. At this moment there is imprisoned in Australia an Englishman, of character unimpeached, who is hammering stone within the prison-walls, wearing a prison-dress, and with hair cropped short, for the sole offence of denying the inspiration of the Scriptures. While a single such case exists, those who love free thought can no more relax their efforts than Republicans can relax theirs while Toombs and Jefferson Davis live. These are the living witnesses of a danger not yet past.

It is worth while to dwell on this extraordinary and most instructive case. Mr. Wm. L. Jones, a sculptor and a member of the Royal Academy of the Arts, lives in the town of Parametta, near Sydney. In a conversation with a clergyman, he asserted that the Bible was to be read and judged like any other ancient book; that some portions of it were unfit for children to read; that Moses confessedly committed both falsehood and theft; that David was terribly cruel. This was proved on the testimony of the clergyman. On the part of the defence it was proved that Mr. Jones spoke of God "with great reverence," and declared Jesus Christ to be "the highest and purest character known in history." Evidence as to good moral character in the defendant was ruled out. The jury without leaving their seats returned a verdict of "guilty" of the crime of blasphemy. Mr. Jones was sentenced to two years' imprisonment at hard labor, and to pay a fine of two hundred pounds.

You say—this could not happen in America. In a few states, as Rhode Island, it is perhaps forbidden by the organic law. But the very newspaper from which I take these facts points out that this greater mildness is only the result of “a demoralized public sentiment and an unseemly weakness,” and exults in the thought that the movement for the constitutional recognition of “the Bible as the Supreme Authority of the Land” will set all this right. “When that is accomplished, we shall be a step in advance of our Australian friends,—for the Bible punishment for blasphemy is *death*.”

It is not likely that this result will ever arrive; but it is the logical conclusion of almost every existing church from Pope to Popeling,—from Pius IX. down to Bellows and Miner. Almost every minister, almost every church-member, if consistent with his own theory, would sit upon the jury in a case like that of Jones and say—“Guilty.” It is not so long since similar cases were threatened among ourselves. It is not fifty years since that eminent Unitarian scholar, Rev. G. R. Noyes, D. D., was threatened with just such a prosecution, and the preliminary steps were taken (so he himself told me) to lay the case before the grand jury. Policy and the fear of ridicule suppressed the effort; but does any one doubt that those who conduct *Zion's Herald* or the *Chicago Advance* would do the same to any advocate of “Free Religion,” to-morrow, if they dared?

Nor are the laws wanting. It is stated by Hon. R. G. Ingersoll, of Illinois, in a recent pamphlet, that the following law was in force in Maryland until within a century and a half, and is still in force in the District of Columbia:—

“Be it enacted by the Right Honorable, the Lord Proprietor, by and with the advice and consent of his lordship's governor, and the upper and lower houses of the Assembly, and the authority of the same:

“That if any person shall hereafter, within this province, wittingly, maliciously, and advisedly, by writing or speaking, blaspheme or curse God, or deny our Savior, Jesus Christ, to be the son of God, or shall deny the Holy Trinity, the Father, Son, and the Holy Ghost, or the God-head of any of the three persons, or the unity of the God-head, or shall utter any profane words concerning the Holy Trinity, or any of the persons thereof, and shall thereof be convicted by verdict, he shall for the first offence be bored through the tongue, and fined twenty-five pounds to be levied of his body. And for the second offence, the offender shall be stigmatized by burning in the forehead with the letter B, and fined forty pounds. And that for the third offence, the offender shall suffer death without the benefit of clergy.

To whom do we owe it that similar laws do not control the whole nation? In the words of that eminently evangelical sheet, the *Lebanon Shaker*, “it is to the sceptical classes that we are largely indebted for the religious and civil liberty we enjoy.” We owe it to Franklin, Jefferson and Paine. We owe its preservation not only to Channing, Emerson and Parker, but also to Frances Wright and Abner Kneeland. The vilest and most vulgar “infidel,” whose words are most distasteful, not only to superstitious ears but to refined ears, has yet done his part (often at great personal sacrifice) in defending religious freedom. He cannot do less credit to his side than the Rev. Dr. Fulton does to the other; and if a man must be angry and foul-mouthed, it is something that he should love freedom rather than superstition. The trouble is that a man of low tone is rarely reliable; and a man who begins by reviling even falsehood is apt to end, like the well-remembered

Joseph Barker, in reviling the very truths he himself has preached.

The end of the matter is, that superstition would be only a touching and pathetic weakness but for the danger it contains. Beginning in the prayer of a single dreaming enthusiast, it may end in a decree like that of the Inquisition, dated Feb. 15, 1568, condemning a whole nation to death for heresy. Motley calls it “the most concise death-warrant ever-written,—three million people sentenced in three lines.”

T. W. H.

NOTES FROM THE FIELD.

My last work was in Abington, Ashfield, and Florence, Mass., and Milford, N. H.

Abington was formerly one of the strongholds of Anti-Slavery. No truer, braver abolitionists lived or moved anywhere than there. And they did live and move, and slave-holders and their northern abettors felt and dreaded their power. Now some of the best of them are continuing their labors in the cause of human emancipation as a society of Spiritualists; others associated with them. And an excellent work and warfare they are carrying on in behalf of Temperance, Rights of Woman, of Labor, and of religious emancipation and toleration. Though identified with the Spiritualists in no way, still it gives me pleasure to bear witness that wherever I go, no other single association is doing more, if so much, for human emancipation and elevation. None surely are so brave as they in asserting and maintaining the freedom of speech irrespective of opinion or of sex.

Abington gave me two excellent audiences, though the day was the hottest, so far, of the whole season. I also attended a funeral between our public services; an exercise I did not feel at liberty to decline. The world will yet learn that it is safe to be born, married, or buried, without the intervention of an ordained, pompous, pretentious priesthood.

Two Sundays I gave to Florence. By some mistake, my appointments on the first were, Florence at two, and Ashfield at half past five in the afternoon, the towns being seventeen miles apart. But both engagements were met, lectures over an hour each. I told my driver I was glad Mr. Bergh did not live on the road; but he assured me his horse was equal to the task, as indeed he proved himself. Should I meet that noble animal in Paradise (as Mr. Beecher thinks I may), I can assure him there, that I appreciated and admired the manner in which he did that “Sabbath day's journey.”

Ashfield is a beautiful, retired hermitage of a town, up to which many city people wisely turn their steps in summer. Among others, Mr. George William Curtis has a delightful villa there, brooded over by trees that would have graced the garden of Eden. And best of all about him is, he is truly generous in his encouragement and support of the brave little band of Free Religionists, organized there a year or two since.

Florence seems now the banner town of New England in support of the new faith. Mr. Charles C. Burleigh has labored there for some fifteen years, I believe; and no place in the whole country exhibits more proofs of good work well done in the cause of Freedom, Virtue and Righteousness.

And Florence has just now made another innovation in the installation as colleague

with Mr. Burleigh of Miss Elizabeth M. Powell, late a Professor in Vassar College. Miss Powell is to have entire charge of the Sunday School, now very numerous and flourishing, and will supply the Sunday lecture once a month. A better selection could not have been made, and I was glad to learn that a number of the regular Unitarian ministers in the region around have already proposed to Miss Powell an exchange of pulpits for a Sunday; one or two of which she has already accepted.

I am sorry my “Notes” overstep the column so generously allotted me. I hope these will not.

P. P.

Will the writer of the *first* extract in our column of “Voices from the People,” in THE INDEX for June 17, No 77, be so kind as to send us his address? The letter from which the extract was copied cannot be found, and we are unable to answer the request of a subscriber who desires to write to the author of it.

Especial attention is called to a new column advertisement of first-class books on our last page. They contain the very cream of modern thought, and most are of such a character as we can unqualifiedly recommend. Mr. Stebbins is an enterprising, reliable, and honorable business man; and whoever orders any of his books by mail may depend on their being carefully protected from all injury in transmission. These are works that ought to be read and re-read by every one desirous of becoming acquainted with the best minds of to-day.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

THE RELATION OF SCIENCE AND INTUITION.

I am deeply interested in the discussion of terms, as applied to radicals and their modes of thought and investigation, especially those supposed to be so distinctive in their nature and character as “the intuitional and scientific schools.” I have been trying to determine to which of them I belong, and conclude that some how I belong to both branches of the radical family, with quite a near relationship to the spiritualists. And while I am not a fanatic in the defence of either, I own to something of an enthusiastic love for them all. I find that Webster defines *intuition* as “the act by which the mind perceives the agreement or disagreement of two ideas, or the truth of things, immediately, or the moment they are presented, without the intervention of other ideas, or without reasoning and deduction.” And *science* he defines to be “in a general sense the comprehension or understanding of truth or facts by the mind; and in *philosophy*, a collection of the general principles and leading truths arranged in systematical order.” He adds “that pure science is built on self-evident truths,” and again, “that science is also applied to other subjects founded on generally acknowledged truths, as metaphysics, or experiment and observation, as chemistry and natural philosophy.” I acknowledge that it seems strange to me, that to the cultivated minds of leading radicals intuition and science should appear in any sense as opposed to each other. To my comparatively uncultivated mind, they complement each other; and if we would arrive at a mathematical certainty concerning any given truth, we must submit our intuitions to the searching investigations of Scientific Philosophy. That is, we must investigate the phenomena of intuition, and assign rational cause for its existence. My intuitional nature accepts this as a self-evident fact, while my reasoning nature demands it.

Thus when Prof. Huxley explains to us his theory of “protoplasm,” I am interested and instructed; but I see a fact connected therewith that also demands scientific investigation, namely, the action of my mind that intuitively comprehends his theory. Also the subtle power that enables me here in America, with the ocean rolling between us, to see the protoplasm in the nettle with its perpetual motion as he sees it, while examining it through his microscope in England. I wish to know how I do

this? Here is a self-evident fact. We intuitively recognize it by appealing to this faculty when we present to others our ideas, or state to them the result of our investigations. The reciprocity of thought—what is it? A series of innumerable questions awaits the developing science of mind. One knows not where to begin; but they are summed up in that greatest of all questions—who, and what, and where is God? My brother, I acknowledge that science will one day answer this question much more lucidly than intuition now does to the clearest seer of the present time. Nor does it appear to me to require a great amount of humility to go back of "protoplasm," and investigate the evidence of design that it exhibits to our intuition.

We hear also much said concerning spiritual and material, as if they were two distinct elements acting in opposition to each other; and what seems very absurd to my untutored thought, each one assumes to reject the other. Pray tell me, has any one seen a material thing without the spiritual element combined therewith? Or a spiritual element, essence or being, distinct from and independent of the material? I mean by spirit, "vital essence," and not as defined by Webster, life or living substance independent of corporeal existence, intelligence apart from physical organization; vital essence, force, or energy, distinct from matter. It is no doubt true "that fools rush in where angels fear to tread," and this may be the reason why I, after thirty years' experience in the schools of authority, called orthodox, and "dyed in the wool," dare to turn therefrom to our much abused mother Nature; while even the immortal and almost infallible Webster ceases to be to me absolute authority, when he differs from her. So I ask again and again, what do we know of matter or spirit distinct from each other? It seems to me like a play upon words. So also with intuition and science. What know we of intuition separate from reason, save as science has classified and arranged these elements of the human mind? Or what do we know of science without its basis of intuition or self-evident truths? So if I am an intuitionist, I am also a scientist, so far as I am capable of being one. And if I am a spiritualist, I am also a materialist, and the foundation of my faith in the one is the same for my belief in the other, science being the rule or method by which I prove all the sums in the arithmetic of human life. For it alone takes up principles and truths derived from self-evident facts, strips them of the artificial clothing with which ignorance, superstition, and bigotry have obscured them, and in their naked simplicity and beauty places them in the temples of wisdom, where they are like apples of gold in pictures of silver, of intrinsic value to humanity. To me, as one of the masses, belonging to and of the common people, there is a beautiful unity in all this variety.

I cannot conceive of a wise, scientific materialist who is not also an intuitionist. The one involves the other. If intuition is the ultimate of human wisdom, then why has Nature given us reasoning powers with which to test the intuitions? I see science reaching back to intuition, unlocking life's mysteries for us, showing us its separate parts, and putting them together again in their proper order and relations, after removing the dust and impurities that have marred their action; and thus enabling them to direct and control human relations with much greater accuracy. And again I see what purports to be science ignoring intuition, and it is an *ignis fatuus*, a false light, or bit of phosphorescent, rotten wood, brilliant in the darkness but worthless as an illuminator in the hour of our needs.

I seek after mind in the abstract, meaning thereby a power that chooses, inclines, desires, likes, intends, purposes, wills. I go back of reason to intuition, and I see it in the earliest dawns of the human race, before the reasoning powers are strong enough to give birth to science. All these elements are manifested in them through the action, if I may so call it, of the energies of pure intuition. I go back of intuition, and I find mind exhibited in the animal kingdom, and science calls it instinct; and it, too, exercises all these elements of mind seemingly unconsciously. Even purpose and will are not wanting, for instinct selects and appropriates that which is necessary to existence. So also do I see mind in the vegetable kingdom, fully as marked as in the others, as is seen in the familiar grape-vine or potato. They travel far, when necessary, to seek for and appropriate the food essential to growth and development, with much more directness than human beings exercise with their intuitions. Still farther back I go, exploring the labyrinths of Nature, asking every where for evidences of mind; and link after link appears. An Almighty force has welded them indissolubly together. On and on I go, searching ever, until I come to the minutest atom my mind can take cognizance of; and here, too, in its infinitesimal perfection, I see the embodiment of mind, and in its simple form is wrapt up the nucleus of worlds. Yet I have not found any where mind distinct from matter, nor matter independent of mind. Nor do I find any evidence of either in the most learned treatises of science. The idea evidently arises from a fragmentary view of Nature, and the insufficient power of the lens through which we look to compass the Infinite.

Can I be other than religious, after making these researches in the volume of life? Life! Life! All is life! There is no death, says Nature. Form changes, and we call it death, yet everywhere "death is swallowed up of life!"

Oh my brother, I cannot express my appreciation of your little INDEX. The spirit of life and liberty breathes in every column. The spirit of progress and

development inspires its contributors and its editor. There are no unnatural bars in Free Religion, and I rejoice that we have a High Priest to minister at its altars, who will never say to humanity—"Thus far shalt thou go, and no farther;" one who listens reverently to the intuitions of his own soul, acknowledging and adoring the Infinite Father, and yet waiting patiently and hopefully for the highest known representative of the Infinite, the reasoning powers in humanity, to unfold and explain the intuitional knowledge of God, and with scientific certainty to prove his existence, nature, and character; one who feels that he has not reached the limit of human investigation, and stands calmly on the threshold of a new era in the history of his race, when humanity, outgrown its swaddling bands, springs forth like a youthful athlete, strong to contend with and overcome error; and finally, one who holds in his right hand the kernel of historical religions, inviting to the feast of reason and the highest development of soul.

SARAH M. MILLS.

[The above thoughtful article expresses some surprise that intuition and science should ever be opposed to each other. They need not be, if intuition is rightly understood. But the claims of intuition are pushed to an extravagant length by what we have called the "intuitional school," inasmuch as this school holds it to be a *special faculty superior to reason*, by which the existence of God and the certainty of immortality are immediately known without the necessity of proof. The limitations we observed in our own use of the word have been unnoticed, and perhaps some little confusion has ensued. Taken in its true sense, intuition is indispensable to science; but in this sense we have said nothing about it, since we should be obliged to enter upon questions unfitted for discussion in these columns. It was only the abuse of intuition, which we carefully explained, that we criticised in our late lecture.

That a lady so highly intelligent as Mrs. Mills evidently is should be moved to express herself so warmly in approbation of THE INDEX, may well stimulate us to renewed exertion; and we rejoice if any words of ours have been of value to any one. But it concerns the very essence of Free Religion that no individual servant of it should for one moment consent to regard himself as its "High Priest." The day of priests, high and low, is passing rapidly away. Henceforth Humanity shall be its own "High Priest," and whatever worker for Free Religion allows himself, even in his own secret thought, to arrogate or accept any such office, plays the part of Judas, and betrays it with a kiss. With deep earnestness we must disclaim any such insane pretension on our part, and emphasize our oft-uttered conviction that the new era will know no individual "leader." We have no higher ambition than that of throwing into the universal treasury of the age the mite of our private thought.—Ed.]

THE HISTORICAL EXISTENCE OF JESUS.

WASHINGTON, D. C., May 28, 1871.

MR. ABBOT:—In reply to my brief communication in which I stated that "all the proofs relied upon by Christians of the existence of Jesus outside of the New Testament have been demolished," you cite a passage from Tacitus of which you say I am "apparently unaware." On the contrary, I was perfectly familiar with the whole passage of which you give a fragment.

If you will turn to pages 393—397 of "The Diegesis" by the Rev. Robert Taylor, written in 1829 and published by J. P. Mendum, Boston, in 1860, you will find what seems to me a very convincing argument against the integrity of that passage, which the learned Gibbon too hastily, I think, admitted. And as you may not have a copy of the "Diegesis," perhaps you will indulge me in transcribing a part of Mr. Taylor's argument. He says:—

"The first publication of any part of the 'Annals' of Tacitus was by Johannes de Spire, at Venice, in the year 1468, his imprint being made from a single manuscript in his own power and possession only, and purporting to have been written in the eighth century. From this manuscript, which none but the most learned would know of, none but the most curious would investigate, and none but the most interested would transcribe, or be allowed to transcribe,—and that, too, in an age and country when and where to have suggested but a doubt against the authenticity of any document which the authorities had once chosen to adopt as evidence of Christianity would have subjected the conscientious sceptic to the faggot—from this all other manuscripts and printed copies of the works of Tacitus are derived."

This fact, if true, is a sufficient answer to Gibbon's admission as to the integrity of the passage.

But Robert Taylor, not content with this fact alone, gives twenty more reasons for rejecting the passage as spurious, among which I select and gather the following in substantially the author's own words:

1. This passage, which would have served the purpose of Christian quotation better than any other in

all the writings of Tacitus, or of any Pagan writer whatever, is not quoted by any of the Christian Fathers, nor by any writer whatever prior to the 15th century.

2. The passage itself, though unquestionably the work of a master, betrayed the *penchant* of that delight in blood and in descriptions of bloody horrors, as peculiarly characteristic of the Christian disposition as it was abhorrent to the mild and gentle mind and highly cultivated taste of Tacitus.

3. It is falsified by the apology of Tertullian and the far more respectable testimony of Melito, Bishop of Sardis, who explicitly states that the Christians up to his time, the third [second] century, had never been victims of persecution.

4. Tacitus has in no other part of his writings made the least allusion to Christ or Christians.

Then in regard to the testimony of Suetonius, who lived about the year 110, and whose diligence and accuracy Gibbon relies on to prove the persecution which Tacitus describes, Robert Taylor effectually demolishes that testimony on pages 397—399 of his "Diegesis."

But the testimony of Paul you deem sufficient to establish the fact of the historical existence of Jesus. Indeed, with the exception of the single passage in Tacitus, which, if not spurious, fails to prove absolutely that such a person existed, but that a Christian sect so held, you fall back on the testimony of Paul alone, and say:—"Had it not been for him, Jesus might never have been heard of."

So, then, the proof has been narrowed down to the testimony of a single man who never saw Jesus except in miraculous vision, who never met but two of the apostles, namely, Peter and James (Gal. I, 18, 19), abiding with the former only fifteen days, and who, ignoring the regular election or appointment of Matthias as the twelfth apostle (Acts I, 26) claimed to be an apostle miraculously appointed, though subsequently denounced by John as a liar in setting up that claim (Rev. II, 1, 2).

But what is Paul's testimony to the existence of Jesus? He says he "was raised from the dead according to *my Gospel*" (2 Tim. II, 9). That gospel was of course prior to either of the four we now have, and there is some probability at least that it was based upon writings that existed before the date of the crucifixion. There certainly did exist a gospel and perhaps several gospels prior to any that have come down to us, and from these prior records the four gospels of the New Testament are compiled. How else can we explain Christ's speaking of building his church (Mat. XVI, 18), and of neglecting to hear the church (XVIII, 17)?

Now the sect of Essenes existed long prior to the Christian era, and it was from them, no doubt, that Paul imbibed his theology. That theology was a mysticism, and had its symbols and mythical personages. Among these was the *Christos*, the anointed, the crucified, an imaginary being, whose history had been in India ages before. Mr. Graves, of Ohio, wants to print a book proving from history that sixteen Christs have suffered death on the cross. There may have been one such in Judaea; but is it certain that we are to understand Paul in a literal sense when he speaks of that person? Robert Taylor and others have given some very cogent reasons for believing that the whole story of Christ's life, death, and resurrection is an astronomical fiction. Some of the earliest Christian sects denied the existence of Jesus. In 1 John IV, 2, and 2 John 7, that denial is censured as a heresy. In the Gospel of the apostle Barnabas, it is asserted that "Jesus Christ was not crucified, but was taken up into the third heavens" (*Diegesis*, p. 373). Cerdon and Marcion taught that he was not born, and that he only appeared as a man (*ibid.*, 369). Other so-called heretics vehemently denied his humanity.

I have never read Archbishop Whately's satire on this disbelief; but I presume I should be as much amused with it as I was with reading Bishop Watson's reply to Paine. You, Mr. Editor, I suspect, read it without having been familiar with the argument on the other side. Hence you affirm so confidently that "scepticism as to the bare fact of Jesus' life and death has nothing to show for itself except uncritical suspicion;" when the fact is asserted by Robert Taylor "that the being of no other individual mentioned in history ever labored under such a deficiency of evidence as to its reality." W. H. B.

SOCIAL EQUALITY.—Mr. Dickson, a colored barber in one of the largest towns in Massachusetts, was one morning shaving one of his customers, a respectable citizen, when a conversation occurred between them respecting Mr. Dickson's former connection with a colored church in the place.

"I believe you are connected with the church in Elm street, Mr. Dickson?" said the customer.

"No, sah, not at all."

"Why, are you not a member of the African church?"

"Not dis year, sah."

"Why did you leave their communion, Mr. Dickson, if I may be permitted to ask?"

"Why, I tell you, sah," said Mr. Dickson, strapping a concave razor on the palm of his hand, "it was jes like dis. I jined dat church, in good fait. I gib ten dollars toward de stated preachin' of de Gospel de fuss year, and de people all call me Brudder Dickson. De second year my business not good, and I only gib five dollars. Dat year de church people call me Mr. Dickson. Dis razor hurt you, sah?"

"No, sir, goes tolerably well."

"Well, sah, de third year I feel berry poor—sickness in my family—an' I gib noffin for preaching. Well, sah, arter dat day call me Ole Nigger Dickson, and I leff 'em!"—*Harper's Drawer*.

At the meeting to promote universal peace, Mrs. Lucretia Mott regretted that the examples of David, Samuel and other revengful and cruel men of a semi-barbarous age should be introduced to our children to influence their minds and instil into them a familiarity with such unchristian thoughts. She advocated pruning the Bible, as she said the Quakers in Philadelphia had done, by cutting out some of the most beautiful psalms even, because they breathed a revengful spirit.—*Toledo Blade*.

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The Index,

A WEEKLY PAPER DEVOTED TO

FREE RELIGION,

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JONAH.

[Read to the First Independent Society of Toledo, April 2, 1871.]

"Now I cannot but think it necessary for me, who have promised to give an accurate account of our affairs, to describe the actions of this prophet, so far as I have found them written down in the Hebrew books.

Jonah had been commanded by God to go to the kingdom of Nineveh; and, when he was there, to publish it in that city, how it should lose the dominion it had over the nations. But he went not, out of fear; nay, he ran away from God to the city of Joppa, and, finding a ship there, he went into it and sailed to Tarsus, to Cilicia: and upon the rise of a most terrible storm, which was so great that the ship was in danger of sinking, the mariners, the master, and the pilot himself made prayers and vows, in case they escaped the sea. But Jonah lay still and covered [in the ship], without imitating anything the others did; but as the waves grew greater, and the sea became more violent by the winds, they suspected, as is usual in such cases, that some one of the persons that sailed with them, was the occasion of this storm, and agreed to discover by lot which of them it was. When they had cast lots, the lot fell upon the prophet; and when they asked him whence he came, and what he had done, he replied that he was an Hebrew by nation, and a prophet of Almighty God; and he persuaded them to cast him into the sea, if they would escape the danger they were in, for that he was the occasion of the storm which was upon them. Now at the first they durst not do so, as esteeming it a wicked thing to cast a man who was a stranger, and who had committed his life to them, into such manifest perdition; but at last, when their misfortunes overbore them, and the ship was just going to be drowned, and when they were animated to do it by the prophet himself, and by the fear concerning their own safety, they cast him into the sea; upon which the sea became calm.

It is also related that Jonah was swallowed down by a whale, and that, when he had been there three days and as many nights, he was vomited out upon the Euxine Sea, and this alive, and without any hurt upon his body; and there, on his prayer to God, he obtained pardon for his sins, and went to the city Nineveh, where he stood so as to be heard, and preached that in a very little time they should lose the dominion of Asia; and when he had published this he returned. Now I have given this account about him as I found it written [in our books]."

JOSEPHUS, *Antiquities of the Jews*, Bk. IX, Ch. X, §3.

The book of Jonah is of unknown authorship; but, as shown by the Aramaean and other late forms of expression scattered through it, it probably had its origin soon after the Babylonian Captivity, in the sixth century before Christ. The second book of Kings [XIV, 25] mentions a prophet by the name of Jonah

who flourished at the commencement of the reign of the second Jeroboam, about 825 B. C. The book known by his name, therefore, could not, as commonly imagined, have been composed by him [Bleek, *Einleitung in das Alte Testament*, S. 571]; and he ought to be profoundly grateful to modern scholarship for having thus relieved him of all responsibility for some exceedingly tough stories.

The book itself, however, notwithstanding the strikingly Muenchhausen-like character of its contents, is by no means unworthy the attention of radicals. Before we get through with it, I hope we shall discover that, like the kernels of grain buried for thousands of years in Egyptian mummy-cases, it is capable of sprouting and bearing fruit, when dropped into the soil of radical ideas.

Until a comparatively recent period, both the Jews and Christians believed that the marvellous and grotesque narratives of the book of Jonah were authentic history. A large number of German and nearly all English and American theologians manifest the same charming simplicity. Having once been received among the canonical writings of the "Word of God," it would of course be very dangerous to admit any doubt of its contents; for, argue the doctors of divinity, if we begin by doubting the truth of a part of the Bible, we shall end by disbelieving the whole of it. So orthodoxy still swears by Jonah and his whale. This argument, however, for believing a story which requires a still vaster esophagus in its recipients than the story itself requires in the whale, is singularly weak. Men do not do business on any such principle. For instance, a bank cashier is paying across his counter a large sum of money in legal tender. On examining the bills, he discovers one which has a very suspicious look. Supposing him to follow the logic of our learned theologians, he would say to himself:—"If I admit that this bill is a counterfeit, I shall make this gentleman throw out all the others as equally bad, and thus ruin the credit of the bank. No, no—that will never do. Sir, you must take all or none—to reject one of these bills is to reject them all." How long would it be before a bank conducted on this principle would be forced to suspend? Yet the Church has been doing business on this principle for nearly a score of centuries, and vast multitudes of people still accept without protest all its worn-out and counterfeit bills.

Josephus, however, whose account of Jonah varies considerably from the book as we have it, calls the record a *logos*, a Greek word which signifies equally a true or false story, and is sometimes used, like *mythos*, to designate a fable or myth. Although the Jewish Targum and Talmud endorsed it as history, Abarbanel, a Portuguese Jew who wrote several valuable commentaries in the fifteenth century, regarded the book as a dream; while Kimchi, a renowned Spanish rabbi of the twelfth century who ranks as high authority among biblical scholars of all beliefs, held it to be a moral rather than an historical work. In fact, common sense refuses so instinctively to treat tales of this character as history, that there has been no lack of sceptics even from the earliest times. It must be admitted, however, that, if the New Testament as it is fairly represents the beliefs of Jesus, he very unambiguously endorses the story of Jonah:—"A wicked and adulterous generation is seeking for a sign; and no sign will be given to it but the sign of Jonah the prophet. For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will stand up in the judgment with this generation, and will condemn it; for they repented at the preaching of Jonah; and lo! something more than Jonah is here." [Matt. XII, 39-40, Noyes' translation. Compare Matt. XVI, 4; and Luke XI, 29. All these passages are in Tischendorf's text.]

This unqualified endorsement by the New Testament Jesus of Jonah's marine adventures and successful missionary tour is one main reason why theologians cannot afford to allow any doubt of their truth; for while nothing could be more natural on radical principles than that Jesus should share the universal errors of his people, orthodoxy cannot for a moment concede that the omniscient God would set his signet-seal to a fable. Hence the great orthodox theologians, from Augustine down, have felt constrained to believe what Jesus himself so explicitly sanctioned.

Being thus bound to defend the historic truth of the book of Jonah, orthodoxy makes the most of it, and endeavors to dignify the most astounding fish-story of antiquity by interpreting Jonah's escape from the whale's belly as a solemn, providential type or prophecy of the resurrection of Christ, and by expounding his errand to the Ninevites as foreshadowing the admission of the Gentiles to Christ's salvation through the preaching of the apostles. This, they declare, was what Jesus meant by saying that

no "sign" should be given to the Jews but the "sign of Jonah the prophet;" and they accordingly regard the prophet's career as an essential part of what they call the "Divine economy." It is not known whether poor Jonah himself, ignorant of these mysterious reasons why he should be shot without warning into a whale's digestive cavity, considered this "Divine economy" as very economical of his comfort. But his comfort was no part of this "economy." He himself was of no consequence. The object to be secured was the furnishing a "sign" to sceptical Jews several hundreds of years later; and although he would doubtless have felt himself highly honored by being selected for this very important purpose, if he had only understood it at the time, he may be pardoned for some bewilderment and vexation under the circumstances.

Compare, however, for a moment, the sign and the thing signified, and see to what ridiculous shifts orthodoxy is driven in order to preserve its faith in an infallible Bible. Orthodox theology teaches that the second Person of the Trinity, the infinite God himself, moved by compassion for a perishing world, descended from the throne of the universe, assumed the human form, submitted to countless insults and cruelties from wicked men, allowed himself to be put to a shameful death, lay three days in the tomb, rose again from the dead, ascended into heaven, and thus opened a way of salvation to all who would flee from the "wrath to come." Strained and unnatural as the whole theory is, it is at least not undignified; it appeals powerfully to the imagination; it has even a certain dramatic sublimity of conception, which has inspired some of the noblest poems ever produced by human genius. Now put this theory by the side of the story of Jonah, and see how grotesque and infinitely absurd it makes this story look, if taken as a Divinely intended "sign" or foreshadowing of the grand drama of salvation. The voluntary entrance of the omnipotent God of all the universe into the awful mystery and darkness of death, for the purpose of rescuing from eternal woe a lost and helpless humanity,—this, forsooth, is symbolized by a handful of scared sailors pitching a passenger over the ship's side into the gullet of a big fish! The victorious exit of the King of Kings and Lord of Lords from the gates of Hades and his triumphal re-ascension to the glory and splendor of his own everlasting throne,—this is symbolized, forsooth, by the spasmodic throes of a sick whale in a fit of vomiting, and his efforts to get rid, in the easiest possible manner, of prey that sat ill on his stomach! And this disgusting scene was the best "sign" or symbol that could be devised by the Almighty himself, in order to typify his own august part in the solemn drama of the Crucifixion and Resurrection! That he should wish to introduce the great and terrible tragedy of Mount Calvary by a contemptible little farce played eight hundred years before, out of sight of all mankind, on the shore of a far distant sea, is so ridiculous a notion that orthodoxy itself, out of regard for the dignity of its own "scheme of redemption," should find some way of ejecting it,—by the whale's way, if no better offers. According to every rule of literary criticism, it is impossible that the farce of Jonah and the tragedy of the Cross should be attributed to the same author. A "sign" so ludicrously incongruous with the thing signified is manifestly due to the desperate efforts of orthodoxy to save the infallibility of its Bible.

Some modern commentators, as Gesenius, De Wette, Rosenmueller, Friedrichsen, and others, have been disposed to see in the story of Jonah and the whale a transformation or modification of two Greek myths, although the hypothesis is extremely unlikely. When Neptune and Apollo had built the walls of Troy, and been refused by Laomedon, king of Troy, the promised reward, Neptune sent a terrible sea-monster to ravage the coasts of the country. As the only means of freeing the people from this scourge, Laomedon, in obedience to the oracle, exposed his own daughter Hesione, bound to a crag by the sea-shore, as a prey to the monster. Hercules, returning luckily just at this time in his vessel from the Euxine, slew the monster, and thus rescued the maiden from her peril. This is the story as told by Ovid, Diodorus Siculus, and Apollodorus. In later writers, as in Lycophron's Cassandra (whom Niebuhr places in the second century after Christ), it is told that Hercules was himself swallowed by the monster, or even leaped voluntarily into his open jaws; and still later it is said by Christian writers that he was three days in the creature's belly. But these later additions do not belong to the original Greek myth, and they may have been suggested by the story of Jonah itself. The other Greek myth—that of the rescue of Andromeda from a similar monster near Joppa by Perseus, who turned him to stone with the head of Medusa—is probably a variation of the one just mentioned, and has no likeness to the story of Jonah excepting in the name of the locality where

the beast appeared. F. Baur discovers in the story the traces of a Babylonian myth, which describes a monster called Oannes, half man and half fish, as coming daily from the Red Sea into the neighborhood of Babylon, and as teaching the people the arts, sciences, and religion. The points of resemblance are in the names Jonah and Oannes, and in the preaching of religion by both; and while I think this a more plausible origin of the Jonah story than either of the Greek myths I have referred to, I doubt much it is the true one. Most likely the author of the book drew either on his own imagination or on some legend floating among his own people.

The book of Jonah, however, if regarded according to the probable intention of its author, is by no means devoid of merit. Of course it has no claim to be considered as historical, nor do I feel at all sure that it was meant to be so considered; and I cannot agree with those who think there may possibly have been some small basis of fact for the alleged mission of Jonah to the Assyrians. The work was in all likelihood designed to teach a moral lesson in the pure form of a parable or apologue. Its chief aim, at any rate, is didactic, and not historical. The Assyrians remained idolaters to the end; and there is no evidence of any such mission as that of Jonah to any Gentile nation. This would contradict point-blank the narrow Judaic notion that the Hebrews were the chosen people, the sole favorites of Jehovah. In fact, the object of the book seems to have been to make this very contradiction,—“to oppose the narrow religious egotism [*Particularismus*] which prevailed throughout the bulk of the Jewish people—the conception of Jehovah, the one true God worshipped by themselves, as being only their own God, as having his abode only in their own land, and as embracing only their own nation in his paternal love; the conception that it was right to cherish towards all other nations, as such, only hostile feelings, and instead of their conversion to wish only for their destruction.” [Bleek, p. 574]. The truth is that the grand moral of the book of Jonah is to teach, in a manner far more catholic and impressive than that of any other book of the Old Testament, the universal, all-comprehensive love of God towards all mankind, heathen as well as Jews; and in this it is a very striking anticipation of the noblest idea taught by Paul, the great apostle to the Gentiles, namely, that God has no respect for persons or nations, but regards all the human race as equally his children. Nay, its spirit is even broader and more liberal than that of Paul; for, while Paul required all men to believe on the Lord Jesus Christ as their savior, the book of Jonah would require them only to believe on God, and to seek his favor by simply abandoning the evil of their ways. These, surely, were great and grand ideas; and if modern thought goes farther still, abolishing that fear of God which was the motive appealed to by the hero of the parable, they are none the less remarkable in that early period, and none the less entitled to respect because mixed up with wild and childish imaginations of ichthyological impossibilities.

The story of Jonah is, of course, historically incredible and scientifically absurd; but none the less is its moral teaching in many respects sublime. Clothed in the uncouth imagery of oriental fiction, and yet strikingly free from the spasmodic, overstrained, and distorted language which is the vice of modern poetizers, the moral sentiments of the Jewish people, as expressed by their prophets, psalmists, and even chroniclers, took on a form sometimes grotesque but always impressive and commanding. The older I grow and the more radical I become, the more profoundly am I filled with admiration for the massiveness, the ruggedness, and the strength of the faith with which those old Hebrews believed in the moral law. To be sure, they often present very gross symbols of their Jehovah, and paint him as a huge, brawny, muscular giant, riding about on clouds and whirlwinds, shaking the mountains with earthquakes, and melting the hills with fire. But nevertheless was he to them a moral being—their personified, though imperfect, ideal of justice and purity. It may be superstition; but I am grateful to them for thus cleaving to the great truth that **THE UNIVERSE HAS A CONSCIENCE**—that right and wrong are not identical to Eternal Being—that in his moral consciousness Man is an epitome of the All of Things. With all their childish anthropomorphism, this thought in their minds struggled to find expression; and when I ponder upon it, I find that, before its stupendous majesty, we too are but as babbling babes. He that sees the most shall be able to say the least.

Making, then, all due allowance for the fantastic exterior of the book of Jonah, I wish to get at its core. Let me try to tell you of some solid truths I find in the general tenor, bearing, and spirit of the tale; and if I use it freely, it is to bring out what I dare say it was not in the conscious intent of the author to express, but what nevertheless must have lain, as it were, in the background of his consciousness. We never, perhaps, fully intend the best things in our best sayings; but if others find in any of our words any fine thought or large truth, the chances are that it at least lay in embryo in our minds. I credit the author of this book, therefore, with having taught a better lesson, after all, than he was aware of; and it is this I want to get at. Taking his story as I find it, I want to see what gold can be got from the ore,—what moral values it can be made to yield.

Now the summons to preach to the Assyrians a disagreeable, unpopular, and dangerous message, from which Jonah tried to escape by flight, may be taken as illustrating all ugly and hard duties. Jonah is unwilling to make the long journey and run its risks. So the poor fool shirks the task—tries to run away

from God—forgets that God is within him, and can by no possibility be left behind. The deserter from duty deserts nothing but his own integrity and peace of mind. These he may leave in his rear; but the omnipresent obligation, the internal avenger in his own soul, embarks on ship-board with him. Go where he may, this is his travelling companion, constant as his shadow. When a man swallows poison, there is no cure in flight, no safety in fleetness of foot. But a spurned and dodged duty is arsenic in the soul itself; and though the delinquent takes refuge in Patagonia or Kamtschatka or the farthest isle of the Pacific, there is no antidote but in performance. So Jonah found that, by fleeing from God, from the present duty, he had only become a curse to himself. Is not that a good lesson—as good for radicals as for bibliolaters?

But not only did he become a curse to himself, but also to his companions. The ship is overtaken by a hurricane, and all are in equal peril. The Fates pursue him, and would sink the ninety and nine innocent rather than let go the one guilty. The belief that a criminal or unholy person on ship-board endangered the vessel's safety was a common one in antiquity. The Greeks of Samothrace believed that no one initiated in the ancient mysteries of their island had ever suffered shipwreck: and Theophrastus tells of a timid man who, going to Athens to celebrate the world-renowned Eleusinian mysteries, first anxiously asked each of his fellow passengers on the vessel if he had been initiated,—thereby implying a belief that the presence of even a single uninitiated person might send the ship to the bottom. Thus the renegade Jonah, by his guilt, brought the lightnings of God on his companions. Granting the superstition, is there no truth here? If you and I did but realize how our private goodness or wickedness involves the welfare of our fellow-men,—if we could but trace the ramifications of the evil in which we allow ourselves, out to its consequences in our neighbors and (above all) in our children and children's children,—if we could but perceive that we ascend life's mountain as tourists climb the Alps, each lashed to his fellow, and that the stumbling of one may be the destruction of all,—then, depend upon it, we should be less lax in the judgment we pass on our own hidden infidelities to the still, small voice. Concealment is but postponement of detection. We cheat nobody in the end, for the evil we secretly cherish at last stares the world in the face in the wretchedness of our neighbors or our posterity. There is a solidarity of moral destiny as well as of present interests among mankind. So much of truth there is in the old dogma of “Adam's federal headship of the race.” No ship's crew is safe with a Jonah on board. The storm that came upon the luckless voyagers in the story is but the dramatic statement of a great natural law. It is true in substance that the wrong we do recoils in woe, not only on ourselves, but on others, even on our best-beloved. The drunkard drinks death not to himself alone; the forger signs away his own integrity and the prospects of his family; the liar taints with insincerity the very air we breathe; the murderer stabs society in his victim. Of whatever nature it may be, the degradation we inflict upon ourselves brings a curse upon humanity, and may shipwreck those with whom we sail the voyage of life. So I see a terrible truth in the storm that threatened to engulf the fugitive Jonah and the whole ship's crew in one and the same destruction. A stern law, you say; but man did not make it and cannot repeal it. Set it down as hardest fact that, while we are morally asleep or off our guard, the woe that darkens silently over our misdeeds may burst with all the fury of a cyclone on the heads that we would most anxiously shield from harm.

With the insight of moral genius, the writer makes Jonah himself betray the hitherto close-guarded secret of his own conscience. The God he was fleeing from he bore all the time in his own bosom. “I know,” says he, “that for my sake this great tempest is upon you.” As murderers sometimes voluntarily confess, and out of sheer self-torment beg to be hung, so Jonah bids the crew to fling him overboard. He would rather perish alone than in a hecatomb of his own victims. In the story, however, all goes as in a novel, merrily as a marriage bell. The storm is quelled, the ship is saved, and Jonah is installed in a private state-room in a quite unprecedented craft, with free transportation to the end of his voyage. I confess I cannot get much meaning, moral or otherwise, out of that fish episode. It turns the doctrine of a special Providence into a broad burlesque. The learning of Agassiz himself would be baffled in the attempt to determine the species of the fish. Some believe it to have been a whale, others a porpoise, others a dolphin, others a peculiar kind of shark with an enormous throat, others a creature specially fitted up for the occasion to serve as a travelling submarine hotel. The problem is too deep for ichthyology. To escape the disagreeable suppositions naturally connected with the sojourn in a stomach that discharged its proper functions and thus to rescue the prophet from a bath of gastric juice, Bishop Jebb fancied that the whale put Jonah into a cavity of its throat, a receptacle capable, as he says, according to naturalists, of containing a merchant ship's jolly-boat full of men,—though the boat would surpass Mark Tapley himself, if it continued to be “jolly” under such circumstances. Jonah found leisure, it seems, in his snug retreat, to compose a metrical psalm or poem (in reality no proper part of the book as we have it) of thanksgiving for his deliverance from the sea, which he would hardly have felt inspired to do unless he had found his quarters reasonably comfortable. Out of this marvellous adventure I can extract no other moral than this, that, whenever a man is

swallowed by a whale, the most useful occupation of his spare time is to write hymns. This will at least save him from temptation of prying too closely into the domestic arrangements of his host.

One of the most surprising features of the story is the immediate conversion of all the inhabitants of the great Assyrian city on hearing the warnings of Jonah. They at once repented *en masse* of all their wickedness, proclaimed a public fast, and put on sackcloth from the least to the greatest. The king left his throne and sat down on an ash-heap, and proclaimed that neither man nor beast should eat or drink, but that both “man and beast should be covered with sackcloth and cry mightily unto God.” A Greek historian relates that on one occasion the Persians cut the hair of their animals as well as their own hair in token of public mourning (Herodotus, *Calliope*, cap. 24); but the furnishing of every beast with a suit of sackcloth seems to have been original with the king of Nineveh. The tailors must have made money out of Jonah's preaching. Perhaps the camels were allowed to appear in camel's-hair shawls. At any rate the people were converted, and God forbore to execute his threat of destroying the city. Never was missionary or revivalist so wonderfully successful as Jonah. Elder Knapp has been lately trying to convert all Boston; but his success appears thus far to have been very limited. He ought to take lessons of Jonah. The truth is that great cities are seldom converted by wholesale. Yet good orthodox people believe the story of the conversion of Nineveh who would be as sceptical as you or I of the conversion of Chicago or New York. Miracles of this sort are credible to-day, even by those who most strenuously defend them, only when located in very distant places and times.

But the story nevertheless brings out a most natural trait of character in Jonah by representing him as disappointed at the success of his own mission. He had told the Assyrians that God would destroy their city in forty days, and seems quite mortified that his prediction was not fulfilled. Their conversion deprived him of the luxury of saying with exultation—“I told you so!” So he grew angry with God on account of his mercy, and had on the occasion a severe fit of the sulks. This is very true to human nature in some of its aspects. Jonah had been driven into the ministry by fear of the consequences to himself, not drawn into it by love of his fellow-men. He had tried to shirk his duty, and had been coerced into fulfilling it by three days' imprisonment in an improvised lock-up. Hence he took no pleasure in the salvation of the poor heathen whom he was sent to save, and yielded to the selfish promptings of his character. How true it is that serving a noble cause will ennoble those only who serve it nobly! Many a man went into our own civil war with purely selfish motives, and came out of it unbaptized by the grand inspirations of a struggle for the rights of man. It is quite possible to serve mechanically or selfishly the divinest of causes; and he who does so remains unconsecrated by the unselfish sacrifice of private interests to the universal welfare. There is many a Jonah among those who profess to be toiling for humanity. In reality they are only toiling for themselves. The martyr wins no crown if he fails to forget himself in the cause for which he suffers. His vanity or his selfishness neutralizes the merit of all his sacrifices. There are deep lessons here in the story of the soured prophet. The great cause must be served with the dignity and moral grandeur of self-forgetfulness. It is enough to have spoken our best and bravest word, to have done our truest and noblest act. Whoever goes beyond this and looks for reward, is no worthy servant of truth. The great Power that rules the universe follows a higher law than our selfish expectation, and becomes a cat's-paw to no private egotism of man. This is the grand moral of Jonah's peevishness and its rebuke; and it is a lesson everlastingly true. If we carry home a fuller appreciation of it from a little thought on this quaint old book of Jonah, I think we shall not have spent our hour this morning in vain.

PREMISES NOT WELL TAKEN.

[From the Christian Radical, of Pittsburgh, Pa., May 13.]

If it did not involve such serious consequences, it would be diverting to see how the editor of the *Toledo INDEX* builds up men of paper and straw, and then levels on them, at long range, his heaviest guns. Of course, when he fires, they fall. He set them up to fall when he should shoot. This looks martial, imparts effect, and gives him the appearance of the “heroic.” Straw men are not hard to grapple. Paper men offer no resistance. This is a cheap way some men have of acquiring celebrity. But it is a coward's way after all.

Soberly, the editor of *THE INDEX* makes grievous and fatal mistakes in his premises. And at last our argument is much or little, great or small, as we premise well. The tact of the reasoner cannot alleviate the false premise. The *INDEX* editor argues well, acutely. He is a very Aristotle, and more, in logic. So subtle is he, indeed, that

“He can distinguish and divide
A hair, 'twixt South and Southwest side.”

His conclusions no one can complain of; they are sound. Never hound followed scent with more instinctive accuracy than he does the “thread of the argument.” But it seems to us he does not take his premises well. Error here gets into all succeeding processes of discourse, enters like air into every word and thought. For at last there is something above logic, and there is a faculty sphered higher than the understanding. And so, after all the editor's tact and

toil and persistence, his conclusion is vitiated, and the result he has wrought out is a baseless fabric; the house he builds stands down in the sand. And the history of all such houses is that they fall down at last.

It is known that Mr. Abbot has "taken up arms against" Christ and the Gospel. These must be displaced, and bow to Free Religion. But it seems to us that learned, scholarly, and self-assured as he is, he gets no clear, full vision of the original historic Christ. More: it seems to us he lacks the function to apprehend the most beautiful and loftiest stars in the spiritual firmament. He imagines a Christ and a Christianity. He has a conceit. This, or he sets his camera upon and takes a reflex of the sect's Christ—the Romanist Christ, or the Protestant Christ, or the Calvinistic Christ, or the Lutheran Christ. That from one or all of these there should be envisaged in his consciousness an ill-omened, lean, unseemly, unnatural, discordant and incomplete Jesus, is manifest enough. And that the editor of *THE INDEX* should get out of all humor with such a person, is not particularly surprising. If this were all, we would be silent.

But he mistakes at a more vital point. The sect's Christ is not God's Christ. The Christ of the creed is not the Christ of God; the Christ of the New Testament is not the Christ of Trent, Augsburg, or Westminster. And any one who knows the original Christ in his true sources, in his normal character, could not infer or conclude upon such a poor dwarf as the *INDEX* editor conceives and writes out in his discourses of Free Religion. Take an instance from a late issue of the paper. "Last Sunday," says the editor in his sermon, "I tried to show that the Christian notion of a human God," &c. Christianity is certainly not responsible for Mr. Abbot's "human God." This is his foolish arrangement, not Christ's. He may have got it from orthodoxy, but by what process he could grind it out of the Record we are unable to see. Higher than this he never rises. Mr. Abbot talks vaguely and arbitrarily about what Reason is, in utter and arbitrary contempt of facts; Christ, recognizing the facts as written in history and testified to in universal consciousness, reveals what Reason is able and willing to do in view of them. No such Christ as Mr. Abbot outlines and announces is held in the record of the Revelation of God; no such Christ ever stood on the earth, or instructed the people or pronounced a religion. Mr. A. does not deal fairly with the Son of God.

But there is a sublime record with all the ordinary proofs of genuineness and authenticity, that reveals us a great Christ, so perennial, and of such beauty, strength, purity, freedom, insight, reason and sympathy with the universe, as nature and spirit, and withal of such mighty utterance and deed and such all-embracing and helpful life, that to be out of accord with him, to refuse him, to break with him, to have a desire averse to him, indicates fearful spiritual lapse, and in spite of one's conceit, a fatal lack of good sense, and in whose great presence it looks pedantic to talk learnedly of Nature and Law and Reason as if He too did not know of these in their normal condition and possibility, and so what was eternally due to them.

To these original sources and with an unbiased mind Mr. Abbot certainly has never gone. He could not so have gone, we think, and come away with the picture he gives us, or bring back to us such a heartless result. What he calls Christianity is the merest fancy, the most chaotic dream. It may come well enough from the dead creeds or the shallow and selfish life of the mere churchman, but it can no more come from the Lord Jesus Christ than you can get night out of the sun in the high noon of summer, or miscarriage and wreck out of the high and rhythmic order of the stars. "Outside of such Christianity" as he has wrought out or concluded upon he may well "stand," as he declares. We too do "stand outside" of it. From such unnatural, unhistoric and barren Christ as he conceives he may well stand absolved. So do we, indeed. There is no kinship between him and the Christ we have found in the Testament.

But there is a Christianity whose zone is limitless, that includes all, is inward to all, that is answer to all quest of heart and reason, "outside" of which we would not stand if we could, "outside" of which Mr. Abbot cannot stand if he would. And there is a Christ, so self-centred, so in travail of creative work and purpose, so conditional of all there is in nature and soul, so deep and universal in his heart-throbs, and so primal in character and being as to be Law, Nature, Reason in their Cause and Germ. From Him we would not be absolved. From Him Mr. Abbot cannot. This Christ is great enough and paternal enough to pity him, to pity us all—and to be patient with his folly; but after the editor of *THE INDEX* has closed his bitter crusade against Him, Jesus will still live on, regnant and royal, in the highest type of souls.

[Mr. Schindler, the editor of the *Christian Radical*, is a man of ability, and frequently of real liberality of feeling, though sometimes he writes very weak, very arrogant, and very bitter paragraphs. He should learn that sarcasm, to be effective, must be courteous. This we say with no special reference to the above article, though not wholly inapplicable to it.

The "Christ of the new Testament" is not the idealized Christ of Mr. Schindler, who worships a figment of his own brain. We stick to the record, and find many false and foolish things attributed to Jesus in it. But the Christ of Orthodoxy is neither that of the New Testament nor that of the *Christian Radical*, but rather that of the great Christian creeds believ-

ed by all sects. These affirm that the man Jesus is the incarnate eternal God. Will Mr. Schindler venture to deny this? Yet what is such a God, if not "human," as we said? Mr. Schindler must excuse us if we decline to accept his sporadic and "radical" thought as the standard of Christianity. For this we turn to history and existing institutions. That the "human God" is still worshipped all about us, the following article is a good illustration.—Ed.]

JESUS CHRIST IS GOD.

[From the Milwaukee Index, May 4.]

The human race, in every age and nation, have felt the necessity of a God made manifest or demonstrated to the senses. To the majority, and perhaps to all, the invisible is not quite satisfactory. The philosopher who has calculated and located his hitherto undiscovered star rests not until his eye beholds it through his glass. So urgent have been the wants for a physical manifestation of Jehovah, that some have selected one thing and some another, and have called it God, and have worshipped it. The sun, the stars, the universe are his handiwork; but no one in all of them is Himself. Had it been clearly revealed to us that our sun were actually God, intelligently ruling and spreading his benevolence abroad, we would cheerfully acquiesce, and would not even urge or suggest that it might have been better, had He appeared in human form so as to talk and reason and sympathize with us. In the divine wisdom it was considered best that God should manifest Himself to Man in the person of Jesus Christ. No philosophy, human or divine, has ever yet shown how it might have been bettered. Was he a mere man? If yea, then any other great man would have done as well. He might have furnished a substitute, or conciliated Pilate and Herod and the populace, and avoided a crucifixion. As a man, he was no greater than John the Baptist, a contemporary than whom "a greater had not arisen;" a man of god-like heroism, and possessed of all the qualities and elements which constitute the noblest specimen of humanity. John was a perfect man. Jesus Christ was more—a perfect God—the invisible—the Unknown by himself—made visible to the physical senses: taking upon himself the penalty incurred and the judgment which had been pronounced against mankind. By his own inherent power He arose, leading captivity captive, and is now and will be the eternal, visible manifestation of God to the redeemed in the realms above, as he was to His disciples on earth.

How can this be? How can it be other wise?

God is reasonable toward His subjects; so reasonable that He has ever been logically demonstrating Himself to us by repeated experiments, miracles and suggestions. He has not commanded even the wisest man to comprehend Him as an abstraction. But when he comes in human form, and talks, and reasons, and by his wonderful acts, which in the nature of things can be done and performed by omnipotence alone, proves and demonstrates to the physical and mental senses, that all power in the universe is possessed by him, is it unreasonable that He should ask and expect us to believe,—aye, to worship Him, and to endorse His declaration—"I and my Father are one."

A new religious sect has made its appearance in Vienna, says the *Pall Mall Gazette* and has notified its existence and programme to Ministerial authorities. The new community will bear the names of "Confessors of the Message of Truth, Liberty, and Love," and their creed is as follows: 1. We acknowledge the world to be a unity of infinite space and time, the creative energy of which we call "Weltgeist." 2. We acknowledge that humanity is one of the innumerable forms in which the "Weltgeist" manifested himself in the series of his developments. We acknowledge that humanity is progressing in all ways, and we declare it to be every man's task to assist in this improvement with all his powers. 3. We acknowledge the indestructibility of the Essence in all the phenomena of the "Weltgeist," and, consequently, also in men; and we therefore consider death to be only the transition into a new form of temporal existence. 4. We acknowledge that there must be a retribution for all actions, but this is only a temporal nature. 5. We acknowledge that all those actions are good which are in harmony with the principle of the Essence, equality of all men, and which tend to the progress of humanity. All actions not in accordance with this are objectionable. 6. We acknowledge the notion of "God," as the idea of absolute perfection, to be a postulate of human reason. The ethics of the "Message" are: 1. The commands of liberty: Be moderate, be calm, be true, be clean, be industrious, be economical. 2. The commands of justice are: Offend not, ill-treat not, kill not, cheat not, steal not, rob not. 3. The commands of love are: Be courteous to all, be compassionate with the unhappy, be cheerful with the happy, assist the poor, tend the sick, protect the weak. The head of the new sect is Dr. Hippolyt Tauschinsky, and its president, the weaver, Herr Kajetan Schadle, of Funfhaus, Vienna. Nothing is as yet stated regarding the form of worship to be adopted in the new community, or as to the number of its adherents.—*Cincinnati Israelite*.

Sincerity, in all senses, seems to me the merit of the Koran; what has rendered it precious to the wild Arab men.—*Carlyle*.

The worst way to improve the world is to condemn it.—*Pestus*.

Voices from the People.

[EXTRACTS FROM LETTERS.]

—"Some kind friend has ordered *THE INDEX* sent to my address for the current year, and I assure you it is a present that is very much valued and appreciated. I would not be without it for five times its price. It seems to me that a new era is dawning in the history of man, as regards his religious belief. But a few years ago, the clergy even in this enlightened part of the country preached the everlasting torture of hell-fire and brimstone as the inevitable doom of the great majority of the human race, in its most literal sense. They preached it because a majority of the people were credulous enough, superstitious enough, and sufficiently priest-bound, to believe it. But now, since a majority of the people here have thrown off some of the old shackles that bound them to such monstrous ideas, and indulged in a little more free thought and investigation, this doctrine has become rather unpopular, and therefore the clergy have, as a rule, quit preaching it in its literal sense. Priestcraft advances just as fast as science, intelligence, free thought, &c., compel it to, and not a bit faster; and it is ever trying to drag them off the great road of progress into the mire and ditches of ignorance and superstition. But it does my soul good to know that there are such noble and fearless men as the editor and contributors to the editorial columns of *THE INDEX*, Parker Pillsbury, J. P. Mendum, J. W. Pike, and many others whose boundless love of truth and fearless determination to find it and publish it and proclaim it to the world, is destined to revolutionize the ideas of the people, and cause them sooner or later to free themselves from this bondage of soul and thought and make them happier, better, nobler."

—"Am very sorry to trouble you, but must have *THE INDEX*, if it should cost another subscription. In this section there are but three regular readers of *THE INDEX*, and they are becoming noted for their 'Infidelity.' I am glad of it, for one, and hope I can induce a few \$2 out of some that cannot explain miracles and other Christian ideas to their own satisfaction or any one's else. In fear of being contaminated with the 'wicked little sheet,' they will not touch it, until they are cornered, and you know popular influence controls them, and must be broken before we can have success."

—"Enclosed find ten cents, for which send me ten copies of the tract containing 'Truths for the Times.' Being in harness from early to late, I have no time to devote to other work, even for *THE INDEX*, though in that case it would be a labor of love. I think, however, I can distribute ten copies to advantage, and if you receive only one subscriber as the result, I shall feel amply repaid."

—"Please send me a specimen copy of *THE INDEX*. I have read an article in the *World* which interests me, and I want to subscribe to your paper, if it is not too 'Orthodox.' I have been writing articles for some years in our village papers, but they refuse the best, because they rather go against the general run of ideas."

—"I will send the rest of yearly subscription in a few days, for I cannot do without *THE INDEX*. It is what I have thirsted for since 1855, when I outgrew Orthodoxy. May Free Religion have pure advocates, free from all trickery, outspoken, truth-loving men and women, ever desires yours in love of truth."

—"I rejoice in the success of your paper, and am personally very grateful to you."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be suspended during the months of July and August. Special notice will be given of any occasional meetings that may be held.

RECEIVED.

THE LIFE OF HERNANDO CORTES. By Arthur Helps. Author of the "Spanish Conquest of America." New York: G. P. PUTNAM & SONS, Association Building. 1871. 12mo. Two vols. in one; pp. 277, 307.

OLD AND NEW. Special Number for "Commencement," July, 1871. Published Monthly. Boston: Roberts Brothers, 142 Washington St. \$4.00 a Year.

THE HERALD OF HEALTHS AND JOURNAL OF PHYSICAL CULTURE. New York: WOOD & HOLBROOK, Publishers, 13 & 15 Laight St. \$2.00 a Year.

HOME AND HEALTH. A Monthly Magazine devoted to Health and the Home Circle. W. R. DU PUY & BROTHER, Publishers, 805 Broadway, New York. \$1.50 a Year.

INAUGURATION at Baldwin University, Berea, Ohio, Thursday, June 8, 1871. Addresses, &c. Cleveland, O.: Printed at the "Christian Advance" Office, 14 & 16 South Water St. 1871.

CONCERNING THE MANAGEMENT OF THE BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION. [New Tract by CHARLES K. WHEELER, 43 Bowdoin St., Boston.]

Poetry.

[For THE INDEX.]

THE STATUE.

BY FREDERIC R. MARVIN.

For Art with busy hand I wrought:
I held the chisel day by day,
Until the stone I saw assume
The form that I had shaped in clay.

Alone I wrought, nor would I see
The friends that I had known before;
I could not love them less, but O,
I loved the marble statue more!

The stone I shaped with cunning skill,
And formed the limbs with tender grace;
My passion strange and deep I wrought
In love upon the upturned face.

But while I wrought, a silver cloud
Came softly from the bending sky,—
A spirit sent from God to dwell
And beam within the tender eye.

So he who leaves the busy world,
In silence shapes a noble thought,
From God a life shall see descend
Upon the statue he hath wrought.

The Index.

JULY 8, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound with black morocco backs and marbled covers, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX" is the title of a neatly printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

Mr. PARKER PILLSBURY desires engagements to lecture on RADICAL RELIGION, either for single Lectures or for Courses of Lectures on successive evenings. Address INDEX OFFICE, TOLEDO, OHIO.

Circulars with list of subjects will be sent on application.

Mr. PILLSBURY has concluded an arrangement with the Editor and Proprietors of THE INDEX by which he will make it a special object to introduce that paper as widely as possible, as an organ of the most advanced religious thought of the times, and will report regularly through its columns.

THE INDEX ASSOCIATION.

CAPITAL \$100,000. SHARES EACH \$100.

No subscription is payable until \$50,000 shall have been subscribed; and then only ten (10) per cent. will be payable annually. No indebtedness can be incurred in any current year by the Association beyond ten (10) per cent. of the stock at that time actually subscribed. Subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

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				\$16,600

Mr. Frothingham sailed for Europe on June 24, to be absent three months on a well-earned vacation. But he has very kindly left several articles for THE INDEX, written in advance, which will appear from time to time during the summer.

"THE EXAMINER."

The July number of the *Examiner* republishes, as its leading article, Miss Cobbe's charming preface to her "Alone to the Alone." Following this is a long and strong article by the editor, entitled "The Nazarene Faticism; or the Errors of Jesus and of Primitive Christianity,"—a paper of remarkable incisiveness, ability, and vigor. It brings forward an array of passages from the New Testament proving incontestably, in our opinion, that the Messianic claim was the great object and dominant idea of the preaching of Jesus. Mr. Towne says (and we agree with his statement in the main) that "the question of Christianity is in no sense whatever, not even in the very least degree, a question of the individual who has so long been called the Christ, the Lord Christ, and even the God Christ." The real history of Christianity, however, is the history of the Christ-idea,—not, as Mr. Towne probably means, the history of pure spiritual religion. The personal Jesus is of small account in this history; but his function as Emperor in the great spiritual imperialism of Christianity is all-important.

Considering the superstitious idolatry of Jesus engendered by his supposed royalty, it may be well to handle him roughly and smite him hip and thigh; and this Mr. Towne does as if he wielded the hammer of Thor himself. We never have seen any one so thoroughly snubbed and hustled about as Jesus is in this article. "Deficient intelligence,"—"extreme narrowness of understanding,"—"gross ignorance,"—"ignorant madman,"—"intense, not to say excessively bitter spirit,"—"believed in nothing but himself,"—"vagrant pretender,"—"attempt to redeem Jesus from the just opprobrium of mankind,"—"vagrant fanatic,"—"baffled pretender,"—"consummate egotism,"—"harlots whom the physico-spiritual character of his sympathy seems to have attracted and helped,"—"of woman, in any fine sense, or as other than the human female, he knew little or nothing,"—such are some of the strokes by which Mr. Towne sketches the character of Jesus; and they make us marvel why he should so indignantly repel the charge of regarding Jesus as an "inferior man." We have no interest whatever in the views to be taken of the personal Jesus otherwise than as a matter of historic justice; but this requires, we think, a different treatment.

Radicalism is not measured by the vehemence of its attacks on individuals, but rather by the degree of its comprehension of universal principles and its insight into the tendencies of the age. We should consider our friend more radical, if he perceived the decadence of all historical religions in modern times, and the rising power of that religion of humanity which is fated, despite all indignant or despairing protests, to supersede them all and establish itself upon their ruins.

"New Testament Types of Religiousness," by W. C. Gannett,—which is a fine study of character,—a letter from Dr. Bartol, a poem from England, and over thirty pages of book notices, conclude the number. The latter department is very ably managed, and shows Mr. Towne's literary ability to great advantage. Trenchant and perfectly fearless, he makes his reviews exceedingly

pu ant; and one feels that the writer is giving his most honest thought. Altogether, this number of the *Examiner* is one of the best thus far issued.

INDIANS AND DOGS.

The massacre of the Apaches women and children at Camp Grant, Arizona, was simply horrible. Trusting to the promised protection of the United States government, five hundred of the Apaches were in good faith making an attempt to live in industry and peace, when the white adventurers of the frontiers, who make money out of every Indian war, attacked them, burnt their huts, butchered their women and children, and drove the few survivors to the mountains. If a tenth part of the treasure expended in making war upon the Indians were devoted to protecting them from the fangs of these white wolves, the other nine-tenths could be saved; and the skirts of America would not be drenched with the blood of these wretched victims of her barbarity and rapacity.

We do not idealize the Indians; they are savages and need to be civilized, if possible. Even if they cannot be civilized (a conclusion based not on experience, but on hard-hearted selfishness), and if, as indeed seems certain, they are fated to pass away before the whites, they should be nevertheless treated meanwhile with justice. It is the fashion with too many Western journals to sneer at the "sentimentality" of the East over the Indians. It is not a question of sentiment, but of justice. The Indians have a right to decent and fair treatment. Who ever heard of a white man punished for shooting an Indian? Even a dog will bite, if you kick him. It would be a mean dog that would not. Is not an Indian as good as a dog? What the Indians want most of all is *protection*; and he who would withhold this from them is one of the murderers who slew the poor women and children of the Apaches.

At a convention held recently in Sturgis, Michigan, under the auspices of the Spiritualists, the following resolution was adopted among others, as reported in the *Present Age*:—

"Resolved, That we recognize and approve the liberal spirit and high aims of the Free Religious Association which lately held its Anniversary in Boston; and should any of its speakers again visit the West, we tender them our aid and co-operation in their efforts to educate the people in religious freedom."

Without having or wishing to have any authority to speak for the Association, we would return our thanks, as an individual member of it, for these courteous and cordial words. Although no more a Spiritualist than a Materialist, we have sincere sympathy with every one, man, woman, and child, who loves freedom and wants to use it nobly; and we gratefully accept the fellowship of all who are large-minded enough to forget their private idiosyncracies of belief when the universal interests of mankind are at stake. Let us by all means cherish every strong conviction as sacred; but let us not exact assent to our own opinions as the condition of working with others who are equally devoted to the same general objects. If men can agree on ends and means, they have all the necessary elements of unity in action; and whoever then steps forward to catechize his fellows as to their religious beliefs is a caricature of the Grand Inquisitor. The Michigan Spiritualists have set a nobler example.

PIOUS FRAUDS.

The Jesuitical doctrine that the end justifies the means has had many avowed advocates in Christianity, and many more who practised secretly what they dared not preach publicly. Lecky says that the "Fathers" of the Church laid down as a distinct proposition that pious frauds (that is, lies told in the supposed interest of truth) were justifiable and even laudable. He thinks it was a necessary consequence of the doctrine of exclusive salvation. It seems not improbable. If I believe, really and firmly believe, that the future life and happiness of my brother man hangs on the thread of some doctrinal belief, it is probable that I shall resort to any means to compel him to believe in order to save his soul. To get that saving thread around his neck, I would even hang him by a rope till he is "dead," if necessary. Rather than suffer his spirit to burn through eternity hereafter, I would burn his body at the stake here. The end, *salvation*, is so all-important that I doubt if I should scruple at any means.

Why should I? Is there scripture anywhere which forbids it? Did Jesus anywhere teach that the end does *not* justify the means,—that you should not at any time and on any account deceive, lie, and cheat, for the sake of a seat in the kingdom of heaven? He teaches benevolence, charity, and love to man—all good, very good; but where does he expressly condemn pious frauds? As to the doctrine of love, the Jesuit may reply—"I do *love* my brother man; I love him so much that I will trick and trap him into salvation, if necessary; I love him so much that I will sacrifice honesty to my love, principle to my affection; or rather I will adopt another principle, that honesty is not at all times the best policy, but that pious frauds are justifiable."

How will Christianity answer him? It has no answer. The reason is that, with all the truth there is in Christianity, with all its rich element of love and charity, it is lacking in the anti-jesuitical spirit, the spirit of inquiry and the spirit of *truthfulness*. The consequence is that there are one hundred sermons preached from Christian pulpits on the duty of charity and love where there is one preached on the duty of honesty. We have our "homes for little wanderers," our hospitals and asylums and benevolent institutions of all kinds, for which we must acknowledge ourselves greatly indebted to the love-spirit so prominent in Christianity. But at the same time we have our religious, commercial and political Jesuits, the men who do evil that good may come to *our* church or *our* party; and Christianity is dumb. She has no weapons of tongue or hand to raise against them. She is utterly powerless to reach our bank-defaulters, our legal swindlers who fail rich, our Jim Fiske Jrs., and Judge Barnards and other good-natured, generous, gentlemanly public robbers. What do they care for the Sermon on the Mount or Paul's epistle on Faith, Hope and Charity? It doesn't touch their sins.

Jim Fiske gives; that is what the Scriptures command. It is true he gives stolen money; but what of that? Does the New Testament particularize about how you should get your money? Not at all. It merely says love, love, love; give, give, give; and with the exception of a few isola-

ted passages it says nothing about dishonesty, untruthfulness or Jesuitism.

I do not say that the Christian doctrine of love is chargeable with the great sin of dishonesty—the weakness, if not the characteristic of this age. But I do say that the Christian doctrine of damnation to unbelievers is, in a great measure, the direct or indirect cause of Jesuitical morals and practices. As I have said, the "Fathers" of the Church laid it down as a distinct proposition that pious frauds are justifiable. In my next I will consider what the "Fathers" did, and how some of their doctrinal children in Protestant churches are imitating their examples.

W. H. S.

SPIRITUALISM AND SUPERSTITION.

The essayist who opened the evening discussion on Dogmatism and Superstition at the recent convention of the Free Religious Association in Boston ventured the assertion that an immense possibility of superstition lay dormant, not altogether dormant either, in Spiritism—or Spiritualism, as its adherents less fittingly name it. The belief in the immediate presence of spirits and the possibility of holding intercourse with them, is practically inseparable from a desire to cultivate such intercourse. The cultivation of the intercourse has invariably, in every generation and among all sorts of people, led to some, if not to all, of the various kinds of necromancy,—the uneducated, yes, even the partially educated, feeling instinctively impelled to believe that disembodied spirits, having passed behind the veil laid by the limitations of the body and been introduced into the sphere with which the untaught imagination always associates light, must know many things no mortal can know and must be inclined to tell what they know to their friends who grope and stumble on earth.

To disabuse the mind of this ancient and deep-seated persuasion requires an intellectual discernment that very few possess, and a moral effort that very few can make. It is hard for the thoughtful and cultured to escape the impression which thousands of years of Christian and other teaching has stamped in the very texture of the mind. Involuntarily we think of spirits as angels, and of angels as illuminated. So far from being simply "men with their jackets off," as Professor Denton called them, they are generally regarded as more than men, in that they have revealed to them what mortal eyes are not permitted to see. The "putting off of their jackets" may not enhance their intellectual powers, but it is supposed to introduce them to a wider world. Their eyes may be no keener, but if new objects are presented, more will be seen. There is probably not a "Spiritualist" in a thousand who does not entertain the notion that commerce with the disembodied will bring new light upon dark problems.

That multitudes do entertain such a notion is a fact of such familiar experience that Prof. Denton's assertion that he never saw any such took me by surprise. I have had in my library large volumes containing alleged revelations of speculative truth from eminent philosophers and teachers long since departed. I know more than one man who never undertakes a financial enterprise until the familiar spirit approves. Nothing is so common in my acquaintance with

"Spiritualists" as the profession of faith in the superior intelligence of minds that were quite immature when the change of death came. Parents accept instruction from their children. Husbands listen to counsel from wives and wives from husbands, whom on earth they did not habitually consult or implicitly rely upon.

The Spiritualist philosophy is often, if not always, represented as a philosophy learned in the other world and communicated by the inhabitants of it. Of the attendants at the public meetings of Spiritualists, a large number, as they listen to the trance speaker, suppose themselves to be listening to wisdom from a higher than human source. The speaker is regarded as a seer, a prophet, a power through whom the superior intelligences communicate their thoughts. This is simply a matter of personal knowledge, not at all of opinion. Others may have had a different experience, but this has been mine; and any other than this would have been unaccountable in view of the natural credulity and the general ignorance of mankind.

It is now several years since I declined changing places on Sunday with a speaker engaged by a congregation of Spiritualists. The ground of my reluctance was fairly stated to be the spiritualistic method of arriving at truth by the passive reception of ideas or impressions communicated to the speaker, whether in the trance state or otherwise, by spirits no longer in the body. That method seemed to me irrational and dangerous, and I could not seem to countenance it by allowing one of its servants to occupy my platform. The reason given was quietly accepted. No denial of its position was ventured. Indeed, the applicant himself acknowledged the fact on which my objection was based.

Now here is the ground-work for a complete structure of superstition. Through this opening every kind of delusion may come in, guardian angel, persecuting fiend, divination, fortune-telling, prophecy, seership, private missions, illuminations, enthusiasms and fanaticism; and there is no protection against them but such common sense, prudence, conscience, or culture as few possess. The many will follow fancy to the ruin of reason. That Spiritualism necessarily involves all this I do not say or think; for hundreds of Spiritualists are content with the assurance of their friends' existence and presence, and are never tempted to cross-question them on matters of speculative truth, or to call them in as counsellors and guides in affairs of practical experience. It is not a belief in the real existence or actual presence of spirits that constitutes superstition, but belief in their direct agency in the control of human concerns. The former belief does not necessarily imply the latter; but that it suggests it, leads to it, and encourages it, can scarcely be denied. The step from the one to the other is short and easy. The multitude take it thoughtlessly. Not to take it all requires either an incurious mind or a well-balanced one.

There is the danger, a danger great and imminent, against which all reasonable men and women, whether Spiritualists or not, will anxiously guard. They who have at heart so peculiarly the faith in immortality as our friends the Spiritualists have, should be very jealous of its purity, and should deprecate earnestly the reproach that may

be cast on it by clearly rational minds, as a promoter of some of the worst evils that have afflicted mankind. If they would secure the favor of sensible people, they must let them see that they are not at war with good sense. The foes of superstition will pursue it into its hiding places, seize it at the very doors of the altar, and mercilessly slay it in the presence of its idols and on the floor of its sanctuary. Temples from which it can not be exorcised will be pulled down. Beliefs from which its virus cannot be washed, extracted or expelled by any disinfecting agent, will be burned like tainted clothing. We must, at all costs, be rid of superstition. It is a plague which no sanctity can justify, which no faith can neutralize. It were better that very sacred and dear beliefs should go than that this enemy of all rational belief should remain. Let us prefer to have no other world than to have another world full of teasing, troublesome, meddlesome beings who interfere with the rational order of the world we dwell in.

O. B. F.

The "Friends of Human Progress," at their late convention in Waterloo, N. Y., passed a series of nine resolutions, the first of which is as follows:—

"Resolved, That we most heartily welcome all movements, everywhere, in behalf of the freedom, enlightenment, and elevation of man, and that we are greatly encouraged by the increasing signs of the times which indicate the advance of rational, unsectarian, and philanthropic religion—of a religion that is thoroughly emancipated from bondage to creeds, superstition, and ecclesiastical authority, and declares itself in pure character and good works,—that is free to use rationally and helpfully the Scriptures of all faiths and the wisdom of all the world's great prophets and teachers; that allows itself to employ all days for the best service of mankind, and to use all institutions as if they were made for man, and not man for them; that is at full liberty to follow the investigations and accept the results of science; that is competent to form its own organizations untrammelled by the systems of the past, and that is so broad in its fellowship as to embrace all souls throughout the world who are seeking to know the truth and are inspired with the love of humanity."

The other resolutions advocate the suppression of the liquor traffic by the ballot; the disuse of tobacco; prison reform; woman suffrage; equal rights of the sexes in all respects; the reconciliation of capital and labor; vigilant protection of all citizens in their rights, especially at the South; and the continuance of President Grant's Indian policy. While sincerely endorsing most of these resolutions, particularly the first, we should not have voted for the second or the third. Prohibition laws, in our opinion, are false in principle and pernicious in practice; and deeply as we deplore the evils of intemperance, we have no sympathy whatever with the effort to put it down by law. As to tobacco, its use may or not be injurious; that is still an open question among persons equally honest and upright. But we believe that poor ventilation, bad cookery, insufficient clothing, and a thousand other evils, affect the public health vastly more than the use of tobacco. The resolution states more than we consider to be true. With these two exceptions, we cordially approve the substance of the resolutions; and we regret our necessary absence from the Meeting.

Mrs. Sara A. Underwood is plainly a lady of mental power and moral courage, as appears from a couple of articles in two Illinois papers, for which, we presume, we are indebted to her. She avows her radical convictions with a bravery and dignity which might well shame many of those who regard themselves as of the "stronger sex."

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

MR. PILLSBURY IN FLORENCE.

NORTHAMPTON, MASS., June 26, 1871.

FRIEND ABBOT:—

Parker Pillsbury, an apostle of the "new departure" in religion, or rather of the new return to the simplicity, freedom, and purity of natural religion, occupied the desk of the Free Congregational Society of Florence, on the 11th and 18th inst., giving three lectures in all. He spoke impressively to good audiences. Mr. P. is well fitted by education and experience to pull down the strongholds of superstition. A graduate of one of the most prominent "evangelical" divinity schools, and for many years a devoted anti-slavery lecturer, he knows whereof he speaks. When he went forth to do battle for the slave, he found the ways barricaded by churches in league with the buyers and sellers of men.

At Mr. P.'s meeting in Florence, on the 11th and 18th inst., two of the upholders of "orthodox" creeds, availed themselves of the privilege accorded by the Florence Society, but denied to them by the churches, to speak in reply to the lecturer;—a good evidence of the power which Mr. Pillsbury brought to bear against church despotism.

Yours truly,

SETH HUNT.

TWO LETTERS.

PAINESVILLE, O., June 12, 1871.

FRIEND F. E. ABBOT:—

I address you as a friend because of the bold and fearless stand you have taken for the advancement of mental freedom and the abolition of creeds and priesthood, as set forth in THE INDEX; and to promote the success of your enterprise. I have endeavored (and will still continue) to assist you in the cause.

But as I am an outspoken Materialist of the *Boston Investigator* school, and have been for over twenty-five years past, and am daily increasing in confidence that our principles are correct, I write you in the most brotherly feeling to adopt a plan for a perfect reconciliation between yourself and Mr. Seaver. I myself felt the severity of your denunciation of an Infidel, as the great body of free-thinking Materialists take the same view of the modern meaning of the term Infidel that Mr. Seaver does. Cannot you retract a little, and smooth down the rough points in dispute, so as to finally end in substantial friendship as formerly?

Our school are your friends; and many of us have more or less aided the circulation of THE INDEX. We desire to go hand in hand with you. So let us have peace. You were first to wound; now be first to heal. And consider me your friend

Most truly,

J. SEDGEBEER.

BOSTON, June 15, 1871.

MR. ABBOT:

Dear Sir,— I cannot let this opportunity pass without saying a few words in regard to that most unfortunate disagreement between yourself and Mr. Seaver in regard to the use of the term "Infidel."

I cannot find a word of fault with you, and it seems strange to me that any sane man could so misapprehend you as he persists in doing. Yet being here in Boston, where I have an opportunity of judging, I can say that Mr. Seaver should be allowed a great deal of charity. He is a man who has grown old and gray in the service of an unpopular cause, and labored through years when to belong to an unpopular cause was considered almost, if not quite, criminal; and in that service the amount of insult, misrepresentation, and abuse he has had to bear would have completely soured many a man of more than ordinary patience.

I think the poor man is embittered to a great extent from the lack of appreciation from those who should have been his friends. You know how apt mild radicalism is to court conservatism by joining in denunciation of the more ultra radicalism. You know how it was all through the slavery agitation, and you know, too, that many pharisaical fingers have been pointed at Mr. Seaver with the saying—"I am better than he." I think, taking all the circumstances into consideration, that after all it is not so very strange that now, in passing into his second childhood, he should have become somewhat distrustful and mulish (as he most certainly has). He is becoming, I think, daily more imbued with the idea of his Ishmaelitic position, and incapable of judging who his real friends are.

How painful and pitiful it seems to see the poor man, in attending the liberal meetings in Music Hall, shrink meekly into some obscure corner, as though he were unwelcome there! Personally I am not acquainted with Mr. Seaver; but for his noble, self-sacrificing life, his devotion and industry in laboring for what to him are principles of truth, the martyr-

dom he has undergone in a thousand ways, however we may disagree in ideas with him, is sufficient to induce me to beg of you, Mr. Abbot, to heal, if possible by any means without sacrifice of your own honor, this breach which has been made by this unfortunate controversy.

I fear it is impossible, he is so obstinate and unreasoning in the matter. I fear that nothing but a square withdrawal from your position would satisfy him—which, of course, you ought under no circumstances, except by conviction, to do. Yet perhaps you might possibly, in some gentle manner, with your able and candid mind convince him that it is not the thing, but the name, that you object to.

Please excuse the liberty with which I address you, and attribute all failings to lack of ability rather than of intention

Respectfully,

R.—.

[Both of these letters are from gentlemen we have never seen; but they have both given generous and sympathetic support to THE INDEX, for which we most sincerely thank them. In reply to these urgent appeals, we ought to speak with entire frankness.

1. The article which so unnecessarily irritated Mr. Seaver was simply a rebuke to an evangelical paper for accusing members of the Free Religious Association of dishonesty, because they do not call themselves "infidels." Instead of "attacking the infidels," that is, the free-thinkers of the *Investigator* school, it defended them. It criticised the name "infidel" as a term of abuse used by bigots: but it defended the men who adopt this name, as being better than their slanderers. In making this criticism on the word, we neither said, hinted, nor thought anything whatever in the slightest degree derogatory to the *Investigator*, its editor, or any of its friends. We only said it was a mistake for liberals to call themselves "infidels," and gave good reasons for saying so which the *Investigator* has never ventured to discuss.

2. On the contrary, Mr. Seaver, ever since the appearance of this article, has been clamorously and bitterly accusing us of "attacking" him and his friends. This accusation we denied. That is the whole of the "unfortunate disagreement," so far as we are concerned. It was much easier to charge us with "attacking the infidels" than it was to answer our objections to adopting their name; and, although Mr. Seaver has for at least a year and a half been continually sneering at "Free Religion" without provoking any complaint on our part, he is so sensitive about his own chosen designation as to be unable to discriminate between criticism of this and attacks on himself.

3. What, then, have we to "retract?" Unkind slurs upon those who call themselves "infidels?" We have cast none. Or our statements about the proper meaning and use of the name? We cannot do this except for reasons; and no sufficient ones have been offered. If it is a grievance to any one that we consider the word "infidel" as a term of abuse, and not a fit designation of any honest man, we are very sorry, but cannot help it. There is nothing we can "retract." It is for Mr. Seaver, as a candid man, to "retract" his injurious accusation. But this he refuses to do, notwithstanding our explicit re-statement of our meaning. The utmost in our power is to overlook the injury, which we willingly do for the reasons so well expressed above by Mr. R.

4. It is true that we have found many good friends among those who call themselves "infidels." But if their friendship depends on our accepting their favorite name, we must relinquish it. We prefer to accept no party name at all. We have never even called ourselves a Free Religionist. The Free Religion we believe in we find among men of all names, and we know of no party that monopolizes it. Whatever odium is thrown upon any man for his fidelity to freedom, we will gladly share; we will stand by his side through thick and thin, and let bigots pelt us equally with what nicknames they please. But we do not propose to pick up the mud they throw and plaster it over our own face, nor yet to applaud our companion for doing this. To endure abuse without complaint is one thing; to endorse it by acceptance is a very different thing. Self-respect, a true dignity of character, and severe regard for the truth of things forbid any concession to those who would make thought a reproach and freedom itself a disgrace. We mean to stand by Materialist and Spiritualist, Atheist and Theist, and every man or woman who loves liberty enough to live by it; but we shall do this independently, not feeling bound to sanction their opinions or accept their names. These we shall criticise as freely as we please, submitting willingly to reciprocal criticism. If on these terms we cannot

have friends, then we will go without them to the day of our death.

5. Everything that we can honorably do to restore pleasant relations with Mr. Seaver we have done. Nothing stands in their way but his own persistence in an injustice. We sincerely honor him for his past services in freedom's cause, and stand prepared to share any odium that may have been their reward. If any shrink from his side because he is called an Atheist, a Materialist, an Infidel, not so will we. He has a right to his own honest opinion and his own chosen name for it. But he has no right to bear false witness against his neighbor; and neither for peace's sake nor policy's sake can we concede that his witness against us is true. The moment he rights this wrong, harmony is restored. If, as Mr. Sedgebeer imagines, we had been "the first to wound," we would most certainly be "the first to heal." But this is a mistake. We cannot heal an imaginary wound we never inflicted.—ED.]

"LET US HAVE PEACE."

TITUSVILLE, PA., May 21, 1871.

MY DEAR MR. ABBOT:—

Deeply regretting the prolonged and useless warfare between yourself and Mr. Seaver of the *Boston Investigator*, I beg leave to put this disagreeable matter in its true light, give each of the combatants his due, and ask of them a perpetual truce. Pardon me, however, if, in so doing, I shall be obliged to censure you both a little, though in a most friendly manner; you for an overstrained interpretation of the meaning of the word "infidel," Mr. Seaver for "taking it so hard" and keeping up so large and irritated a family-feud. It is true, though, that the word "infidel" may be interpreted as you interpret it; and if I could take only its etymological significance, I should have to side with you, and could not blame you at all. But, my dear sir, you will certainly allow that, in our days, that word "infidelity" has almost totally lost its etymological significance, and is now, not only by Infidels, but also by Christians, very generally understood and used synonymously with "disbelief in the Christian religion." It is also true that very orthodox Christians stand still to hold fast to its etymological significance only, and thus to fasten reproach and odiousness to it, because they believe and try to make out that Infidelity is a crime. And no doubt, if they had still the power as in by-gone times, they would not only try to make it a crime, but also punish it as such, and every infidel as a criminal; just as they did, when they had the power, with "heresy" and "heretics." This word, however, has no such etymological reproachfulness as the word "infidel," but literally signifies merely what this latter now generally means, that is, to choose, to think for oneself, to disbelieve. You were, then, merely mistaken in being for once orthodox, and in criticising those who use the word otherwise.

That is all I have to censure you for. For to suppose, as friend Seaver does, that you ever intended in your article in No. 66 of THE INDEX to accuse Infidels of faithlessness,—I never dreamed of this nor could I believe it for a moment; because—well, because you are Mr. Abbot, and could not thus stultify yourself; and because you are confessedly as much an Infidel as Mr. Seaver himself in point of fact. Hence I have to blame friend Seaver for misconstruing your meaning, and attributing to you what you could not have meant, although you said:—"That [faithlessness, &c.] is the theory behind the word 'infidel,' which is unconsciously endorsed by him who accepts the name." I have to blame Mr. Seaver also for keeping up so long and irritated a quarrel about nothing, when he might and I think ought to have done wiser and better by merely remonstrating good-naturedly against any possible accusation of Infidels through your interpretation of the name, and by giving his own version of it. I think even this, however, not altogether correct, because of his qualifying it by "as we believe." This, it is true, puts it in stronger opposition to "Mr. Abbot believes," but is wrong just for that individual explanation. Better, I think, would it have been, if he had said—"as it is now generally understood and believed," in spite of its literal sense.

You will perceive, my dear Mr. Abbot, that I make rather free in giving each of you his due censure; because I esteem you both too highly for such an uncalled-for, irritated quarrel, which I, and I believe every sensible reader of THE INDEX or the *Investigator*, and every true friend of each or both of you, must sincerely regret, as well on your own account as on account of the cause you are both equally earnestly and ably engaged in. I, for my part at least, acknowledge gratefully the eminent services you have been and are still both rendering to the cause of *Mental Freedom*—a cause dear to me and to every sincere Liberal—one that has too many foes yet to overcome; wherefore I think it much wiser and better to combat them jointly than to waste your ammunition against its and your mutual friends and thus make it and your enemies rejoice.

I have, perhaps, been speaking too freely in expressing my views of the deplorable feud between you and Mr. Seaver; will you allow me to express them as freely regarding your respective journals, THE INDEX and the *Investigator*, and their respective merits and demerits? I will promise you to do it impartially and in a most friendly spirit. I have been a subscri-

ber to the *Investigator* for nearly twenty years, and to THE INDEX, as you well know, from its start, and think very well of both papers; yet, considering them both as journals merely, I prize the younger INDEX higher than its older brother, the *Investigator*, on account of its greater erudition, and its more scientific and better finished articles, and especially your own essays and those of your editorial associates—an advantage, you will admit, which the larger *Investigator* has not. I think also the general "communications" of THE INDEX, on the average, superior to those of the other paper. However, while I thus adjudge the prize to THE INDEX as a journal, I consider the *Investigator* far more advanced in its views, aims, and tendencies, and it would certainly be superior to THE INDEX every way, if its articles had that erudition and finish that makes THE INDEX so pleasant reading. While you still believe in God, Immortality, Religion, &c., these are considered by the *Investigator* as merely what they really are—unproved and unprovable "notions," and thus more or less distinctly and positively denied, which is certainly the better course. You believe in "God," although you cannot, any more or any better than Mr. Seaver, say what it is. I say deliberately "what it is;" for your God is not a *he*, like the Christians' God, who is a personal Being, if only a monster. Why, then, will you still insist on using the word, when it means—and you mean when using it—something else than it generally means, is intended and generally understood to mean? Is this not a worse misuse of a word than you attribute to those calling themselves Infidels, against which you protest? Far better not to believe in a thing we do not and cannot know, than to call it by a name that does not belong to it, or by a word that means something else. Immortality, too, in which you also believe (not because you are sure or know there will be immortality, but because you "wish and hope for it"), must also become, to say the very least, doubtful by this doubt of the existence of a God, must become at least as doubtful as this *I-know-not-what of a God*, and impossible by the nature and dependence, not to say identity, of the mind or "soul" on or with matter, as science proves it. And Religion, finally, you believe to be a part of human nature and necessary for man, while the *Investigator* considers it merely a superstition and an evil, and history proves it to have been both, from the commencement of history to this very day. (See the "Review" in my book lately published on the "Origin and Development of Religious Ideas.") Even "Free Religion" I cannot except, and therefore also not accept, though I readily admit it to be the best, or rather the least reprehensible, form of religion; especially as defined, understood, and rationalized by you. But not all "Free Religionists" are Abbots; nor is "Free Religion" with all who profess to believe in it as free, liberal, and rational as with you. I may, perhaps, at some future time, send you an article, in which I may treat of this subject, or these subjects, more extensively than I can in this already too long article.

Now, my dear Mr. Abbot, I have spoken with great (perhaps too great) freedom in the foregoing article. Believe me, however, in spite of my well-meant censure, with greatest esteem and sincerity

Truly yours,

MORRIS EINHSTEIN.

[We have said elsewhere all that is necessary about the "deplorable feud" referred to. We have no "feud" with any one.

Mr. Einstein could not have written with a kinder tone, nor could he have manifested a more candid spirit. His criticisms are very welcome, as all such criticisms will always be, and no apology is needed for a freedom that is used so sincerely and so courteously.

Which is really the more advanced position, that of the *Investigator*, or that of THE INDEX? This is a question of general interest, since these two papers only represent large general movements of thought.

1. The position of the *Investigator*, as stated above, is that of NEGATIVE DOGMATISM. God and Immortality are not only "unproved," but also "unprovable;" that is, no increase of human knowledge, no discoveries of science, no enlargement of the human mind, can possibly give men a reasonable ground of belief in either. Hence both God and Immortality are "more or less positively denied." This positive denial of them is logically necessitated by the principle that they are "unprovable;" for if they are truths of existence, it would be inexcusable presumption to say that they can never be proved or known. Further, the *Investigator* regards Religion as nothing but unmixed "evil and superstition," and therefore opposes it in every form.

Now this position we regard as unscientific, narrow, and antiquated. It is unscientific, because it is dogmatic and shuts off all unprejudiced inquiry on the highest subjects,—narrow, because it treats with contempt one of the noblest traits of man, his religious nature,—antiquated, because it is at least a hundred years behind the position of the great masters of modern thought. We think neither better nor worse of a man for being an Atheist, since every man should be judged by his character, not his opinions. But we object to dogmatic Atheism, because it is behind the

age,—not up to the times. Herbert Spencer says:—"The Atheistic theory is not only absolutely unthinkable, but, even if it were thinkable, would not be a solution." Referring to the representatives of modern science, Prof. Tyndall says:—"They have as little fellowship with the Atheist who says there is no God as with the Theist who professes to know the mind of God." Such is the attitude of the best modern minds. Even progressive Atheism has ceased to be dogmatic, and got out of the ruts of blank denial. From the London *Reasoner*, started in 1846 and edited by the famous George Jacob Holyoake, and from his other writings, we quote a few passages which indicate a far more liberal and advanced philosophy, though still atheistic, than that of the *Investigator*:—

"Infidelity has been too long a mere negation."

"To the doctrine of a Deity and prospect of immortality I have, and can have, no aversion. Indeed, I gladly see such conjectures strengthened, and admissible evidence belonging thereto matured. As an intelligent speculation, it [Theology] will ever be one of the most absorbing in which mankind can be engaged."

"Those who regard Atheism as a mere negation of religion, regard it in its narrowest point of view."

"This [moral earnestness and endeavor] is one of the enlargements of Atheism which seems to be imperatively called for."

"What I am anxious to guard against is the impression that we acknowledge as of our party that numerous class of persons in this country who are simply ignorant of, or indifferent to, religion; who will cavil at a prophecy, or sneer at a humble believer, but who are susceptible of no generous inspiration of moral truth, nor make any sacrifices to enlighten those whom they affect to regard as superstitious. . . . Those we do not count, nor even another class who are simply neutral and negative. We only include those whose Atheism is active and fruitful—those who are Atheists, not from reaction, but from examination and conviction, and whose rejection of Christian tenets is translatable into a clearer moral life, and into systematic and patient endeavors for the benefit of others."

"If we do but pierce beneath the antagonism from which all development issues, we shall see how, both with the Christian and the Freethinker, the same intention is ever at the bottom."

"Though we regard human duties as commencing from man, we consider the promotion of human happiness, purity, and progress as something which would meet the approval of Deity. If there is not the recognition of God in Secularism, there is, as in all pure Moralism, the contingency of God. If Deity be not with us a dogma, it is reverted to as an ideality. Recognizing Nature as the great Self-Existence, we say, if there be a God of personal attributes, Nature is God. And if THE ALL be conscious, intelligent, humane, and equitable, our sincerity and our endeavors will be in harmony with the Universal Nature. We regard God, when we realize the idea of his possible existence, as the infinite enlargement of man's purest nature and highest faculties. . . . In this relative and ethical sense we might claim to be considered religious. For, if Secularism does not proceed upon the knowledge of a God *Actual*, it moves towards a God *Possible*."

This Secularistic Atheism of Holyoake is vastly more progressive, liberal and vital than the dogmatic Atheism of the *Investigator*. It comes very nearly into harmony with the earnest and reverential spirit of the nineteenth century; while the *Investigator* reflects chiefly the spirit of the eighteenth century. Even in its own line, it is behind the age.

2. The position of THE INDEX is that of SCIENTIFIC INQUIRY. It holds that Religion, instead of being merely a "superstition and an evil," contains even in its lowest forms something good and wholesome, which needs to be developed, educated, and emancipated, but not extirpated. It holds that the being of God and the reality of a future life are the profoundest problems of human thought; and it encourages the most faithful, hopeful, and fearless study of them in the spirit of modern science. It neither says "Yes!" nor "No!" but "Think!" It does not dogmatize either affirmatively or negatively; it respects the principle of "universal mental liberty" too deeply and consistently to fall into dogmatism of either kind. It believes that the human race, which grows more religious as it grows more intelligent, is not getting deeper into the mire, but, by making Religion *free*, is destined at last to make it also *true*. It looks with courage and infinite hope upon the scarcely-begun application of the scientific method to Religion, as sure to elicit truth far grander than we can now conceive; and this truth it believes will ennoble, not degrade, the human soul. It does not profess to see very far as yet, in this early twilight of human knowledge; but it has great faith that the light is increasing. It certainly will never shut its eyes, and cry—"It is night! It is night!"

Which of these two positions is the more advanced and liberal, we leave to the decision of those who best understand the spirit, wants, and tendencies of this age.—ED.]

Melancholy attends on the best joys of a merely ideal life.—Margaret Fuller.

INGENIOUS ANSWER.—Euclid being asked what the gods were, and wherein they delighted—"Of all things else concerning them," said he, "I am ignorant; but this I know, that they hate inquisitive persons;"—an answer which at that time, and remembering the sad fate of Socrates, showed his prudence at least.—*Exchange.*

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TOLEDO, OHIO, JULY 15, 1871.

WHOLE No. 81.

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N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.
OCTAVIUS BROOKS FROTHINGHAM, THOMAS WENTWORTH HIGGINSON, WILLIAM J. POTTER, RICHARD P. HALLOWELL, J. VILA BLAKE, WILLIAM H. SPENCER, Editorial Contributors.

THE CLERGY.

[Read to the First Independent Society of Toledo, June 25, 1871.]

A few days ago, Toledo had the honor of a visit from the renowned "Col. Dan Rice" and his circus. Throughout the city, enormous placards were posted on all the bill-boards whose dimensions were ample enough to accommodate them, picturing to the eyes of the admiring public the various attractions of the great show. One of these placards contained a life-size portrait of the white horse Excelsior, which "Dan Rice" professes to hold only a little less precious than "his wife and his religion;" and underneath the horse's likeness was the highly dramatic inscription—"I am Blind, yet I Speak!"

While contemplating the glories of this great work of art, and reading with due reverence the impressive legend beneath it, it occurred to me that "Dan Rice's" horse was an unconscious satire on the clergy. On the front of every pulpit, just below the cushioned Bible and with the addition, perhaps, of an index-hand pointing upward to the officiating clergyman, should be inscribed in large characters—"I am Blind, yet I Speak!" There is no class of men in modern times who see less and talk more than the clergy. There is no class of men whose eyes are so completely shut to the dominant ideas, purposes, and tendencies of the age, and who yet presume to give so much advice concerning the conduct of life. In fact, I think the blind horse Excelsior talked to better purpose than most clergymen. He was content to shake his head, affirmatively or negatively, in answer to direct questions; he kept his lips decorously shut all the while, and ventured no observations on matters he did not understand. Can as much be said of the clergy? During the past ten years I have heard or read a vast number of clerical utterances; every mail brings me numerous papers containing the distilled wisdom of their most deliberate thought; and yet in honesty I must confess that, rather than be a regular listener to the most distinguished Doctor of Divinity in the land, I should choose to sit under the preaching of "Dan Rice's" horse.

In saying this, I have no wish whatever to cast any reflections upon the personal character of the clergy, as a class. There are, of course, in their ranks, more wolves than one in sheep's clothing—more than one hypocrite who makes a cloak of his profession to pursue selfish or even infamous objects. Every now and then the whole community is shocked by the discovery of some clerical rascality or scandal; and the disgrace of it is sought to be extended by some even over those who are utterly innocent of offence.

There is something very mean in that spirit which would judge a whole class of men by the misconduct of one of their number; and it makes no difference whether Christians judge "infidels" or "infidels" judge Christians in this manner. Some papers that I see are in the habit of collecting the details of such cases of individual clerical delinquency, as if they were arguments of great force against clerical notions; but I see in these disgusting collections a proof of nothing except the malice and venom of the collectors. The simple truth is that clergymen as a class are neither better nor worse than the rest of mankind. They have their especial virtues and their especial failings; and while I recognize these, I think the only just course is to judge every man, clergyman or layman, as an individual only. The traditional superiority of moral character in the clergy I believe to be illusory; and I say this as one who has enjoyed exceptional advantages of observation. But I also believe that the jealous suspicion of all clergymen entertained by many liberals is equally illusory, and leads often to great practical injustice. The great majority of clergymen are, I doubt not, honest and well-intentioned men, quite as much disposed to do their whole duty in sincerity of heart as any other class of men whatever. Having been educated as a clergyman myself, and, after several years' service as such, having devoted myself to the life of an independent and unprofessional worker for ideas, I should repel as a slander the suggestion that my resignation of the clerical name and office had its origin in any increase of honesty or decrease of hypocrisy. No more can I doubt the entire sincerity of the great body of clergymen throughout the country. Little as I now sympathize with clerical ideas and objects, I still regard clergymen on the average as the moral equals of any other class, whose peculiar failings are offset by peculiar virtues; and when a question is raised concerning the character of any one of them, I should insist on his right to be judged as an individual man, instead of being hastily acquitted or condemned as a member of a particular profession.

At the same time, while conceding the average equality of the clerical character with that of the other classes of the community, I hold that the clerical education and routine of duties are especially unfavorable to a healthy expansion of mind. Clergymen move within a circle of ideas so narrow that I wonder more and more that any one of their number ever bursts through its restraints. Their influence, based on these ideas, is hostile to the whole movement of modern society; it would perpetuate a mode of thought and of activity which belonged to the Dark Ages, and would make the nineteenth century as dark as the ninth, were it not that science and civilization are more and more completely nullifying its effects. In truth the clergy very little understand the source of what influence they still wield to-day. If men did not, through the power of early education, continue to associate the fundamental ideas of morals with the traditional doctrines of Christianity,—if they did not still believe, however mistakenly, that the world would go to rack and ruin but for the good moral influence of Christian preaching,—the clergy would soon lose all hold on the heart of this generation.

The extent of secret unbelief among nominally Christian congregations is amazing; and it is daily increasing. Clergymen themselves are feeling its reflex influence; and this reflex influence is the true explanation of such disturbances as the Tyng and Cheney *imbroglios* among the Episcopalians. A small minority of clergymen are heading a revolt in the Church which directly tends to break up all clerical prestige whatever. They are really traitors to their order; and, with the same instinct which characterizes all oligarchies, the dominant authorities strive to crush them. The revolt is at heart a rationalistic protest against the antique and decaying supernaturalism of Christianity. If suffered to go on, it will by degrees break up, not only the entire system of Christian doctrine, but also the entire system of the ecclesiastical hierarchy. Strike out of religion its supernatural element—emancipate the moral or universal principles of Christianity from their present subjection to dogmatic creeds,—and the final result will be the total decay of the Church as an institution. This danger is as clearly seen by the conservative clergy as by Strauss, when he says:—"A supernatural religion of mysteries and sacramental graces necessarily brings with it an order of priests elevated above the congregation. He who would banish priests from the Church must first banish miracles from religion." [*New Life of Jesus*, Vol. 1, p. xvi.] Bishop Whitehouse perceives that a blow struck at the doctrine of miraculous regeneration in baptism is really a blow struck at the whole Episcopal system; and, with the simple instinct of self-preservation, he expels the Eratosthratus who would

madly fire his temple of Diana. The temple ought to burn. But I cannot blame the honest old priest who would drive away the incendiary from burning the "house of God;" and I have no sympathy for a man who, having solemnly vowed to obey a set of stringent church rules, publicly defies them, and claims sympathy as a martyr, when he refuses to be a martyr by paying the full price of the independence he covets, *i. e.*, voluntary withdrawal from the Church, whose laws he can no longer obey.

That eminent and philosophical student of American institutions, De Tocqueville, has some interesting remarks on the clergy. He says that American clergymen, even those not in favor of religious freedom, are all in favor of civil freedom; and that they keep aloof from parties and public affairs. [*Democracy in America*, Vol. 1, p. 332; cf. 337.] This is true to a very large extent; but the drift of modern thought is so plainly in the direction of what the clergy are pleased to term "infidelity," that they are now beginning to agitate measures which, if adopted, will result in investing them with great political power. There is a movement existing already in certain quarters which I regard as the "cloud no bigger than a man's hand" that is destined to overspread our entire political horizon. I refer to the "National Reform" movement, as its adherents term it, for the incorporation of a Christian creed in the United States Constitution. Prof. I. R. W. Sloane, D. D., has an earnest plea for this "reform" in the very last number of the *Independent*; and I believe that the persistent agitation of the project will develop a very large and formidable party in its favor. This is an attempt to force clerical ideas upon the country which savors of the worst and most dangerous spirit of priestcraft; and it contains the germ of a most desperate, perhaps bloody, struggle. The loose talk about "priestcraft" which is fashionable in some quarters is not infrequently mere cant, which is none the better for being liberal cant; but this attempt to "put God into the Constitution" justifies it all. The day is surely coming when priestcraft, arousing the Christian sentiment of the country, will succeed in arraying it against that principle of the entire separation of Church and State which has been the great bulwark of spiritual liberty in America; and then once more must a great and terrible battle be fought in defence of freedom.

De Tocqueville also remarks:—"In France I had almost always seen the spirit of religion and the spirit of freedom pursuing courses diametrically opposed to each other; but in America I found that they were intimately united, and that they reigned in common over the same country. . . . The unbelievers of Europe attack the Christians as their political opponents, rather than as their religious adversaries; they hate the Christian religion as the opinion of a party, much more than as error of belief; and they reject the clergy less because they are the representatives of the Divinity, than because they are the allies of authority." [*Ibid.* pp. 337, 343.]

The difference between Europe and America here pointed out is a profound one; and it exists because throughout Europe, in England, Italy, Spain, Russia, Germany, as well as in France, Church and State are one; while in America they are separate. This difference has caused party contentions here to be chiefly confined to politics; but the insane bigots who are moving for the Christian Amendment to the Constitution little perceive that they are going to arouse here the same hostility to Christianity which exists throughout Europe among the liberal party,—an hostility at bottom of a political character. The clergy are thus moving swiftly to their own destruction; for I am not of those who believe they will eventually win the victory. Do they not see a terrible warning against identifying Christianity with political oppression, in the massacre of Archbishop Darboy and the sixty-two priests at Paris? Horrible as this massacre is, the real guilt of it lies at the door of those who have turned religion into a sword, a scourge, and a chain.

Christianity I criticise, sometime severely; but I do not hate it, because I see it is mingled of good and ill. Yet if the Christian name ever becomes here in America the banner of a party bent on trampling free thought and free speech under foot, it will arouse not only in my own, but in every freedom-loving heart, the same intense hatred which greeted the red "Stars and Bars." The clergy are loosening the avalanche which will sweep them into ruin. They are doing more for the atheism they deprecate than all the arguments of all the atheists between Eastport and San Francisco, just as Jefferson Davis did more for abolitionism than all the abolitionists. The same blunder is rightly urged by Buckle as a valid excuse for the mistake made by the French liberals after the death of Louis XIV:—"They had always been taught that the interests of the clergy were identical with the interests of religion; how, then, could they avoid

including both clergy and religion in the same hostility? The alternative was cruel; but it was one from which, in common honesty, they had no escape." [*Hist. of Civiliz.*, Vol. 1, p. 547.]

If our American Protestant clergy really suffer themselves, as now seems not unlikely, to be seduced into urging a practical union of Church and State, they will but pave the way for a mightier tyranny than theirs—they will but make themselves cat's paws for the Jesuits. To urge any such theory of government is to play directly into their hands. The Protestants can never maintain their feeble, neutral ground in any open conflict between Rome and Reason, or (as Dr. Hedge now varies his phrase) Ritualism and Rationalism. When Christianity and Free Religion once fairly come to an open collision in the arena of politics, the Protestants will be driven to divide themselves between the antagonists; and whether they wish it or not, they will be compelled to obey the laws of Ignatius de Loyola. No vague, general creed in the United States Constitution will suffice; it must be made specific. And once commit the American people as a whole to the fundamental idea of Rome, namely, that the Church must rule the State, how long will it be before the Jesuits seize control of the State's policy? Yet there will be a terrible contest before such laws as the following, copied from the Jesuit Constitutions, shall become supreme in this republican land:—

"No constitution, declaration, or any order of living, can involve an obligation to commit sin, mortal or venial, *unless the Superior command it in the name of our Lord Jesus Christ*, or in virtue of holy obedience; *which shall be done* in those cases or persons wherein it shall be judged that it will conduce to the particular good of each or to the general advantage; and instead of the fear of offence, let the love and desire of all perfection succeed, that the greater glory and praise of Christ, our Creator and Lord, may follow." [Nicolini, *History of the Jesuits*, p. 34.]

It can be only after a conflict infinitely fiercer than that of North and South that the American people will be driven into any pathway which shall lead to any such moral and spiritual slavery as these words darkly intimate.

But the American clergy, despite their general good intentions, are entering on a road that leads, not only to the utter loss of freedom, but also to the fatal discouragement of knowledge. For instance, in aiming to control our schools and colleges, for the purpose of making these, too, more thoroughly Christian, the clergy are conspiring to crucify Science. That profound veneration for authority which makes our clergymen trust an approved text more than the clearest proofs of science, is well illustrated in a story which Richard A. Proctor tells in his recent invaluable work on "The Sun, Ruler of the Planetary System," p. 163:—"A long series of observations of Sun-spots was begun, and many hypotheses of more or less ingenuity were put forward to account for the phenomena which they present. For some time, indeed, the possibility of their existence was earnestly denied by the students of Aristotelian philosophy. It is impossible, they gravely urged, that the Eye of the Universe should suffer from ophthalmia; and it is related that, when Scheiner communicated his discovery of the solar spots to the Provincial of his order, the latter, who was an earnest Aristotelian, answered: 'I have read Aristotle's writings from beginning to end many times, and I can assure you that I have nowhere found in them anything similar to what you mention; go, therefore, my son; tranquilize yourself; be assured that what you take for spots in the Sun are the faults of your glasses or your eyes.'"

The same blind reliance on established authorities has been characteristic of the Christian clergy in all ages; and it remains so still. A few grand exceptions may be found, as Roger Bacon, Priestley, Baden Powell; but, as a class, clergymen have always set their faces against every new idea in science, and clamored to defend old superstitions. Instead of leading, they bring up the rear of each generation. Prof. Huxley accurately classifies the profession, when he says:—"The clergy are at present divisible into three sections; an immense body who are ignorant and speak out; a small proportion who know and are silent; and a minute proportion who know, and speak according to their knowledge." Here is an amusing example of the manner in which clergymen of the first class are accustomed to "speak out their ignorance" on matters of science, which I find in a Methodist paper published in Cleveland:—

"Mr. Darwin has at last come to a definite conclusion about the origin of mankind. Science no longer speaks with an uncertain tongue. She at last, after long preparation, has found her Adam, and brought him out to claim the federal headship of the human race. The issue is made. We may look on this picture and on that, and choose our ancestor by the instinct of 'natural selection.' The first Adam of the Scriptures, framed by the hand of God, suddenly springs into life from the quickening of His breath, and stands upon the obedient earth, its conscious lord, whose wealth of brain and heart could find no companionship with other creatures, but must be provided by another influx of God into matter. The first Adam of science is an ape of the lowest species; but behind him as his precursors, is a shadowy line of lower forms, at last taking to mud and water, and lost in the unintelligible meanness of their lower than reptilian forms. Now, between the two, our 'instinct of natural selection' takes decidedly to the man. We feel no affinity to the monkey nor the pollywog. When we see an ape, there is no natural turning of the fraternal heart to our ancient cousin of the ancestral stock. We do not believe that our great grand-

father was any nearer to that beast in blood, love and affection than we are; we do not believe that Abraham was any nearer to a monkey than Darwin is. Inasmuch as the claims of the ape to be our first regular grand-parent are utterly without documentary or scientific evidence, and his pretensions rest entirely upon some not very intelligible notions about 'natural selections,' we say at once that we don't select him. We are satisfied with the Adam of Eden, the Adam of God, the Adam with the documents, the Adam attested by every instinct of our nature and every affinity of our life. Our religion is getting its last confirmation, by the contrast of the foolishness of the world in opposing it."

In every department of thought the clergy are behind the people, and exert no influence as a class except that which is opposed to the improvement of natural knowledge and the general progress of society. Yet on every occasion they are forward to express their views, and urge them on the community as if they were the Divinely appointed leaders of the race. This fact the people are fast discovering; and the result of the discovery is a sort of well-bred contempt for the opinions of clergymen on all questions but those of morals. The education imparted in theological seminaries is such as to keep the clergy stationary while the rest of the world are moving steadily onward; and fewer and fewer young men of ability are attracted into a profession which seems to doom them to perpetual ignorance. Every clergyman who manifests a real independence of thought and action comes to be soon distrusted and put under the ban by his brethren, and earlier or later is forced into a position of antagonism to his own order. There will always, I believe, be a public demand for men who shall devote their entire energies to the study of moral and religious questions, and who will always find a hearing from the best and most intelligent portion of the community; but they will be men who are independent of all clerical traditions, and not to be described, like "Dan Rice's" horse, as those who are blind, yet speak. On the contrary they must see much and well, and speak not out of a superabundant ignorance and inveterate blindness, but out of the depths of modern knowledge and profound insight into the real needs of their times. For such men there will always be a demand; and though the clergy, as a class of dogmatic instructors, are fated to pass away, there is no danger that genuine intelligence and true moral insight will ever cease to command the attention of the modern world.

NOTE.—Since the above lecture was read, my attention has been called to the following editorial article in the *New York Sun*, of June 30th. It is entitled "Clerical Electioneering," and illustrates in a striking manner the growing disposition of the Protestant clergy to effect their ends by political wire-pulling:—

"The following clerical electioneering letter is published in the journals of Iowa:

[Confidential.]

WASHINGTON, D. C., April 25, 1871.

DEAR BROTHER: As a mutual friend I drop you a few earnest words in behalf of Senator Harlan's reelection to the United States Senate. You know the importance of early and earnest action. The members elected to the next Legislature elect the next Senator. It is therefore necessary that the right men be nominated, and hence attention must be given to the primary meetings.

I am glad to say to you that Senator Harlan is regular in his attendance on church, and his influence is in the right direction. I know personally that he stands high with the Administration, and has influence with the President, and is held in high esteem by his fellow-Senators. His speech on Santo Domingo has given him an elevation few Senators enjoy. Hoping that you will in all suitable ways interest yourself for Mr. Harlan, I am truly yours,

J. P. NEWMAN.

It appears that this letter was sent around to the different Methodist ministers in the State. It must have been published by some one among them who was not pleased with this mode of making political capital.

The Rev. Mr. Newman would have done well, while he was engaged in puffing Senator Harlan, if he had explained the ambiguous transactions in the Interior Department by which his friend is believed to have made a great deal of money. Until the charge of corruption can be removed from him, we fear that his chance with the Republicans of Iowa will be poor, notwithstanding his elevation on Santo Domingo, his influence with the President, and his regular attendance on church.

As the case now stands, Senator Harlan is emphatically the man who ought not to be elected."

The Swedenborgians are a sensible people notwithstanding their mysticism, as is shown by their recent effort to discontinue the use of "Rev." as a prefix to the names of their ministers. The resolution was voted down, but with a minority that will not be likely to allow it to remain in a recumbent posture a long time. Why should a minister have the sign of his trade attached to his name, unless members of other trades are marked in the same way? We are not quite prepared for Car. John Smith and Hd. Patrick Donahue, to indicate that one of those gentlemen is a carpenter and the other a hod-carrier. Let there be no unfair discrimination against ministers. It is bad enough to require them to wear black clothes, without compelling them to carry their trade-mark.—*Golden Age*.

ORDER AND PROGRESS.

The statesmen of France, having failed to reconcile their antagonisms by a scientific method, by means of which their Gordian knot of policy may be untied, resort to the sword, the "last reason of Kings," in the vain attempt to cut the knot which has baffled the ingenuity and exhausted the patience of all parties. The practical result of this failure is civil war between Order, represented by the Versailles assembly, and Progress, represented by the Parisian Committee of Nine. That the conclusion derived from this method of reasoning is "a conclusion by which nothing is concluded," is a lesson taught by our own sad experience, confirming the *a priori* sagacity of President Lincoln.

The law of Progress being as universal and as irresistible in regard to our social system as the law of gravitation in regard to our solar system, the necessity of understanding the law of Progress is as imperative upon the statesman, as the necessity of understanding the law of gravitation upon the astronomer. Our ignorance of the operation of this law is the primary cause of the revolutionary catastrophes in the midst of which we live, and are destined to live so long as our ignorance continues.

Conceived as stationary and invariable, the preliminary theory of Order was admirably sketched by Aristotle—just as in Biology there arose among the ancients purely statical speculations, without the slightest conception of dynamics. But social Progress was necessarily unknown to antiquity, because there was no sufficient historical manifestation of the continued movement of Humanity. In the middle ages, this movement became sufficiently pronounced to excite a nascent instinctive sense of our perfectibility, by the universal persuasion of the superiority of Catholicism over Polytheism and Judaism. Necessarily confused as was this primitive idea of human Progress, it already presented a high degree of energy and popularity, although opposed and checked by subsequent theological and metaphysical antagonisms. It is to this period that we must always recur, in order to comprehend the real origin of that progressive Order which distinguished the civilization of western Europe from Eastern stagnation.

But this initial sentiment, indispensable as it was, by no means sufficed to constitute the fundamental notion of human Progress, for there must be three terms to characterise any progression whatever, and at this period there were but two terms, antiquity and the middle age. The absolute nature of theological philosophy, which presided over this first comparison, prevented even the supposition of the existence of any new term; because it represented the feudal-catholic regime as endowed with definitive perfection, beyond which there existed nothing but the Christian Utopia of the life to come. When theological influence had so far declined as to emancipate the modern mind from its fetters, there followed a reaction for a long time unfavorable to the notion of Progress, causing a blind animosity against the middle ages. In their hatred of the ruling theological creed of that period, most thinkers were seized with an irrational admiration of antiquity, and went so far as entirely to misunderstand the social superiority of the middle ages, of which the illiterate masses alone retained a realizing sense, especially when preserved from Protestantism, as in France. The notion of Progress did not begin to occupy the modern mind, until it revived, with a new character, in the middle of the 17th century, owing to the elementary evolution then accomplished by the more civilized nations in the industrial arts, in the natural sciences, and even in the fine arts.

But although these partial views furnished the primary, direct source of the systematic notions of our day in regard to human Progress, they could by no means characterize the progression, which remained even more doubtful than in the middle age in a social aspect, more important than in the industrial or scientific aspect. To constitute this progression, the French Revolution, which impelled the normal centre of western civilization to the search for a total regeneration, was necessary in order to furnish a third essential term, type of the true modern regime, the comparison of which with the middle age would announce a general movement in advance, as clearly pronounced as that which inspired our chivalrous ancestors with the just sentiment of their own social superiority over their predecessors of antiquity, Jew or Gentile.

So long as the feudal-catholic regime was not openly annihilated, "from turret to foundation stone," its ruins served to conceal the political future, and stifle the sentiment of a continuous social progress. Prior to the explosion of 1789, the political evolution, furnishing the proper experimental basis of the theory of Progress, remained as incomplete as the human mind remained incompetent to appreciate it. The most eminent thinkers of a century ago could not conceive of a continued progression, and Humanity seemed to them condemned to a circular or oscillating movement. But, under the revolutionary impulse, the true instinct of human movement spontaneously originated, in a more or less decisive manner, in all minds, of whatever degree of intelligence, first in France and then throughout the Western nations. Hence we derive the conception of the law of Progress, upon which reposes Social Science. Without the theory of Progress, the theory of Order would remain insufficient as a basis of social existence, which requires a combination of Order and Progress, as inseparable concomitants. Inasmuch as Progress is nothing more than the development of Order, so Order is the germ of Progress.

In continuation of this exposition, let us now consider that the mental reaction caused by the grand revolution of 1789 could not begin, until the purely destructive element had become sufficiently exhausted to permit the light cast upon the future to be reflected upon the past. If, on the one hand, this energetic impulsion began to disclose, however vaguely, the third term of social Progress, it prevented, on the other, the just appreciation of the second. A blind hatred was aroused by modern emancipation against the middle age, without which, however, we should never have abandoned the old *regime*. The extinction of this middle term disturbed the total conception of the law of Progress no less than the absence of the last term, too remote from the first to admit of comparison. Hence it was impossible to construct the theory of human Progress until exact, even-handed justice was done to the middle age, by which ancient and modern society are at once separated and united. Now this just appreciation was incompatible with the unregulated fury of the revolutionary spirit in its first stages of excitement; and in this aspect the energetic philosophical reaction, organized at the beginning of the 19th century by the eminent De Maistre, has profoundly concurred in preparing the true theory of Progress, in spite of the manifest retrograde intention which animated this transitory school, whose essential results were incorporated in the philosophy which appropriated to itself whatever was valuable in De Maistre's appreciation of the history of the middle ages.

From these elements originated the true spirit of history, the general instinct of human continuity, before unknown. At this epoch the genius of Gall completed the outlines of systematic Biology, and soon after (1822) Sociology was added to the natural sciences, by Auguste Comte, the Prince of Philosophers, born of the first phase of the Revolution and destined to preside over the second.

A sound appreciation of history demonstrates that the demolition of the feudal-catholic social system, so far from being the result of the French Revolution, was the consequence of interior decomposition, at first spontaneous, afterward systematic, which had been gradually increasing throughout Christendom, and especially in France, from the fourteenth century. Instead of prolonging this negative movement of the five preceding centuries, the revolution terminated it by a decisive death-stroke at the outset, thus manifesting a resolution of entirely abandoning the system, in order to proceed directly to a total regeneration. This indispensable manifestation was especially apparent in the entire abolition of Royalty. With this exception of a negative or destructive character, which occupied only the first session of the principal revolutionary assembly, the movement had from the beginning an organic destination of a marked republican tendency. Yet it is clear that, in spite of this aim, the first part of the revolution was decidedly negative and disorganizing in its result. This failure was owing not only to the imperative exigencies of the struggle, equally difficult and glorious, by which France maintained its indispensable independence against the formidable attacks of a retrograde coalition of the combined forces of Europe, but more directly to the purely metaphysical character of the doctrine which guided exclusively the spirit of the crisis.

Notwithstanding the natural connection of the two progressions, negative and positive, or in other words destructive and organic, which had been maturing since the end of the middle age, the first or destructive was found to be more advanced than the second. Hence, the decay of the old *regime* produced the desire of entire renovation, before the elementary preparation of the new *regime* was sufficiently complete to manifest its real general nature. As we have just seen, the elaboration of the regulating doctrine, so far from having preceded the revolutionary explosion, had only become possible by means of the explosion. It is therefore easy to conceive the necessity which then existed of employing, as organic principles, the purely destructive and negative doctrine which had necessarily been adopted to guide the work of demolishing the old *regime*.

Although negative metaphysics became really aimless so soon as the old *regime* was openly abandoned, their dogmas were alone familiar, and contained the only formula adapted to the existing needs of social progress. Hence the initial movement necessarily adopted the inspiration of a doctrine of the past which could not satisfy the requirements of this new situation.

Necessarily impotent to organize or construct, such a philosophy possessed no other organic efficacy than vaguely to formulate the programme, sentimenta rather than rational, of the political future, without indicating the ways and means of preparation. Thus elevated into organic principles, metaphysical dogmas, from their absolute character, necessarily and immediately developed a tendency to radical anarchy, equally hostile to the elements of the nascent *regime* and to the ruins of the old feudal-catholic social system. Experience demonstrated the organic inaptitude of the guiding doctrine of the revolution and the urgency of total renovation, without indicating its nature.

In such political and philosophical situation, the necessity of Order, becoming preponderant, necessarily caused a long retrograde reaction, which, commenced by the legal Deism of Robespierre and developed by Buonaparte, continued a feeble existence during the reign of his miserable successors, leaving no durable result except the historical and dogmatic demonstration of the school of De Maistre upon the social inanity of modern metaphysics (of which Thiers and Guizot are the surviving types); whose moral and intellectual inanity appeared at the time, from the

biological discoveries of Cabanis and Gall. This laborious opposition to the final emancipation of the human race from theological and metaphysical bondage, far from attaining its political object, ended only in reviving the progressive sentiment, by the invincible repugnance universally felt to a futile reconstruction of a *regime* so entirely decayed, that its nature and conditions were no longer understood even by those who advocated its restoration.

This inevitable revival of the revolutionary spirit appeared as soon as peace removed the stays of the old *regime*. But there was no longer any illusion as to the inanity of metaphysics or an organising agency. Its dogmas were adopted, for want of better, only as a means of counteracting retrograde principles, just as these latter principles had been adopted to counteract anarchical tendencies. In these new debates upon worn-out subjects, the public soon perceived that the germ of final solution was not to be found, and cared for nothing but the conditions of order and liberty, become no less indispensable to the philosopher than to material welfare.

The apparent indifference of a public who failed to see inscribed upon the banner of any party the true formula of the political future, was at last mistaken by stupidity for a tacit adhesion to its vain projects. As soon as the guarantees of Progress were found to be seriously threatened, the memorable uproar of 1830 finished forever the system of retrogradation introduced thirty-six years before by Napoleon. A citizen King replaced the legitimate branch of the Bourbons. The convictions which he inspired were so feeble that his partisans disavowed their own doctrine and adopted those of the revolution, which in their turn were disavowed by their advocates as soon as they obtained office under Louis Philippe. Their tergiversations are placed in a strong light in the debates relative to free instruction, alternately demanded and refused within twenty years in the name of the same pretended principles, which on both sides represented nothing but interests.

This decomposition of all former convictions permitted the free development of the popular instinct, which loudly called for the conciliation of Order with the spirit of Progress. But this final putting of the main question only rendered more apparent the total absence of any real solution by the ruling doctrine; a solution the principle of which was contained in the Positive philosophy alone, then in its infancy. The opinions of the active politicians were at the same time both anarchical and retrograde. The opinion which undertook to reconcile betrayed its organic weakness, by adopting as its only theory of solution the encouragement of both antagonisms, in order that they might, like the renowned cats of Kilkenny, neutralize each other, a method of solution which Thiers is repeating in our day and generation, after having failed to re-establish the dynasty of Louis Philippe as a constitutional monarchy, which is incompatible with French traditions, and offers only a poor imitation of a political anomaly peculiar to the aristocracy of England.

The reign of Louis Philippe was a natural halt in the march of Progress, during which the lack of a ruling doctrine prevented the beginning of the end of the revolution, notwithstanding the cessation of the retrograde reaction which followed the Reign of Terror. Sound philosophers had already adopted the sociological laws discovered by Auguste Comte in 1822, as the only key to the solution of the problem of Order and Progress; and the proletarians had instinctively rejected the idea of Royalty, as an obstacle to Progress without securing Order, the conciliation of which had now become the necessity of the day. At the same time the incapacity of the ruling doctrine to solve the problem became more and more apparent. The abolition of hereditary monarchy left Progress free from this dead weight, and at the same time deprived Order of its only regular guarantee. Thus doubly bound to reconstruct, all opinions remain fettered by the negative method of checking the opposition, without advancing. In a situation which guarantees Progress and compromises Order, the latter naturally inspires preponderant solicitude, having no systematic protection, and must remain retrograde so long as Progress remains anarchical. Hence we see Thiers in the retrograde camp of Versailles opposing the anarchists of Paris. Here we see, on the one hand, Order without Progress, and on the other, Progress without Order. Can Thiers reconcile these antagonisms? He is not a Catholic. He is not an anarchist. He is not a Positivist. He is a mere negative quantity. When construction becomes the order of the day, we at once find the profound inanity of all those schools whose function it is to protest for ever against Catholicism, while conceding its fundamental dogmas. Of these schools, Thiers is the representative, struggling against the logical, practical result of their own principles, which is anarchy. If they prevail over existing opposition, their inaptitude to direct the re-organization of France will demonstrate the final discredit of all anterior schools, and thus prepare the universal ascendancy of Positivism, which alone conforms with the real tendencies of the nineteenth century and its essential needs, and furnishes the only possible solution of the problem of conciliation between Order and Progress. Can Thiers restore what neither the church nor the Empire could preserve?

Reduced to its simplest terms, the problem in France and throughout Christendom is—*Hildebrand or Comte?* The *juste milieu* between these extremes has been occupied by Napoleon III since 1848, vainly attempting to reconcile Order and Progress by the sword and the prestige of his Uncle's name and fame, aided by the moral power of the Holy See. Compared with such forces, temporal and spiritual, which have failed to secure Order and Progress, which have

resulted in mere anarchy in church and State, what are the forces of Thiers, the symbol of mere negative quantities? If they do not desert him, all experience shows that he will desert them so soon as the work of re-organization commences; and from the necessity of the case, from the very nature of things, Positivism will succeed to the vacant empire of the temporal and spiritual Cæsars of the past, not by Divine right, not by Conquest, but by a right and title derived from its inherent and exclusive power to reconcile Order and Progress.

R. B. M.

Voices from the People.

[EXTRACTS FROM LETTERS.]

—"As the oasis in Sahara or 'the shadow of a great rock in a dreary land,' so is the presence of a good whole-souled Liberal in the barren South. It was worth while to come all the way here to see the avidity with which they receive the documents, especially the specimen copies of THE INDEX. Mr. — did not give me time to say a dozen words for it, before he pulled out the money to pay for a year's subscription, and says, if he likes it as he expects to, he shall order more copies for his friends. He says the prejudice and superstition here is more bitter and deeply shaded than at the North. He trembles for his children, and grows sick at heart, when he thinks of the pressure which is brought to bear on his family to push them into the orthodox sheep-fold (calf-pen?), and he too busy or too powerless to save them. He never heard of THE INDEX or any Radical publication—thinks you must go to New York with THE INDEX, and then advertise largely. He has had some Spiritualist and conservative Unitarian papers, but all are lacking either in clearness or boldness of vision. Radicals here are of the first and foremost men in the place; but they are too few and too retiring and modest in their ways to make any great show. One here is too poor to take THE INDEX, so his friends say, but is fully capable of appreciating it, as is also his wife, who is spoken of as a most estimable and very intelligent lady. I believe you have a fund to supply such cases; and if it has run low, you may put down ten dollars on it for me, and send the paper one year to —."

—"The religious amendment question is now again being discussed. As Governor Geary, of this state, has gone over to that party, it is the most significant act yet committed; for Geary is a demagogue, and he must be, or I must be, hallucinated in supposing it will be a *politic* step. I fear that, if we remodel our state constitution as is contemplated, an effort will be made to mediævalize it by putting these dogmas in and holding an election to confirm them *before* we can get the matter discussed."

—"Having been a constant reader of your excellent paper during my presence at Toledo, I feel somewhat lonesome without it. There is much praying here, but free thought and sound principles, such as THE INDEX contains, are very scarce."

—"Enclosed I have the pleasure of handing you my subscription to THE INDEX for the current year. You are fast making THE INDEX indispensable to independent thinkers in this country—I feel proud of it."

—"I am much pleased with your lecture on *Pillars of Salt*. Advancement or petrification is inevitable; none can escape the one or the other."

—"The false and hypocritical views of *wealth* which characterize Christianity have hindered the progress of civilization in many ways."

—"Put me down for THE INDEX bound and complete for the year. This will enable me to give away as I read."

—"This 'scrip' is almost as much dilapidated as some of the 'Christian' creeds. It needs patching."

LOCAL NOTICES.

PUBLIC MEETING IN GERMAN HALL.—By invitation of the Liberal Alliance of Toledo, Mr. Abbot will give a public address in GERMAN HALL, St. Clair Street, at 8 o'clock, Sunday evening, July 16. Subject—"The Demand for Larger Liberty in America." All persons interested are invited to attend.

RECEIVED.

FORTY-SIXTH ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION; with the Annual Report of the Executive Committee, and the Treasurer's Statement for the year ending April 29, 1871. BOSTON: AMERICAN UNITARIAN ASSOCIATION. 1871. pp. 67.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW. July, 1871. Rev. JOHN H. MORISON, D. D., Editor. BOSTON: LEONARD C. BOWLES, Proprietor, No. 8 Beacon Street. \$5.00 a year.

THE SCHOOL LABORATORY OF PHYSICAL SCIENCE, Edited by Prof. GUSTAVUS HINRICHS. Published Quarterly, by the Editor. IOWA CITY, IOWA; GRIGGS, WATSON & DAY, Printers, Davenport. 1871. \$1.00 a year.

Poetry,

THE POET'S STEP.

[For THE INDEX.]

One passed me in a dim church-aisle,
With step so light and free,
The winds that lift the forest leaves
Seemed blowing by to me.

"In wanderings on a lonely shore,
The poet's step hath caught
The rhythm of the wild sea-waves
And rustling leaves"—I thought.

"For him no freighted argosies
Bring treasure from far shores,
No happy diver gathers pearls
On sunless ocean-floors.

"He sends his sprites, like sea-birds, forth
To swim and dive and fly,
Exploring now unsounded deeps,
Now soaring far and high.

"Pearls of celestial hope they bring
From caverns of despair,
Clear, starry thoughts from heights serene,
And sparkling fancies rare.

"Long wandering on thought's lonely shore,
His motion may have caught
The rhythm of the wave that breaks
Upon his soul"—I thought.

Brave tidings doth this poet bring,
His step is wild and free,
And when he passes, winds of spring
Seem blowing by to me.

Feb. 26, 1871. M. R. W.

The Index.

JULY 15, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

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CHRISTIANITY AND POLITICS.

Two years ago, when the fourth of July occurred on Sunday, the Germans throughout the country celebrated the day, notwithstanding the superstitious protests of the Sabbatarians. In Toledo, Hon. William Kraus, then Mayor of the city, participated (not officially, but as a private citizen) in the celebration, which was conducted with propriety, decorum, and an evident desire to avoid giving unnecessary offence to the rest of the community. A sermon was preached shortly after by an evangelical clergyman of the place, severely condemning the celebration as a violation of the Sabbath, and calling upon all good Christians to vote only for city officers who would enforce the "observance of the Sabbath." To this sermon we replied publicly at the time; and in THE INDEX Nos. 27 and 28 both the sermon and the reply were published.

The appeal thus made to the community by the evangelical party was remembered and acted upon at the late city election. Mayor Kraus, who was one of the most earnest and patriotic supporters of the government during the great rebellion, and a man universally respected, was re-nominated by the Republican party as their candidate. But the Young Men's Christian Association strained every nerve to defeat his re-election, avowedly because he participated in the Sunday celebration of the fourth of July; and they split the Republican ticket, thereby securing the election of a Democrat who sympathized with the enemies of the republic during its struggle for existence. In other words, the earnestly evangelical portion of the Republican party in the city "bolted," rather than see a man re-elected to the mayoralty who would not compel the observance of Sunday as the Sabbath.

As might be expected, the liberals of the city did not quietly acquiesce in this attempt to enforce Christian Sabbatarianism by political action; and the first effect of the reaction was seen in the late school election, already noticed in these columns. But its force is not yet spent. Liberal citizens, chiefly Germans, on Sunday evening, June 25, formed a new organization under the name of the "Liberal Alliance of Toledo," the object of which, as announced in the *Woechentliche Express*, is "the preservation and advancement of social, civil, and religious freedom," and, to this end, the dissemination and carrying-out in practice of the following principles:—

1. The right of every individual to the enjoyment of the largest freedom that is consistent with the equal right of every other individual.

2. The absolute separation of Church and State.

3. Free and universal education, to be established and enforced by the State.

The Liberal Alliance thus formed contemplates not merely the abstract discussion and advocacy of these principles, but also the practical application of them in municipal and political affairs. It is a union for action rather than speculation; and that it is needed is sufficiently shown by the facts we have above stated. We unqualifiedly approve the objects of the Alliance, and rejoice that there is now a prospect of combined opposition to the schemes of the bigots whose encroachments on religious liberty have called it into existence. The movement will spread. We have spoken of it thus at length because it

is by no means a merely local matter, but because there is an increasing need of such action all over the country. The illegal use of the Bible in the public schools, the enactment and attempted enforcement of Sunday laws, the various endeavors to commit the government to evangelical Christianity by a Christian Amendment to the United States Constitution, and so forth, are simple outrages and infringements of the religious equality of the citizens; and the growing aggressiveness of the evangelical element of the population should be checked vigorously and at once.

We are as earnest as any one for the full and absolute protection of the orthodox portion of the community in the enjoyment of their opinions and forms of worship, and should sanction no kind of invasion of their religious rights. But we see that they are not content with this. They want power. They want to mould our republican institutions more and more into a Christian form. They want to eke out the deficiency of their arguments by social and political compulsion. The Young Men's Christian Associations, whether formed or not for this purpose, are an admirably adapted instrumentality for carrying out these objects; nor is there any scruple at all in using them as such. Some equally efficient instrumentality is needed in behalf of liberal ideas. Radical Clubs we have repeatedly advocated as furnishing such an instrumentality; and this Liberal Alliance substantially embodies the same objects, aims, and principles. Sorry as we are to see these religious questions creeping into politics (for we know how much bitterness of feeling they must necessarily engender), we nevertheless perceive that, though unsuspected by the unthinking multitude, religious liberty in America is in real peril, and must be defended at any and every cost. Chattel-slavery is abolished by the arbitrament of battle. But soul-slavery is not abolished; and it may yet necessitate the same terrible appeal. The only way to prevent such a frightful outcome of the reviving bigotry of the Church, is to suffocate the snake in its hole. Christianity and Free Religion are at war in their fundamental ideas. The wise lover of peace will say—"Fight out this battle now in the world of ideas, before the suppressed conflict shall flame out into open war."

These are no words of excitement or wild enthusiasm. The future will show that they are words of soberness and truth.

Samuel J. May, the noblest man in the American pulpit, is dead. A long life of devotion to goodness, truth, and the highest welfare of man closes amidst the blessings and tears of multitudes who revered and loved him. Never was there a truer friend to freedom of conscience, freedom of thought, freedom of all that is good in human nature. Identified from the start with the Anti-Slavery Society, and brave as a lion against the terrible slave-power that repeatedly mobbed him, and even as late as 1861 burned him in effigy, he has fought a good fight, and gone to his rest full of years and honors. He has built his own monument. Peace to his ashes!

A bigoted "evangelical" is only true to his own principles. But a bigoted "liberal" is without excuse.

WHAT WE NEED.

The reception of speakers at the annual meeting of the Free Religious Association indicated to some extent the kind of welcome the Association is likely to receive from the general public, and suggested some thoughts in regard to its modes of action. The audiences, and very large and intelligent audiences they were, looked thoughtful and interested. They listened more than patiently and kindly, and showed their approval of the most radical words by applause. The people seemed wholly in sympathy with the thoughts and aims of the Association. I do not remember a single expression of disapproval in all the three sessions, and the tokens of assent were frequent and spontaneous. The substantial agreement of the speakers and the general harmony of sentiment on the platform allowed no opportunity for conflicting demonstrations from the benches, but the differing degrees of applause bestowed on different modes of presentation told which of the shots hit the mark most squarely.

Mr. Weiss' deep and fine essay, a valuable contribution to religious philosophy, was keenly enjoyed by as many as were capable of appreciating it, and fascinated by its glittering spell members who were not capable of following its intricate processes of thought. Mr. Potter's admirably clear summary of the points that illustrated the origin and growth of Christianity met the favor its merit deserved. It gave solid satisfaction to those who did not know how to account on natural grounds for what has always been represented as the astonishing, marvellous, and truly miraculous triumphs of the religion. The President's essay on Superstition was well received. Even the sharp criticism on Spiritualism it contained provoked no noise of dissent from the audience, if it elicited no response of praise. The speakers at all the meetings were made welcome; several of them were made heartily welcome. Mr. Higginson had an eager hearing. Dr. Bartol touched many sympathetic chords. Lucretia Mott's gentle radicalism drew to her the hearts of the assembly. Mr. Powell's stout application of the Society's principles to practical questions of reform was greeted with joy. The managers all felt that their movement was timely and popular, that it met a deep and wide desire, touched the living mind of the community in more than one sensitive part, and carried with it earnest wishes and sanguine anticipations of success.

But one speaker was hailed with an enthusiasm, followed with an intensity of excitement, and cheered as he sat down with an uproar of applause, which showed that his words had reached a spot the others had come short of finding. It was Professor Denton. The warmth of his reception may have been due to the fact that he was a Spiritualist, and that the hall contained multitudes of Spiritualists. But that fact would not alone be sufficient to explain the demonstration. It was due rather, we think, to the plain, rugged determination with which he dashes his sentences into the people's faces. He was no bolder than the others who had preceded him. He said nothing new, nothing that had not been said, and said perhaps better, by other speakers on the same theme. His language was violent; his manner harsh and to many

disagreeable; his arguments were mostly assertions; his reckless vehemence had scarcely a tone of moral or spiritual expression. Indeed there was little to recommend the speech to discriminating, thoughtful, reverent, or finely tempered minds; but it went through the audience like flame. It called down volley after volley of applause. It seemed as if the people would never cease clapping. While others touched nerve and brain, this man stirred the blood. He spoke to the multitude as they like to be spoken to, and the people answered. There were many who did not like it, but there were more who did. The best-cultured people did not like it; but people of culture do not compose all whom the Association wishes to reach, and, though it aims to affect the finest people by its spiritual dignity and its intellectual force, it must not neglect the ruder folks who need what it has to give and who can give it what it much needs, the support of the popular heart.

Ours is above all a popular movement. It addresses itself to the multitude. They whom superstition most crushes, whom dogmatism most outrages, whose mental and moral personality suffers the most deadly wrong at the hands of ecclesiastics and sectarians, are not the intellectual and cultured, the emancipated and self-reliant; they are the untaught, the ignorant, the groping, the struggling, the unfavored by position, the unprivileged in society, the unemancipated from ignorance and prejudice; the mechanics, traders, artisans, working men and working women, shop-keepers, manufacturers, small merchants and craftsmen, who need every scrap of mind, feeling, will, independent purpose and spirit they can command. They are the sufferers from the terrors that superstition engenders and from the stupor that dogmatism begets. They are the priest's prey, and the sectarian's victims; their money is taken for foreign missions, their thoughts are entangled in creeds, the movements of their moral nature are cramped by church usages, their outlook is closed, their development is arrested. The word of deliverance is especially for these. The Free Religious Association can take to itself the opening words in the ministry of Jesus: "He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Now this work requires suitable instruments. It cannot be wholly done by fine essays written for cultivated minds, nor by elegantly composed addresses read or spoken to calm and nicely discriminating assemblies. These are excellent in their way, and needful, because questions are brought up that require delicate handling. But the intellectual treatment which scientific, literary, and philosophical circles demand, worse than fails of effect when the multitude is to be reached. We need then plainer, homelier statements, strong affirmations, results unweakened by a tedious showing of the processes by which they are arrived at, applications undiluted by apologies, reasonings and explanations. We need an immediate, heartfelt approach to the suffering, earnest men and women of the working class,—no rudeness, coarseness, or grossness of exaggeration, no harshness or intemper-

ance of speech, but that manly, ingenuous truthfulness which brings the matter home to simple souls. We need no indiscriminate zeal, no fanaticism, especially no anger or vituperation; but something quite different from all these is the glowing enthusiasm that charges thought with feeling, and makes conviction flow in lava tides. We need a St. Paul, a Luther, a Garrison, a Parker, for our work. When he appears (and if our work be the grand one we think it is, he will appear in good time), the word will run very swiftly; we shall win hearts as well as understandings; we shall have the people with us—not the thinkers only, but the feelers and doers also.

O. B. F.

INSPIRATION AS A HUMAN GIFT.

It is said that man is created in the image of God; and the true meaning of it is this,—that every divine attribute which can be revealed to us must appear in some manner in the constitution and functions of human nature. Whence it is certain that we may expect to find many divine acts, which in themselves, and to the reason, involve much difficulty or even impossibility of conception, rendered more clear by analogous activity in our own experience.

In illustration, I will say a word of inspiration,—a divine energy which it appears often most difficult to reconcile with law and order in Nature, with the liberty of human volition, and with the facts of an experience including evil as obviously as good. Without pretending to discuss these matters, I wish only to express the analogy, or even identity, between the inspiration of God and the effects of a noble and exalted human character. The best and most powerful way in which we can influence and elevate character in others is, not by any positive instruction or direct example, but by the simple force and peculiar atmosphere inherent in noble character in ourselves.

We cannot be good, true, upright, pure-minded, without shedding all about us, wherever we go, an influence, a light, that is truly divine. By this we do not phrase instruction and exhortation; we *live* instruction, we *are* exhortation. We not only teach, but quicken, strengthen, and uphold. The old German mystic (Tauler) quotes a heathen teacher as saying—"I never mingled with men, but I came home less of a man than I went out;"—which may be interpreted to mean, that from men we draw the strength of divinity. When faith droops and fails and things seem cheerless and hard, then how we are refreshed, strengthened and furnished with hope and faith anew, by some high and strong and noble character into whose presence we come! It becomes at once "a mount of vision" to us, whence the world appears as a lovely picture, and the sun which seemed sinking is brought again into view from the height, and the light is joy while it lasts, and the darkness, as it comes on, is swallowed up *in order*. This is the privilege of the life divine,—the privilege of inspiration. It cannot be hid. It shines as the day shines. It is elder, uncreated light, which shone forth from God before he said—"Let there be light," and which shines evermore in every sweet and chastened spirit that walks upon the earth.

J. V. B.

NOTES FROM THE FIELD.

A writer in the Boston *Commonwealth*—by the way, the best weekly newspaper I know—criticises the recent Free Religious Convention in Boston, and the movement generally, as failing to meet the emotional and spiritual elements in human nature. I meet large numbers who hold similar views. Some are Spiritualists, but not all. You may remember I have more than once suggested the same as one probable reason why the masses neither attend the Conventions nor other meetings, nor subscribe for the journals of the Association.

Probably in scholarship, and in power for appeal to the intellect, the leaders of the Free Religious movement are second to no men of equal number in the country. But intellectual bread alone will not save the world—will not even save those who bake, break, and dispense it.

Apostolic authority makes the "god of this world" a devil, or the devil. The whole Bible represents and presents the one God as male, masculine—he, but never female, never she, nor her. It was a happy thought, a divine inspiration—was it not?—when the Roman Catholic Church enthroned the virgin Mary as a female hemisphere in the Infinite Existence. Something akin to this, idolatrous though it may be called, is needed in the Free Religious movement, as seems to me, to make it even comprehensible, as well as acceptable, to the multitudes in our busy, hard-worked, care-worn world. Who that ever heard Theodore Parker begin his morning orison with "Our Father and our Mother," did not feel that even the Lord's Prayer "came mended from his tongue?"

Last Sunday I was permitted to stand in the place made memorable and forever sacred by the ministrations of Mr. Parker. But "the Twenty-Eighth Congregational Society of Boston" is not what it was—may never be again. The reason is, not that it has declined or decreased; but that it is no longer of Boston. "Its line has gone out into all the earth and its light unto the end of the world." But not its warmth—not its heat, its heart, its soul, its spirit. I do not believe that such a furnace of humanity, of generous, ever-glowing sympathy towards the suffering of the human race, was ever kindled under heaven, as burned on the altar of that Society while Mr. Parker was its ministering High Priest. His sermons on War; Intemperance; the Perishing Classes; the Dangerous Classes; on Capital Punishment; on Woman, her Needs, Rights and Responsibilities; as well as his constant and all-powerful appeals on Slavery, then in the plenitude of its power,—all these and many more stand forth and will stand in all history, in all time, as his ever-living memorial, the everlasting witness and monument to the intensely practical, vital, spiritual character of the religion he taught.

P. P.

"By oneself the evil is done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself; no one can purify another." Such is the teaching of Buddha, in the "Path of Virtue," verse 165. How far superior it is to the doctrine of "vicarious atonement," preached in Christian churches!

"UNIVERSOLOGY."

One of the most curious books ever published is the "Primary Synopsis of Universology and Alwato," by Stephen Pearl Andrews. The strangeness and uncouthness and pedantry of the style, the intolerable and needless profusion of neologisms, the extravagant use of italics and the more than Germanic redundancy of capitals, make his pages bristle with difficulties even to the most patient and enthusiastic believer in his astounding claims; while the ordinary reader will be apt either to fling the book aside in despair or disgust or else to burst into the "inextinguishable laughter of the gods." Nothing would be easier than to ridicule it; few things would be harder than thoroughly to understand it. In fact, we have neither time nor inclination to take pains necessary to become complete master of its contents. But we have read the first half of it with considerable care, and, we must add, with very real respect tempered by amusement.

There can no question that Mr. Andrews has speculative ability, and a great deal of it. We have been struck with the sweep of his thought in certain directions, though not in all. He is certainly original, combining ideas of great value with a certain whimsical mysticism that will do much to prevent their examination by the best thinkers. The leading conception of his work is the reduction of all the sciences to one supreme science (which he designates by the barbarous hybrid term "Universology"), not by any sort of artificial dove-tailing, but by evolution from "three fundamental principles." It is evident that he is at work on the same general problem that has engaged the entire energy of such thinkers as Comte and Spencer. In some respects he sees farther than either of them, though on the whole equal to neither. His speculations remind us here and there of Pythagoras and A. J. Davis, Plato and Fourier, Boehme and Swedenborg and Hegel, in very odd fashion. That the elementary sounds of human speech naturally signify the elementary conceptions of this universal science, and that a new scientific language (Alwato) can be thus evolved as an illustrative model of the universe, is a main part of his theory; but the truth of this notion depends on the truth of "Universology" as a perfect cosmical philosophy, of which we are very far from being convinced. But after all deductions are made, we regard Mr. Andrews' volume as a remarkable work, well worthy the attention of speculative thinkers. Published by Dion Thomas, 141 Fulton St., New York. Price \$1.50.

King William was crowned on the 16th of October, 1861. In an address delivered on the 15th he said:—"The rulers of Prussia receive their crown from God. To-morrow, therefore, I shall take the crown from the Lord's table, and place it on my head. This is the meaning of the expression 'King by the grace of God,' and therein lies the sanctity of the crown, which is inviolable." At the appointed time the King placed the golden round of sovereignty on his head with the remark:—"I wear the crown by the favor of God, and nobody else."

With the same belief concerning the source of his own royalty, Jesus claimed the Messianic crown. It never entered his head that he was to be a democratic ruler, a Christ by popular election. King William's theory of kingship is the Christian theory; and in this fact a thoughtful mind will see the reason why the civil absolutism of monarchy and the spiritual absolutism of Christ-

ianity have been so strikingly united in history. When the Protestant spirit entered the Christian church, modern democracy was born; and when it gets its growth, Christianity and monarchy will pass away together. Neither in civil nor in spiritual matters will mankind forever endure "kings by the grace of God."

On June 26, the Toledo Board of Education voted that "hereafter the colored children of this city shall be entitled to attend any of the public schools for which they may be qualified, in the ward in which they reside." The vote stood as follows: Yeas—Messrs. Braun, Cone, McMaken, Rogers—4; Nays—Messrs. Hill, Howell, Malone—3. The *Daily Commercial* says: "Not the least satisfactory feature of the case is the fact that the present action is directly due, we will not say to any change in, but rather to the expression of, the popular sentiment at the late school election." We heartily rejoice that the infamous discriminations of color are finally wiped out from our school regulations, and that this bitter injustice to the colored children will no longer disgrace Toledo.

Dr. Holmes gives a sentence from old Thomas Shephard which he says was quoted (with apparent approbation) by a Massachusetts divine in 1749 in a sermon:—"The paths to Hell be but two; the first is the Path of Sin, which is a dirty Way; secondly, the Path of Duties, which (rested in) is but a cleaner Way." Moral—take the path of "faith," and go to heaven. This orthodoxy is honest beyond a suspicion; but who can tell where to find orthodoxy nowadays, when it dodges out of sight behind false semblances of rationalism? We like the devil best when his hoofs are visible.

Prof. Roscoe states in his noble work on "Spectrum Analysis" that within seven years, by means of this new and valuable process of investigation, four new chemical elements were discovered. This was said in 1869, the date of the publication of his volume. The discovery of a fact is glorious; but what shall we call the discovery of a method? Apply to philosophy and religion the modern scientific method, and who can paint with too brilliant colors the results that may fairly be expected? One might well covet immortality, if only to rejoice in the sure triumphs of science in the future.

The *Banner of Light* says:—"Warren Richardson sends us a few cheering words from Denver, Col., and four subscribers." Mr. Richardson's postage expenses must have been heavy, if all four subscribers were properly stamped.

Among the numerous tales of Alexander the Great, recorded in the Talmud, there is one (Tamid 32 a.) of particular charm. Alexander, on his eastward march, came to a city inhabited by women exclusively. Preparing to attack the city, he was met by a deputation of women who argued thus: "If you kill us, it will be said he killed women; if we kill thee, it will be said the king was killed by women." Alexander desisted and asked bread of them. The women brought him a lump of gold in the shape of a loaf of bread placed upon a golden table. "Who will eat golden bread?" Alexander exclaimed. "If thou only wished for ordinary bread, thou might have found plenty of it in thy own country," the women argued; "since thou hast gone away so far from thy home, we thought thou must have golden bread to satisfy thy appetite." Alexander wrote on the gate of the city—"I, Alexander the Macedonian, was foolish until the women of this city gave me intelligent advice."—*Golden Age*.

All imperfection is unfitness to the conditions of existence.—*Herbert Spencer*.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

THE BIBLE NOT FOR CHILDREN.

Dr. Edward Beecher (more orthodox than his brother Henry Ward, as orthodox in fact as the average of Congregational preachers) says, in the *Independent* of June 22;—"The Bible was made for adults." There is in it no preaching to children. This is true even of Christ. . . . And what is true of the Bible is true of the theology of all past ages, and of the preaching too. *They have been made for adults.*" The italics are not his. Indeed, had the good Dr., who has a logical and honest mind, paused, weighed his words, considered the drift of his logic, he would have been astounded, not merely discouraged, at the instruction given in Sunday Schools. Since the Bible and all the old theology are for adults and not for children, why should Sunday Schools give them almost nothing besides? And why insist on the Bible in the Public Schools contrary to the conscience and preference of so many, contrary to the United States Constitution, which forbids the "establishment of religion," and secures "the free exercise thereof?" It should be added that there are in the Bible indelicacies, immodesties, which unfit it for general use even among adults. Old books are not always decorous. If "Family" and "Household" editions of Shakespeare are called for, much more family editions of the Bible.

J. T. D.

RATIONALISM BEWITCHED.

BROOKFIELD, MASS., May 18, 1871.

MY DEAR MR. ABBOT,—

Permit me to say that I think that, from a careful survey of all the facts of history, one would conclude that the presumption was in favor of the naturalness of the appetite satisfied by Christianity, although, owing to circumstances, it is one not universally expressed.

Of course you do not fail to see that my point is that, if a man has power to crush his own manhood and character in this life, he has the same power in the next; and that, if he goes out of life with his character crushed and blighted, the presumption is in favor of going down into ETERNITY with it so, on the principle that whatsoever a man sows, that shall he also reap. Nature, as well as Revelation, with every rolling year thunders this impressive lesson into the ears of thoughtless, careless men. Instead of spending so much of their breath in assuring men that they have not so very much to fear from their sins as they have been led to suppose, I should say that it would be well for Rationalists once in a while, at least, to admonish wicked men of the consequences of their actions, not merely in the present life, but, if character entails itself, in the future. "Beware of your harvest!"

You make me out a Rationalist. I am one. I believe Christianity harmonizes perfectly with Reason, as well as responds to all human need. The Bible originates no new truth. It simply recognises, interprets, announces for our convenience truth already in existence, and impressed (though divinely) upon the constitution of the human soul. You will see by my article in the *Ladies' Repository*, sent you and noticed in your last, how little sympathy I have with abstract, artificial theology. My ground is—*Freedom of Conscience, guided by the Light of Revelation, Nature, Experience, History, &c.* I claim to be as cordially loyal to TRUTH as you; but this leads me to Christ, who is the Truth. According to your fundamental definition of Free Religion—faithfulness to convictions and devotion to Truth for its own sake—I am a Free Religionist. But my Free Religion, as that of Dr. Bellows, Hepworth, and others, leads me to Christ, who, to us, is found to be the Way, the Truth, and the Life. This being the case, you should honor us sufficiently either not to regret our attitude (as you seemed to Dr. Bellows's), or to ridicule our notions and caricature our beliefs as you are sometimes tempted to do.

In the meantime, let me assure you that this rationalizing tendency among us, having for its object the setting our doctrines so as to harmonize with Reason and Nature, is not by any means to be interpreted as a decay of our doctrines themselves. It is a mere change of dress to suit the season, a shifting custom or an advanced position. There is nothing radical, fundamental, in these changes. We are still rooted to the Rock, CHRIST. I thank you for the publication of my article, and your kind, courteous rejoinder. THE INDEX occupies nearly as much of my time in reading as all my Methodist papers put together.

Yours truly,

R. H. HOWARD.

[The above is in reply to our comments on a communication published in THE INDEX No. 73. It will be seen that Mr. Howard distinctly avows himself a Rationalist, believing that Rationalism leads him to "Christ." But he seems to evade stating distinctly whether he does or does not believe in a hell from which there is no escape forever. The analogy he

institutes between this life and the next would necessarily imply that "probation" does not end with this life, but continues eternally, and that the "sinner" can evacuate hell whenever he chooses to reform. If this is what Mr. Howard intends (and it is the logical consequence of what he says), then he is very far from being a Methodist in "good and regular standing." *Zion's Herald*, of the same date as the above letter, quotes approvingly, among other "excellent gleanings" from the life of Rev. John Leland, the following illustration of the true Methodist doctrine of hell, which stands in marked contrast with the milk-and-water hell hinted at by Mr. Howard:—

"On the clause of the text, 'And shall cast them into a furnace of fire,' etc.' he used an illustration that was fit to curdle young blood in the veins. He raised the question: Will not angels and redeemed men, as they see and know the misery of the lost, expressed as 'wailing and gnashing of teeth,' intercede that it may be ended? Well, when you make up a large fire upon the hearth, putting on a stick of the decayed wood full of the worms that are working there, and when the fire gets hold of it, and the worms begin to feel the heat, and you hear them sing-g-g, who will say, 'take the stick from the fire?'"

With this cheerful idea of hell, the following extract from an editorial article in the same issue of the same paper becomes a pointed rebuke to our "rationalistic" correspondent for trying to "take the stick from the fire."—

"Rev. Mr. Hale 'pitched into' individualism; said 'it had gone to seed; organization was everything; the true individual was mankind. A man who was agonizing about his own personal salvation from something terrible hereafter, was only fit for the devil; the true salvation was to feel such sympathy for mankind as to be willing to be damned, if only other men could be saved by the sacrifice,' which last is a curious coming up of Hopkinsianism into the mouth of a modern anti-orthodox New Englander. The error here is in ignoring individualism altogether. *Methodism, or Christianity, has won only by that very 'agonizing about a personal salvation from something terrible hereafter.'* It is personal and individual, always; these persons thus delivered from the devil work together."

The fact is that Mr. Howard is fast sinking in the fatal quagmire of Rationalism, and has now got about half-way in. *Zion's Herald* ought to be terribly agitated over his danger; and we expect soon to hear it cackling in great distress, like a hen which has hatched out by mistake a duckling that takes forthwith to the water. We offer our sympathy in advance to the *Herald*. But to Mr. Howard's attention we commend what *Fraser's Magazine* says about such equivocal "Rationalism" as his, in the appended pregnant paragraph:—

"There is an intellectual process resembling that which replaces organic bodies buried in the earth by a slow infiltration of mineral substances, so that what was a fish becomes a lump of flint, though its external form is accurately preserved. The old Orthodox phraseology may survive when every word has so changed its contents that the dogma once composed of sound Christian faith turns out to be nothing but Rationalism Bewitched."

A PLEA FOR LOVE.

TIPPECANOE CITY, O., June 8, 1871.

MR. ABBOT:—As a general rule, your views and mine on the subjects you treat I find to be alike. Sometimes I see things in a different light. In your essay on "Love and Justice," you have not taken my view of love, and hardly of the relation existing between the two. It is true, love by itself is blind; but this is equally true of justice. Both are represented as blind. Love, to accomplish its ends, must be enlightened; so must justice.

To make the perfect man, each individual faculty must be under the harmonious control of all. What horrid iniquities have been perpetrated by unenlightened justice—more shocking than ever love was guilty of! I need not specify—your recollection will supply plenty of cases. You say, "love is a sentiment between individual persons." This is true; but it is also a great chain uniting the universe in one harmonious whole.

You quote the following words of Jesus as teaching the propriety of concentrating all love upon himself:—"Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me." To me this sentence teaches the very opposite of what you suppose. I regard it as if Jesus had said to his disciples:—"I don't ask of you service rendered to me as a person; but give your charities wherever you find humanity suffering—then you will be living out my teachings, and it will be a pleasure to me." Jesus certainly taught that Truth should have the condensed love of mankind. Jesus in effect says:—"I have exposed your errors, and taught you truths, and for this you would crucify me." Truth is universal, connecting itself with every object and law of nature. The great command of Jesus is to "obey truth in the love of it." This done, the world becomes one universal harmony. In my mind there is a wide distinction between the teachings of Jesus and those of any

man whatever who pretended to follow him; but in many instances his apostles gave very good advice. Even the admonition of Paul to the servant to "obey his master," is coupled with an admonition to the master which, if carried out, would dissolve the bands of slavery as the summer's sun would the winter's snow. It is this:—"Masters, render unto your servants that which is just and equal;" this done, what more could you ask? You look upon love as partial and having small range. I regard love as universal, connecting itself with nature and all of her laws. Mercy, truth, and justice are of but little account to man unless he has a love for them. Jesus and other teachers, when they have so highly extolled love, have not confined their ideas of it to its operation between the sexes, or between man and man; and a criticism founded on such limit would do them great injustice. Of this—I suppose unconsciously—you have given a very strong proof. In your concluding paragraph you say:—"Friends, if you would weigh a man in the balance, put first of all into the scales his love of justice. If this be light from any cause, set him down as one whose possibilities may be sublime, but whose attainment is pitifully and deplorably small." So say I. But don't you see that by this we make his character stand high or low by the amount of love he has for the single article of justice? Now add to this the love of truth, mercy, holiness, &c., and we shall have a man as near perfection as it is possible for a man to get; and we will not quarrel with Jesus, though he should say—"Love is the fulfilling of the law."

E. L. CRANE.

[The word "love," as applied to justice, mercy, truth, and so forth, is used metaphorically. By the "love of justice," we meant a constant and ever-scrupulous regard for the rights of others. Mr. Crane's criticism is a little too literal.

Our essay was hurriedly written, and leaves untouched many points that are really essential to a clear and full treatment of the subject. But we are satisfied if it has suggested any fresh thought to any of our readers.—ED.

LOVE AND JUSTICE AS MOTIVES.

FORT MADISON, IOWA, June 21, 1871.

If Mr. Abbot were "my minister," I should complain of his disturbing my naps in "meeting," and of his terrible short-comings as to the old Amalekites, while he is relentless towards the sinners of 1871. Considerably has Mr. A. disturbed me by his late article in reference to the comparative efficacy of Justice and of Love.

He concedes the power and beauty and marvellous results of Love as a principle of action. But Love, he urges, is sometimes hurtful to its object, and is fickle and uncertain in its operation; and the supreme sway of justice creates an eminently grand and masculine character.

So, too, the sense of justice varies in respect to energy and reliability. All the Grand Inquisitors supposed themselves to be acting in the interest of what was just and right. If Love was blind, the vision of Justice is by no means unerring and it is often badly spectacled.

Love inspires the most daring heroism. The greatest hero is the best lover. Healthy love is a moral tonic, and no "poppy nor mandragora." True Love is widely-reaching and is mainly concentrated on what is truly lovely in humanity.

So far as we love, we shall naturally be just and shall delight in being so, and our soul's golden age will slowly come.

Will not a genuine justice yet be regarded as a form of love? Love constrains me to pay a brother's rightful claim. Love for the community constrains me to prosecute its foe.

The necessity of Love is abiding. That of Justice is occasional.

I am not yet convinced that Love, if genuine and as comprehensive as we can make it, is not, practically, the fulfilment of the Law.

Then let us, so far as in us lies, love everybody, and to the extent of knowledge and opportunity be just to everybody. D.

CLERICAL NICKNAMES.—The terms usually chosen by the adherents of the fashionable theology to designate those who differ from them in religious opinion, are neither descriptive of the general character of those to whom they are applied, nor expressive of the principles commonly held by them. "Sceptic," "unbeliever," "infidel," "scoffer," and kindred terms of misrepresentation, have become so popular by persistent usage that many Liberals, despairing that the Church could mend its manners or abate its arrogance, accept these reproaches and flaunt them as their banners. The so-called "sceptic" is often firmer in his convictions than the average Christian; the "unbeliever" is almost invariably one who believes more than the Church allows; the "infidel" is a true representative of unswerving fidelity. To the faith of the Rationalist—a faith founded in reason and strengthened continually by experience—the Christian, the Jew, the Mohammedan, the devotees of all the effete theologies, are infidels, and theirs is an infidelity which is aggravated, in each case, by a blind idolatry.—*Washington Iconoclast.*

I should say sincerity, a deep, great, genuine sincerity, is the first characteristic of all men in any way heroic.—*Carlyle.*

A little four-year-old remarked to her mamma on going to bed, "I am not afraid of the dark." "No, of course you are not," replied her mamma, "for it can't hurt you." "But, mamma, I was a little afraid once, when I went into the pantry in the dark to get a cookie." "What were you afraid of?" asked her mamma. "I was afraid I couldn't find the cookies."

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VOL. 2. No. 29.

TOLEDO, OHIO, JULY 22, 1871.

WHOLE No. 82.

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THE RADICAL IDEA OF PRAYER.

[The Fourth Free Lecture in City Hall, Dover, N. H., Dec. 27, 1868. The close was added when read in Toledo, July 11, 1869.]

"O beloved Pan, and all ye other gods of this place! Grant me to become beautiful in the inner man, and that whatever outward things I may have, may be at peace with those within. May I deem the wise man rich, and may I have such portion of gold as none but a prudent man can either bear or employ. —Do we need anything else, Phædrus? For myself I have prayed enough."

PLATO, *Phædrus*, § 147. (The Prayer of Socrates.)

In the opening scene of his great poetical masterpiece, Goethe, the Shakespeare of Germany, represents Faust, his hero, alone in his high-arched Gothic study on the night before Easter. While the moonlight streams through the painted window-panes, and falls on books, manuscripts, instruments, glasses, boxes, and all the dumb companions of a scholar's solitude, Faust sits uneasily at his desk,—master of philosophy and law, medicine and theology and all the sciences, yet restless as a caged eagle.

With mingled pride and contempt, he runs through the list of his acquisitions and honors, and avows to himself what the most learned men always know the best, that human knowledge, compared with human ignorance, is as nothing. Having lived a life of thought, absorbed in pursuits remote from common interests, he recoils by a natural reaction from his hermit-like seclusion, and burns for something better; he is sick of poring over his parchments, and declares his life empty of joy. Hence he has betaken himself to the study of magic, that he may by the aid of spirits dive beneath the surface of things and deal henceforth with realities,—with something better than mere words. A profound spiritual restlessness, a secret, "mysterious pain" [*unerklärter Schmerz*] torments him, which he tries to account for by saying that he has surrounded himself with skeletons and dead men's bones, instead of the living Nature in the midst of which God created man.

Thus musing with himself, Faust takes up a book of magical incantations written by the hand of the great Nostradamus, turns over the pages, and, at last pronouncing a potent spell, summons before him the mighty Earth-Spirit, which appears in a flame of crimson fire. Faust turns away in terror, unable to bear the sight; but, when taunted by the Spirit as a "cowardly, wriggling worm," he rallies his pride and exclaims:—"Shall I yield to thee, thou fiery Form? It is I, Faust, thine equal!" "Thou art equal," is the disdainful answer, "to that spirit which thou compre-

hendest—not to ME!" With this the awful vision vanishes. "Not equal to thee!" echoes Faust, "to whom, then? I, the image of God, not equal to thee!"

At this moment, a knock at the door breaks the spell; Wagner, Faust's pupil, enters to bore his master with an untimely call, and can scarcely be got rid of by a broad hint that his company is distasteful at so late an hour. Wagner retires, but Faust has lost the golden moment. A profound disgust with his human weakness floods his mind. "Though I had power to evoke thee," he cries, "yet to retain thee had I no power!" From the dizzy heights of spiritual exaltation, he falls to the dead level of common life. A flask of poison, a sleep-potion of deadly and most subtle powers, catches his eye; he grasps it. From its case he draws forth a crystal goblet which his ancestors had used in by-gone days at high festivals, passing it from hand to hand, and obliging each guest in turn to describe in rhyme the quaint figures carved upon its surface. "To no neighbor," he says, "will I pass thee now: I will not practise my wit upon thy curious art. Here is a juice that soon inebriates. Be this last draught of mine, with all my soul, a salutation to the Morn!" He raises the goblet to his lips; but, at this moment, on the stillness of the midnight air strikes the deep bell of a neighboring convent, and from a chorus of angelic voices bursts forth a rejoicing anthem, welcoming the advent of Easter.

"Christ is arisen!
Joy to the Mortal!
Oped is Life's portal—
Burst is Death's prison!"

Faust's arm falls powerless by his side, while another chorus responds.

"Sadly with spices,
At close of the day,
We, his own true ones,
Had laid him away,—
Had with ceremonies bound him,
With many a tear;
Alas! we have found him
No longer here!"

Once more floats softly the answering song of the angels.

"Christ is arisen!
Blest are the loving,
To their Master's reproving
That faithfully listen!"

With a thrill Faust hearkens to the sound; a flood of tender memories rushes into his soul and sweeps away his purpose. "I hear your message, heavenly tones!" he exclaims, "though faith is lacking. Miracle is faith's darling child. And yet, familiar to my childhood's ear, your music calls me back to life. Once fell, in the solemn stillness of the Sabbath eve, the kiss of heavenly love upon my brow. Then full of presage sounded the deep-toned bell; and a prayer was rapturous joy. With all the feelings of my childhood, memory holds me back from the last step. O sound again, ye sweet songs of heaven! The tear gushes forth—Earth has me again!"

If to any one this has all seemed remote from my subject, it bears, nevertheless, directly upon it. That tear, brought to the eye of Faust by the sacred memories of childhood—his mother's kiss of love, his own childish devotions exhaled from a pure and innocent heart like fragrance from a flower,—that tear, I say, was a *prayer*. It was the revival, at least for one high moment, of divine aspirations,—the fresh pulsation of a world-sick heart with new tides of purer blood,—the sweetening of a close and stifling atmosphere by fresh gales from the meadows and fields,—the breathing of a better spirit, albeit for a brief interval, into a soul that had not yet lost all love for goodness and for truth. There is little to admire in the character which Goethe has painted in Faust, except this momentary susceptibility to better impulses. He is selfish and unprincipled, and goes on, notwithstanding his rescue from self-destruction by a sudden influx of better thoughts, to sell his soul to the devil and play the part of a most consummate villain. I am not sure but that his villainy looks doubly black, when set thus strikingly in contrast with divine instincts; yet this superiority to the thralldom of the lower nature is in itself lovely, and only fails to command our perfect admiration because it is so fleeting. Eternize this moment, and it becomes a heaven. Shall we despise the better moments of bad men, and scorn their transient goodness, because they so speedily turn again to wallow in the mire? Not even the best of us can afford to do this. It is true of us all—"we cannot keep the heights that we can win." However evanescent may be the soul's beauty, however quickly it is clouded and smutched

with evil, there is cause to lament the swift passing away of its loveliness, but no cause to sneer at its brief appearance. Nor is it just, either to the vicious or to human nature itself, to suspect all such flashes of light from a dark character as mere optical illusions, as mere tricks of hypocrisy. Beneath all foulness and deformity of soul, there is even in the worst something sound, healthful and beautiful, as a gold coin, however overlaid with dirt, is still gold at the heart. Hence the momentary outgush of tender feeling from the selfish heart of Faust, the brief melting of its ice under the warm breath of holy remembrances, is as pure an illustration of the nature of true prayer as if the ice of selfishness had not again encrusted his spirit with adamant hardness.

Taken in its essence, prayer is something deeper than words. Words are but one of many forms in which true prayer may find expression; nor has everything that passes for prayer a right to bear the name. Volubility of tongue is commonly in the inverse ratio to prayerfulness of spirit. When the soul prays best, the lips are sealed. A torrent of words poured forth with pious whine, shouted or screamed, perhaps, at the top of the voice, is too often the soul's ostentatious proclamation of its own prayerlessness. Deep feeling is no master of rhetoric. I would rather listen to the rumbling of cartwheels over stone pavements than to a rhetorical prayer. The one is honest, the other is dishonest, noise. It was once said of a distinguished man that he "offered the most eloquent prayer ever addressed to a Boston audience." Was ever sarcasm more biting? Such prayers are a travesty on worship. Let us learn that prayer is something other and better than ambition for human praise, something too sacred to be lumped in with morning and evening chores, something too ethereal and free to be reduced to a daily or weekly duty. He has never yet learned to pray aright who knows no prayer but that of words or mechanical routine.

What, then, is the essence of living prayer? I will not pretend precisely to define what must ever elude all definition; prayer, like love, must be experienced to be understood, and, once experienced, it cannot be cut and dried in a formula. Yet it may be inadequately described. True prayer is the soul's deep homage to goodness and beauty and truth,—the profound thirst for divine life, its thrill of reverential worship before infinite and eternal Being, its deep self-identification with the One and All. It is the unutterable repose of the tired spirit in the boundless and living Whole,—the ending of ignorant struggle against the omnipresent Power that fills infinitude with itself and holds us all in the bosom of changeless law. It is not extinction of the private will, in hopeless submission to a Fate whose right is its might, but rather the glad identification of the private will with the deepest currents of the universe, its conscious and active trust in the "higher thoughts and higher ways" of the universal Mind. It is the mighty gravitation of the soul to its Source, the strong attraction of its love for the Supreme Loveliness, its joyous flight above the clouds into the serene radiance of the empyrean. What is it *not*, that is deep, real, vital, in man's experience? It is earnestness, it is courage, it is truthfulness, it is purity, it is principle, it is love, it is the uplifting of the heart to God and self-dedication to all that is God-like. It is the outflashing of the inner light into the outward life. It is the supreme experience that makes an oasis in the desert of desolate years.

The spirit of prayer is thus the Soul of Nature breathing through the soul of man. Wherever it lives and moves, it as inevitably creates some form of self-expression as a gushing spring creates for itself a channel. But its forms of expression are as diverse as the faces and the characters of men. It would be as idle as presumptuous to prescribe one and the same form to all. Let each heart utter its own life in its own way. Everything is a prayer, a true and genuine prayer, that expresses an inward endeavor and longing for diviner character. It may utter itself without words in the heightened color of the cheek, in the quick suffusing of the eye, in the unconscious bowing of the head, in the swifter throbbing of the heart, in the escape of a contrite sigh, in the electric thrill of the nerves at the sight of beauty or goodness; all these, and countless others, may be prayers more full, more complete, than the blended supplications of a mighty multitude.

"Prayer is the soul's sincere desire,
Unuttered or expressed,
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.

Prayer is the spirit of our God
Returning whence it came;
Love is the sacred fire within,
And prayer the rising flame."

There is no need to shout through a speaking-trumpet to reach the ear of God; neither is he captivated by the elegance of our diction, or the grace of our elocution. The worded prayer is not so audible to him as the aspiration, the inward glow of yearning for something better, which is too deep for words. Many a man and many a woman pray daily who never utter a syllable in prayer. Perhaps they are no believers in verbal worship; perhaps they shrink from a mode of expression not natural to them; perhaps they cannot find words to speak. Some men are too *religious* to pray with words. They have been shocked or repelled by the grovelling prayers of pulpiteers, and in the stillness of their own souls worship God with more expressive silence. There cannot be one law to all; each must be a law to himself, and interpret for himself the deep promptings of his own nature. It is as natural for one man to pray with words, as it is for his neighbor to offer God the inarticulate adoration of musing thought.

I find two kinds of bigots in this matter. One kind says:—"You must pray regularly at morning and night, go to church, attend prayer meetings, and let your voice be heard." The other says:—"You must never pray at all anywhere." The one says:—"If you don't pray as I prescribe, you are an infidel." The other says:—"If you do pray at all, you are a hypocrite or a fool." Friends, let the bigots have it all to themselves; let us practise a large wisdom, and judge no man. The *substance* of prayer,—the desire for virtue, the aspiration, the sense of inviolable law, the inward veneration of the Perfect and Ideal Good,—cannot be dispensed with by him who would be a whole man; but how each soul shall utter these in life and action, it is neither for you nor me to declare. A serene, joyous, faithful, reverent spirit should most certainly hallow the heart of every man; but whether he should pray with words, every man must settle for himself. For myself, I cannot think it useless to express verbally, when the mood inclines, the deep worship of the soul. The expression of a true feeling deepens the feeling itself. The same feeling which prompts us all to express our affection in Christmas gifts, prompts some of us at times to express our affection towards the Infinitely Good in simple words. God needs no gift, even of words, at our hands; but, if you are a father or a mother, was it nothing that you received a useless trifle from your own child? Even if it was nothing to *you*, did it not make the heart of your little one swell with happiness to offer you some token of its love? Perhaps we too are no more than children. Are there no times when it would be violence to our own instincts to withhold from them the luxury of words? When I am told, as I have been told, that all prayer is foolishness and superstition, I feel that he who tells me this has not sounded all the depths of the human heart, nor scaled all its heights. When you forbid all birds to sing, the thrush and the nightingale will disobey.

I have called it presumptuous to prescribe one and the same form of expression to all who pray. This I must modify. There is one form of expression binding on every soul. No soul can rightly pray, whose life is not a prayer. We may or may not, at our option, put our devotion to God and goodness into words; but alas for us if we fail to put it into deeds! If we can but worship God with heroic and divine character, let us not mourn our awkwardness of speech or untunefulness of voice; let us be content. If we can but express our thirst for purity in spotless souls, our thirst for truthfulness in stern integrity and crystalline sincerity of conduct, our thirst for all beneficence in deeds of service done to humanity's poor, neglected ones, then King David with all the music of his matchless lyre never sang to God so sweet a psalm. Spend your Sundays where and how you will—read your Bibles as much or as little as you please—believe this, or disbelieve that, as the laws of thought and the degree of your culture shall determine; but if you make your daily life the expression of an endless striving after all that is high and pure, brave and tender and unselfish,—why, friend, though all the world should hoot and pelt you with shouts of "infidel, infidel," God be thanked for the sweet beauty of your worship! Dare to be a man, though in the midst of puppets; trample all deceits and expediences and time-servings and meannesses and impurities under foot; shine in the fogs of the world's selfishness like a beacon-light of simple fidelity to divine laws; and depend upon it, this prayer put into life and character is itself its own answer from God. Under this law do we all stand, that we shall pray all the days of our lives with hands and feet and head and heart and all that we have or are. The really prayerless man is he who gets down and besmears himself with the mud of licentiousness, drunkenness, and all evil passions; or he who prays morn, noon, and night, to the great god of greenbacks, and burns up honesty and humanity on his altars; or he who, in any way, dedicates himself to ought save manliness and godliness (which are one and the same). To cherish a transparent purpose that shuns not strict inspection, and with grave yet cheerful assiduity to change it into fitting action day by day, is to have the essence of all religions, the substance of all prayers. From the obligation to worship the Eternal with such devotion, no soul is exempt. Thus to pray is but to fulfil life's highest end.

Here, then, we find the radical idea of prayer, the concentration of all true spiritual worship, in the soul's fidelity to all goodness, in its hunger and thirst after righteousness, in its passion for diviner

life and deep joy in the living God. However it may utter itself, whether with or without voice, this uplifting of the heart to the Absolute Best is the fountain of noble living and high character; and prayer, truly conceived, means each and every expression of this inward self-consecration. Words are but casual outcroppings of this interior purpose and affection, and are by no means essential to genuine religion. Truly to pray is to be conscious of a deep devotion to the ideal and perfect Good, and to put this inward devotion into some sincere expression. The one prayer incumbent on all is to live nobly; beyond this, there is no obligation. Yet I count it a mark of spiritual misdevelopment or at least undevelopment when no outgush of heart-worship ever clothes itself in words,—when no inward jubilee or profound yearning ever seeks relief in direct speech to the omnipresent and indwelling One. Whether I were commanded or forbidden to pray in words, the two grievances would be equal; the vocal prayer is mockery if it be not spontaneous and free, and if it be spontaneous and free, it will not be repressed.

In what remains to say, I shall use the word prayer in its narrower sense, namely, verbal or worded prayer.

There are many kinds of prayer, good and bad, foolish and wise, true and false. I know no prayer more beautiful than that of the Mohammedan,—*"Thou art all that I desire, O thou Perfect One! Make me to Thee all that Thou desirest!"* To listen to the petitions poured out by some preachers, one would imagine that prayer is nothing but a bare-faced beggary. Selfishness and folly are none the less displeasing, because flaunted in the face of God. On the contrary, the folly is more sickening and the selfishness is more hideous, when set in immediate contrast with the perfect Wisdom and perfect Goodness. If a man has no better business than to be everlastingly "saving his soul," when not his soul, but his common sense, is in danger, I have nothing to say; but this I see, that selfish prayer is a highly immoral act. It is bad enough to beg exemption from eternal fires as the supreme good; this has its partial excuse in fright and the instinct of self-preservation. But when men pray for rain, or good crops, or success in this or that scheme, or prosperity in business, or some other worldly advantage which depends on natural laws,—when they beseech Christ to intercede for them and save them from hell,—it seems as if they fancied that private schemes could be pushed through in Heaven, as they are in Congress, by lobbying and log-rolling. Men are degraded and demoralized by such prayers. Why should they always pray in Christ's name, or for Christ's sake? If we pray, let us pray in our own name. An excess of abasement and want of self-respect is implied in this selfish endeavor to obtain from God's partiality towards Jesus what cannot be obtained from his impartial goodness. In fact, the clamoring for favors not conferred by universal laws which are equal and just to all alike, is mischievous and debasing. If prayer is nothing but beggary, nothing but a selfish plea for private ends, it is just as immoral as any other species of selfishness. Let us see things in their true light. Meanness is not ennobled by being thrust into the face of Heaven. The noble spirit will seek from God no good that shall not include his race. It would be ashamed to be singled out as the recipient of partial benefits; it would blush even to ask that just and universal laws should be warped for a favorite's advantage. It prefers to cast in its lot with all humanity, sure that the Author of humanity has but one law for all.

But this selfish begging, this pious mendicancy, grows partly out of ignorance. The changelessness of law is henceforth a fixed principle. If prayer is the effort or even the wish to suspend or overrule or in any way affect natural laws, then it is at the same time useless and irreligious; useless, because the laws of God change not,—irreligious, because it is religion to obey these laws without seeking to change them. To conform our wills with the absolute Order, to trust so unreservedly in the absolute Goodness that we have nothing to ask,—this appears to me to be the highest worship. Bishop Dupanloup, of Paris, declared that "prayer sometimes equals and surpasses the power of God! It triumphs over his will, his wrath, his justice." What idiocy is this! If prayer is only an effort to revolutionize the government of Infinite Intelligence, it aims to supplant this by the government of Infinite Folly; and we could not then too soon forget to pray. That God is God, should be a thought to hush forever all wild and foolish wishes. He wisely prays who with delight acknowledges the perfectness of Nature, and, though it be with tears, rejoices in its unchanging laws.

True prayer, therefore, is neither an attempt to enlist Omnipotence in the service of our little private jobs, nor an attempt to undermine the foundations of the universe by overthrowing the changelessness of its laws. Were it either of these, it would be infinitely childish and ridiculous, as pulpit prayers too often are. But true prayer, gushing spontaneously from a full heart, is the simple outbreathing of a peaceful and reverential spirit. Even the joy of Nature is a prayer. The sea prays in the splendid sparkle and everlasting dash of its waters. The earth prays in the uplifting of its mountain peaks like worshipping hands. The stars of night pray, with radiant eyelids forever trembling as if to repress tears of adoring joy. The universe is everywhere at prayer, laying on the altar the thank-offering of its own beauty and peace. Shall the soul of man alone be mute, and pour forth no song of thanksgiving and delight? Like the birds in spring, it must utter itself in music. Prayer is the song of an innocent, trusting, and loving heart; and while birds sing, and hearts love, so long will they

pour forth their joy and praise, each after its kind.

"Farewell, farewell! but this I tell
To thee, thou Wedding-Guest!
He prayeth well, who loveth well
Both man and bird and beast,
He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all."

Listen to a prayer of Epictetus, a lame old slave of ancient Rome, who owed nothing to Christianity for the purity of his aspirations or of his life. Speaking of the approach of death, and the kinds of employment in which death should find us occupied, he says:—"For my own part, I would be found engaged in nothing but in the regulation of my own will; how to render it undisturbed, unrestrained, uncompelled, free. I would be found studying this, that I may be able to say to God,—'Have I transgressed thy command? Have I perverted the powers, the senses, the instincts, which Thou hast given me? Have I ever accused Thee or censured Thy dispensations? I have been sick, because it was Thy pleasure, like others; but I willingly. I have been poor, it being Thy will; but with joy. I have not been in power, because it was not Thy will; and power I have never desired. Hast thou ever seen me saddened because of this? Have I not always approached Thee with a cheerful countenance, prepared to execute Thy commands and indications of Thy will? Is it Thy pleasure that I should depart from this assembly [of living men]? I depart. I give Thee all thanks that Thou hast thought me worthy to have a share in it with Thee; to behold Thy works, and to join with Thee in comprehending Thy administration.' Let death overtake me while I am thinking, while I am writing, while I am reading such things as these."

This, my friends, is the prayer of a "Pagan" heart; how seldom do we hear one so manly, so noble, from Christian lips!

A few words on the bearing of these ideas on public worship, and I will close. Whoever comes to perceive that God acts always by law, and never by caprice,—that the sphere of law includes alike the worlds of matter and of mind,—and that this vast system of laws, material and spiritual, which we are wont to express under the name of Nature, is the product of perfect Intelligence and Goodness,—whoever, I say, has come to perceive these great truths, can cherish no expectation, or even wish, to alter by verbal requests the changeless order of the universe. For him, prayer as *petition* means nothing but the revolt of human will against the wise and beneficent system of Nature. But as the spontaneous and unforced expression of the sentiments of awe, reverence, aspiration, gratitude, and spiritual unity with God, prayer can never be outgrown until these sentiments are themselves outgrown. It is the natural voicing of the noblest part of human nature; and, if not subjected to unnatural constraint, the soul will always, in its profoundest experiences, seek to relieve itself by some outbreathing of its inward worship.

But, because true prayer is the free and spontaneous utterance of an overcharged heart, it can never be reduced to rules, or bound by routine. Resolve to pray regularly at set times, at morning or night or at any other fixed season, and prayer will be converted into a dead and hurtful form. Freedom is all-essential to the spirit of prayer. I can see no reason why prayer should not be public as well as private, provided it is natural, sincere, and free. But I do see reason why a man should not bind himself to pray by appointment, or as a matter of routine. It is precisely at this point that danger threatens, in making prayer an invariable or required part of public worship. Few men are so religious, that they can pray sincerely at five minutes' notice; and of all frightful hypocrisies, an insincere prayer is the most repulsive. "It is better," said a noble old man, "to *suear*, thinking no evil, than to pray, thinking no good." Owen Lovejoy, brother of Elijah P. Lovejoy, the anti-slavery martyr, exclaimed,—*"I would rather hear a man swear for freedom than pray for slavery."* The prayer into which no heart enters, or which utters only the greed of human selfishness under pretence of worshipping God, is the ghastliest of lies. The fierce oath of passion is less abhorrent than such a prayer; for while the prayer is a mockery of all things sacred, the oath, at least, is sincere. If at any time we cannot offer a prayer honestly, let us show reverence for reality by remaining with shut lips.

Further, it is impossible to pray vicariously. You cannot hire a priest to do your praying. If you cannot do your own praying, it remains undone, though a hundred voices chant the *"Miserere, Domine!"* in your behalf. It does no good to listen to the sweetest or divinest outpouring of devotion, unless the incense rises in your own soul. Worship is at first hand, or not at all. Out of a thousand so-called worshippers, scarcely ten will worship. You cannot be prayed for; you cannot pray for another. Each soul must live its real life alone. The truthfulness of public prayer is gone, if the minister pretends to pray for his congregation, rather than *with* them; and he prays with those only, who pray with him.

These are the ideas of prayer that come to a minister who refuses to trade on that which ought never to be for sale. They are, at least, my own ideas. In obedience to their bidding, I mean never again to occupy a position in which prayer shall become a duty of routine. Whatever public services I may be called to hold, I reserve absolutely the right to be myself. To customs not approved, I concede nothing. Silent I must remain, unless I am inwardly moved to speak. The reality of prayer I reverence too profoundly, to

be willing to degrade it into mere parrottry. If on such terms the public has no need of me, well and good.—I shall then have no need of the public. There is work enough to be done in the world to furnish employment for all in private life; and if the time has not yet come when ministers shall have both freedom of speech and freedom of action, it is every way better to wait. But I believe the day is already dawning when such a ministry shall be possible in America; and I behold cheerfully the first streaks of sunshine shooting along the sky.

MENTAL PROGRESS OF ANIMALS.

[From "Nature," December 9, 1869.]

I have failed to meet with a satisfactory treatment of this subject either in works of mental philosophy or natural history. Sir John Lubbock, in "Pre-historic Times," refers to the likelihood of the sagacity of man and the wariness of animals proceeding *pari passu*; but he does not develop the idea or aid it by illustration, and I find that the tradition still widely prevails that the instinct and intelligence of animals is a thing fixed and unchangeable; and that the mammals which roamed over the world during the earlier and middle tertiary epochs must be credited with the same amount of sagacity as their representatives of the present day. Such statements are assumptions opposed to the current of any facts we possess on the subject. Much of what has been termed *cunning* in animals will be found to have been very much sharpened and made evident in quadrupeds and birds, owing to the new necessities imposed upon them by man the tamer or man the destroyer.

For it is under one of these two characters that man approaches animals, affecting them in the most complex and vivid manner. No bird or quadruped so high in the mental scale as the dog, horse, rat, rook, or sparrow, has been found in the lonely oceanic isles or in any region free, or all but free, from human influence; not because in these quarters such animals could not exist, but rather it would seem because the aboriginal fauna had no opportunity for the improvement of its wits by coming in contact with an enemy or friend so complex, dreadful, and ingenious as a human being.

One of the first impulses communicated to the wits of the wild animals is that derived from the sense of new wants. Now this is what man supplies by his cultivated fruits and cereals. A feast is spread before quadrupeds more generous than that of nature. But the banquet is guarded, and often becomes a baited trap in which the simple thief is caught; but a very small increment of sagacity is sometimes enough to turn the scale, and this quickness of wit, especially in the first ages of society, as among existing savages, would be slowly met by improvement of the trap. Necessity, on either side the mother of invention, would at last permit only wary and vigilant enemies, since these alone could succeed, to hang around kraals and wigwams, approach in twilight the crops near stockaded villages, prowl about places of internment, lodge in sewers, enter cellars; and, keenly alive to every sign of danger, multiply in spite of poison, trap, and gun, and in defiance of trained animals of their own and allied species, and that division of labor which gives us special hunters.

The fear of man is a slowly acquired instinct. Mr. Darwin, in his account of his travels, gives some interesting instances of the fearlessness of birds little exposed to man in South America. The crew of Byron's vessel were astonished at the manner in which the wolf-like dog of the Falkland Islands approached them merely out of curiosity. Compare these traits with the admirably organized expeditions for plunder of baboons, elephants, &c., and the rude customs acted upon for self-preservation of the half-wild dogs of the Peninsula and the East, wherein the care of the weak and young, the usefulness of sentries, the value of signals, the difference between sham and real danger, and the advantage of confusing traces of retreat, seem all to be known, and it will be pretty evident that man the 'thinker has to a considerable extent reacted on animals wild and domestic. Even in my own quarter it is the steady belief of the shepherds that the common sheep-dog has progressed in intelligence and docility in the last fifty years by careful selection. "Where the dog is not valued for intelligence, as in some eastern countries, it is a much more stupid animal than with us."

Now were we in vision to behold that wonderful Miocene age, when the great mammals roamed over Europe unpeopled as yet by man, I am convinced that both they and the birds of the period would be less interesting and more monotonous in their habits than those which people Europe at the present day, and have for ages been engaged in struggling for existence with a being so much superior to themselves; and that in pre-human times the horn, hoof, tooth, and coat of mail, to a far greater extent than now, ensured victories which other and more subtle agencies are now necessary to secure on the part of those animals nearest to man in organization and habits.

J. S.

A BROTHER OF GIRLS.—I asked if Abd-el-Kadir were coming here, as I had heard. He did not know, and asked me if he were not "Akhu-l-Benat" (a brother of girls). I prosaically said: "I did not know if he had sisters!" "The Arabs, O Lady! call that man a 'brother of girls' to whom God has given a clean heart to love all women as his sisters, and strength and courage to fight for their protection." Omar suggested "thorough gentleman" as the equivalent of Abou Hassan's title.—*Lady Duff Gordon.*

HAS GERMAN FREEDOM GAINED BY THE WAR?—The Germans celebrated their victories over France by a triumphal entry of selected portions of their armies into Berlin, and by a number of more or less antiquated monarchical pageants and festivities, on the 16th and 18th of this month [June]. The capital of the German Empire was crowded with deputations from all its provinces, and with various visitors from all countries, and the whole affair proved, in the language of the day, a brilliant success. The main feature of the display was the unveiling of an equestrian statue of Frederic William III., the father of the Emperor, who was, of course, the real lion of the occasion. Of his military advisers, the Minister of war, Von Roon, was elevated to the rank of Count of the Empire, and Count Moltke was made Field-Marshal of the Imperial Army. No new honors were bestowed upon Prince Bismarck. That the great majority not only of the witnesses of the celebration, but of the German people, felt both happy and proud on those days can hardly be doubted; but it is almost equally certain that the minority must have been not a little mortified by the strongly feudal aspect of the ceremonies. The minority was, besides, still smarting under the blow dealt its not over-sanguine political expectations by the late imperious intervention of Bismarck in the debates on the Alsace and Lorraine Bill. The Emperor, in his speech from the throne closing the session, on the 15th, endeavored, it is true, to soothe the excited feelings of the opposition, and his utterances, during the celebration, were all dignified and expressive of moderation and love of peace; but the growing conviction of the men of progress in Germany that the victories and union of Germany are to be paid for by considerable sacrifice of freedom, and that the temporary dictators of Alsace and Lorraine are to be, for a time, also the dictators of the new empire, can, we presume, not easily be repressed.—*N. Y. Nation.*

While one part of the Unitarian denomination appears to be going constantly further and further towards what is called Free Religion, another portion is quite as manifestly verging towards Orthodoxy. Mr. Frothingham of this city is one of the leaders of the Radical wing, while Messrs. Bellows and Hepworth, also of this city, represent the orthodox tendency. Just now the orthodox papers are quoting, with strong approval, a speech made by Mr. Hepworth in Boston, in which that gentleman presents views of Christ and of ministerial duty such as are usually uttered in orthodox pulpits; and in *The Liberal Christian* of last week, Dr. Bellows mourns over "the decay of theology" as "the decay of serious and earnest thinking, and the gradual disappearance of faith," and says that he is "sorry" that the rumor of the conversion of Babu Chunder Sen to Methodism turns out to be false, as he should regard conversion to any form of Christianity, from Roman to Methodist, as a great advance on the simple Theism to which he, like Theodore Parker, now holds. He also administers a sharp rebuke to the Unitarians of England for the "goodly fellowship" with which they received Mr. Sen while he was in that country. To an outsider it would seem that there is but a short step between Unitarianism of this sort and the moderate orthodoxy which abounds on every side; while the gulf between it and Radicalism is very wide.—*N. Y. Tribune.*

They are never alone who are accompanied with noble thoughts.—*Sir Philip Sidney's Arcadia.*

HISTORY OF THE WAR IN EUROPE.

The National Publishing Co., of Cincinnati, has just issued a very valuable history of the late War between Germany and France, from the pen of one of our most popular writers, Mr. JAMES D. MCCABE, JR.

In a large volume of 800 octavo pages, the author tells a wonderful story—all the stranger because of its truth. He tells of battles which have shaken Europe to its centre, and the consequences of which even we of the Western World must feel: of patriotism, heroism, military skill and statesmanship, never surpassed in history. The author writes with the weight and force of truth, and the great merits of his book are its reliability and strict impartiality.

The book is complete in every particular. It describes the causes of the war, and the events which preceded it; the opening campaign, and the first reverses of the French, the effect of these reverses upon the French people; the frantic effort to rescue the beaten army, and the terrible disaster of Sedan; the capture of the Emperor Napoleon, and an entire army; the Revolution in Paris; the rise and formation of the Republic; the flight of the Empress from Paris; the siege and surrender of Strasbourg and the frontier fortresses of France; the triumphal advance of the German armies to Paris; the detailed history of this great siege; its plans, sorties, battles, successes and failures; the course of events in the beleaguered city, given in the form of a full diary of the events of the siege; the campaigns on the Loire, and in other portions of France; the peace negotiations, the surrender of Paris, and the treaty; the naval history of the war; the diplomatic history on both the German and French sides; the history of the formation of the great German Empire; the proclaiming of King William Emperor, and the realization of German unity; the events of the civil war and second siege of Paris, its terrible scenes of bloodshed and vandalism, with a minuteness, graphicness and brilliancy, which leaves nothing to be desired. No intelligent person can afford to be uninformed as to these events which have left so deep an impression on the world's history, and few will fail to read this splendid work; or, having read it, to endorse it as the *Standard American History of the War.*

In this age of sensational literature, we cannot too highly commend this brilliant and thoughtful narrative to our readers. The book is handsomely bound, and illustrated with 150 maps, portraits, battle scenes, and views of the principal localities connected with the war. No expense has been spared by the publishers to make it worthy of the support of the public, and we predict for it an immense sale, especially as its low price brings it within reach of all. It is published in both English and German, sold by subscription only, and the publishers want agents in every county.

Voices from the People.

[EXTRACTS FROM LETTERS.]

—"Enclosed find a dollar, for which please send me a few copies of THE INDEX to distribute here in B—. If you have them to spare, I would prefer the most of them to be No. 12 of this volume. I think it a most excellent number. As I have not received my No. 11, will you send me at least one of them. For the remainder of the money please send me 'Truths for the Times.' I think here is a good place to distribute them, and I wish every one could have a copy. I have just received the last copy, No. 14, which like all the rest is but an appetizer for the next one. It strikes me that Bro. Howard will show signs of wear before long. The 'warm coloring' of 'our (his) doctrines' might seem a little more 'comforting,' perhaps, later in the fall; but just as warm weather is approaching, 'the mild and mellow light' of some doctrine of not quite so warm a coloring might be equally refreshing. However, as 'our doctrines' are so popular, and increasing in popularity so fast, perhaps it is well to emphasize them a little now before the heat gets to be too oppressive. Seriously, Mr. Abbot, I am daily convinced that the vital principles of Free Religion are founded on axioms, and that all the husks and other rubbish that have kept religion out of sight are gradually decaying and passing away, leaving the sound, nourishing kernel on which to feed and refresh, not only the intellect, but all the higher elements of man's true religious nature. It may not appeal to credulity or 'imagination,' as Mr. Howard chooses to call it; but it does appeal to the love of music, the devotional or worshipful nature, the spiritual, Godward side of our being, although in another way than Methodism would do it. But I didn't mean to write a letter. You are doing your work well and need no suggestions from the 'small fry.' I am heart and hand with you in the cause of Free Religion, as I understand it. Our personal beliefs differ somewhat. Cause—individuality, I suppose."

—"Having through the kindness of a friend been favored with a few copies of your invaluable little paper, I find that it has aroused an appetite within me that will not be appeased with an occasional feast. I must have it for 'steady diet,' so please find enclosed two dollars for which you will forward me THE INDEX for one year."

—"Your second essay on the Causes of Civilization, is the best historical summary I have ever read. So far as I can judge, it covers the whole ground. I have not read your last."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be suspended during the months of July and August. Special notice will be given of any occasional meetings that may be held.

RECEIVED.

THE PRINCIPLES OF PSYCHOLOGY. By HERBERT SPENCER. Vol. 1. New York: D. APPLETON AND COMPANY, 549 & 551 Broadway. 1871. 12mo. pp. 635.

FRAGMENTS OF SCIENCE FOR UNSCIENTIFIC PEOPLE: A Series of Detached Essays, Lectures, and Reviews. By JOHN TYNDALL, LL. D., F. R. S., Author of "Heat as a Mode of Motion," "Lectures on Sound," etc., etc. New York: D. APPLETON AND COMPANY, 549 & 551 Broadway. 1871. 12mo. pp. 422.

LIGHT AND ELECTRICITY: Notes of Two Courses of Lectures before the Royal Institution of Great Britain. By JOHN TYNDALL, LL. D., F. R. S., Author of "Heat as a Mode of Motion," "Lectures on Sound," "Fragments of Science for Unscientific People," "Hours of Exercise in the Alps," etc., etc.; Professor of Natural Philosophy in the Royal Institution of Great Britain. New York: D. APPLETON AND COMPANY, 549 & 551 Broadway. 1871. 12mo. pp. 194.

METAPHYSICS; OR, THE PHILOSOPHY OF CONSCIOUSNESS, PHENOMENAL AND REAL. By HENRY LONGUEVILLE MANSEL, B. D., Waynflete Professor of Philosophy, Fellow of St. John's College, Oxford, Honorary LL. D. of the University of Edinburgh. New York: D. APPLETON AND COMPANY, 549 & 551 Broadway. 1871. 12mo. pp. 368.

PINK AND WHITE TYRANNY. A Society Novel. By Mrs. HARRIET BEECHER STOWE, Author of "Uncle Tom's Cabin," "The Minister's Wooing," etc. Boston: ROBERTS BROTHERS. 1871. 12mo. pp. 331.

AMERICAN SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS. Incorporated by the State of New York. Fifth Annual Report. 1871. Office, No. 696 Broadway, Corner Fourth Street, New York. Paper, pp. 64.

LAWS RELATING TO THE PREVENTION OF CRUELTY TO ANIMALS. Published by the AMERICAN SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS. Office, 696 Broadway, cor. 4th St., New York. pp. 16.

BLETTER FUER FREIES RELIGIOESES LEBEN. Herausgegeben von FRIEDRICH SCHUENEMANN-POTT, Sprecher der Deutschen Freien Gemeinde in San Francisco. San Francisco. July, 1871. 16ter Jahrg. No. 1.

PROCEEDINGS OF THE PENNSYLVANIA YEARLY MEETING OF PROGRESSIVE FRIENDS. Held at Longwood, Chester County. 1871. Hamorton, Chester Co., Pa.: ISAAC MENDENHALL, pp. 40.

Poetry.

[FOR THE INDEX.]
BE STILL AND WAIT.

By FREDERIC R. MARVIN.

Be still, O Soul!
Immortal Fates with tireless fingers work,
And from the tangled threads of time
Do weave the garment of eternity.
Be still, and wait.
The loom hath many threads;
But the swift shuttle runneth well.
A day, a night, and lo! between two hours
The fabric falls.
Be still and wait,
For thou shalt wear the garment of eternity,
The shining robe of immortality.

The Index.

JULY 22, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.
No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound with black morocco backs and marbled covers, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

Mr. PARKER PILLSBURY desires engagements to lecture on RADICAL RELIGION, either for single Lectures or for Courses of Lectures on successive evenings. Address INDEX OFFICE, TOLEDO, OHIO.
Circulars with list of subjects will be sent on application.

Mr. PILLSBURY has concluded an arrangement with the Editor and Proprietors of THE INDEX by which he will make it a special object to introduce that paper as widely as possible, as an organ of the most advanced religious thought of the times, and will report regularly through its columns.

NOTICE—THE INDEX ASSOCIATION.

THE subscribers to the Capital Stock of THE INDEX ASSOCIATION are hereby notified that a meeting of said subscribers will be held at the office of the Toledo Printing Company, 90 St. Clair street, on Thursday, the 17th day of August, at 7½ P. M., for the purpose of electing a Board of Directors, and adopting rules for the government of said incorporation.
E. P. BASSETT,
CALVIN CONE,
PETER H. BATESON,
FRANCIS E. ABBOT,
HENRY E. HOWE.

Toledo, O., July 8, 1871.

THE INDEX ASSOCIATION.

CAPITAL \$100,000. SHARES EACH \$100.
No subscription is payable until \$50,000 shall have been subscribed: and then only ten (10) per cent. will be payable annually. No indebtedness can be incurred in any current year by the Association beyond ten (10) per cent. of the stock at that time actually subscribed. Subscriptions are respectfully solicited from all friends of Free Religion.

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The spirit of justice is simply reverence for all rights.

THE CATHOLIC RIOT.

In view of the prompt repression of the late frightful outbreak in New York city, the following infamous and abominable instigation to the murder of Orangemen in a peaceable procession must be set down as one of the worst blows ever dealt in America against the Roman Catholic Church. It is from the *Central Catholic* of July 8, a Catholic weekly journal edited by John G. Clifford at Syracuse, N. Y., and it forms a part of the leading editorial of the issue. The italics are ours:—

"If these Orangemen seek to carry out their designs, whose object is obvious to every well-informed person, and the polity of the State, or the 'powers that be' in the city of New York, tacitly or otherwise sanction the proposed Orange celebration, upon them let the bloody consequences which may follow rest. Far be it from us to incite unjustifiably any man or body of men to oppose and resist legitimate authority, but we protest and repeat our protestation against the demonstration in question. *Irish Catholics, be peaceable and orderly until you are publicly provoked and insulted; and then there is but one reasonable way of wiping this Orange plague out of political and harmful existence, AND THAT IS TO ANNIHILATE IT WHENEVER IT SEEKS TO RAISE ITS POISONOUS HEAD, AND SEEKS AN OPEN OPPORTUNITY OF PRACTISING ITS HELLISH PURPOSES.*"

It is true that the Catholic clergy of New York did their best to prevent the threatened assault on the Orangemen, since it required little foresight to perceive what must be the effect of such an outrage in arousing popular indignation against the Catholic Church in this country. Archbishop McCloskey and Governor Hoffman (far wiser than Mayor Hall) saw at a glance that sure destruction awaits here any sect or party that dares to flatter the passions of a blood-thirsty mob; and they deserve all credit for exerting themselves with energy to avert the impending catastrophe. Gov. Hoffman, in especial, has earned considerable gratitude by promptly overruling the weak and wicked order of Superintendent Kelso and Mayor Hall, and by defending at any cost the right of peaceable American citizens to assemble and parade the streets unmolested. The Orangemen should have been protected in the exercise of this right, even if it had cost a hundred thousand lives; and we think the Catholics have escaped with a very mild punishment for their unpardonable outrage. The press of the whole country are united in endorsing the action of the authorities, to which we shall owe in the future our safety from the mob.

But while the shrewder Catholic leaders tried to restrain the bloody bigotry of their followers, there can be no doubt that the more unguarded utterances of such papers as the *Central Catholic* betray what we should have to endure, if Catholicism should ever get the upper hand in this country. Here we see cropping out the same spirit that massacred the Protestants on the terrible day of St. Bartholomew. It is none the less dangerous for being at present kept within bounds by the fear of consequences. In such utterances as the above, the seemingly tamed tiger springs at the throat of his keeper. It is fortunate that he is caged.

To many persons, the dread of a religious war in this country is idle and preposterous. We wish we could think so too. But in such jets of flame from the volcano's crater as this riot in New York, which grew out of religious jealousies and hatreds, we see sure proof that even in American society subterranean forces still exist which may burst forth in a terrible eruption. Human nature is still the same. Keep it ignorant and sub-

missive to priestcraft, and it will do again the old deeds of blood and shame. There is no safety for our national liberties but in Education—Education not only in the rules of arithmetic but also in the ideas of Free Religion. Christian superstition must be abolished by the sure process of intellectual enlightenment, or it will bring back all the horrors of the past. Catholic or Protestant—it matters little which; the seed of unspeakable evil is contained in the notion that men must believe in Christ in order to be saved from hell. This notion is essentially Christian. The half-detached sects of Liberal Christians confound their own rationalism with Christianity, and therefore know not how to meet the exigencies of the times. It is Free Religion and not Protestantism which must cope with Catholicism; for the Protestants are half Catholic, half "Free Religionist," and eternally oscillate and vacillate between two principles. The whole hope of America's future depends on the universal recognition of the truths and ideas of Free Religion. They alone can make Catholic Riots and Protestant Amendments to the Constitution impossible, and effectually muzzle such hyenas as the *Central Catholic*.

THE CONQUEST OF MEXICO.

The story of the overthrow of the empires of Mexico and Peru, and the establishment of Spanish domination upon their ruins, will always be one of the most romantic and fascinating chapters of history. Arthur Helps has told one half of this story with great skill in his "Life of Hernando Cortes." The character of the great leader of the *Conquistadores*, in which craft and courage, cruelty and mildness, fanaticism and unscrupulousness, were so singularly blended, is sketched with great honesty, though we think with a partiality naturally enough accounted for by the dazzling exploits of the Conqueror.

But the chief interest centres in the doomed city of Mexico, with its wonderful barbaric civilization, its swarming population, its magnificent market-place and palaces, its vast and blood-stained temple to Huitzilopochtli and Tezcatlipuk, the daily sacrifice of human victims when the great drum of serpents' skins gave the hideous signal, the dignified character and the melancholy fate of Montezuma, the fierce and desperate heroism of the Aztec warriors, and the almost total extirpation of a great and proud people that preferred death to submission. The large part played in this terrible tragedy by Christian fanaticism is incidentally, in fact unintentionally, apparent throughout the narrative; and when the common reproach is cast against Mohammedanism that it "proselytized by the sword," this book will furnish abundant evidence that it is not Christianity that can afford to cast it.

Published by G. P. Putnam and Sons, New York, and for sale by H. S. Stebbins, Toledo. Two volumes in one, well printed on tinted paper. Price \$2.00.

The *Religious Free Press* is a monthly paper just started at Cincinnati by Dr. Win- der. To the question of a correspondent whether there are not already "several ably conducted periodicals whose columns admit of free discussion?" the editor replies—"I know of none." It seems he has something to learn.

AUTHORITY AND DISCIPLESHIP.

The *Liberal Christian* of July 8, in an article on the recent exercises of "Visitation-Day" at the Cambridge Divinity School, makes some criticisms on the discourse delivered before the Alumni of the School. The tone of the criticisms is all that could be asked for. They are in excellent temper; are courteous, fair, complimentary. The address, certainly, is praised quite as much as it deserved. But in its criticisms there occur two or three singularly noteworthy remarks that are very tempting of reply. Of only one can I speak today.

The spirit and style of the discourse are especially commended, and in the midst of the paragraph on this point the writer says:—"We could not but wish that so sweet and Christ-like a spirit had always dignified the discussions of theology and philosophy."

He adds that, though the speaker protested against the recognition of the authority of Jesus as Lord and Master, he showed by the spirit of his speech that he had been "with Jesus" and "was a disciple of the disciples."

Now the confession made in this paragraph, that discussions of theology in Christendom have not generally been sweet, Christ-like, or dignified, is nothing exceptional. It is, indeed, a notorious fact that disputants in Christian theology, from the times of the early fathers until the present day, have as a rule shown themselves bitter in spirit, and undignified, ill-tempered and malignant in speech. There has been a war of theological tongues and pens, carried on with hardly less of rancor than has been exhibited in the actual wars of persecution and bloodshed. And therefore when it is claimed, as by this writer in the *Liberal Christian*, that whenever the opposite qualities appear in theological discussion (as in Chunder Sen and others who do not like the Christian name), they must necessarily have somehow been imbibed from Jesus, even though the authoritative mastership of Jesus be denied, the question very naturally arises, how has it come to pass that, in this long line of Christian theologians who have regarded the authority of Jesus as so absolutely necessary to religion and who have guarded their claim to discipleship to him so jealously, there has been such a woful deficiency of what is called the "sweet and Christ-like spirit?" If those who reject the specific authority of Jesus and do not claim the Christian name, must yet have derived their good temper in theological discussion from him (there being apparently, according to the opinion of such writers, no other source for it), then it seems very strange that those who have made themselves special defenders of his authority and have professed their obligations to him for everything they know of religious truth and duty, should have so generally failed to derive from him the same good temper in controversy.

It would seem, if the reasoning of the *Liberal Christian* writer is sound, that not to count Jesus an "authority" and not to claim "discipleship" to him may be a better method for securing the "sweet," "true," "Christ-like" spirit than to reckon him as "Lord and Master!" The facts, at least, do not appear to support the claim that it is absolutely necessary to attribute to Jesus a supernatural position and authority in order

to get near to him and receive the full profit of his character.

In fact, such confessions from Christian writers point to a great truth,—namely, that those who are specially interested in defending Christianity as a supernaturally revealed scheme of religion, standing exclusive and supreme by itself, with Jesus for its divinely authorized Head, are by that very fact incapacitated, in proportion to their zeal as advocates, from manifesting a fair, courteous, and fraternal spirit towards opponents; while, on the other hand, those who hold that all religions have sprung naturally from one root, and that all of them have something saving and that none is positively damning, and that men are to be judged by character and not by opinions, will by that fact be naturally influenced towards charity and good will. And in Christian history it would not be difficult to show that those who have placed the authority of Jesus the highest, have been wont to exhibit the bitterest temper in controversies for his defence; and that fairness and sweetness of temper have come very nearly in proportion as the doctrine of his authority has been lowered, and lost its importance.

Yet it must not be supposed that those who deny the ecclesiastical authority of Jesus necessarily deny also that they have derived anything from him. For myself, I have no wish to deny my direct and indirect indebtedness to him. In no ecclesiastical sense, but in the etymological sense, I am a disciple. And I never learned from him so much as I have since I came to regard him in the light of simple humanity and even as a fallible man. So also do I love to sit at the feet of many another of the gifted sons of men. And on this particular point of fairness and sweetness towards opponents, I think it but right to say that I have learned more from such pagans as Plutarch and Epictetus than from Jesus.

W. J. P.

PIOUS FRAUDS AGAIN.

The detestable doctrine that the end justifies the means, that you may do evil that good may come, is popularly known as Jesuitism. It is generally supposed to exist only in the Romish Church; but I think Protestantism has inherited somewhat of jesuitical ethics from her ecclesiastical mother. We may deny it, and join in the cry against Loyola and his creed, but the blood of Loyola flows in our veins and the moral virus occasionally crops out in our practices. Protestantism does not publicly profess jesuitism, but it does sometimes secretly practise it. We should *a priori* expect it. If, as Lecky says, this criminal code was the logical result of the doctrine of damnation to the disbelieving, then, as this doctrine is common to Protestantism and Catholicism, so must be the code, the consequence of this doctrine; and as a matter of fact so it is. There is Jesuitism in Protestant Christianity. It is true there is no society of professed Jesuits, but there are jesuitical societies, that is, men who do apply this principle of Jesuitism; who are guilty of lies and frauds for Christ's sake and the sake of "our church" and "our cause." The same old lying spirit exists. It has only put on a new mask more becoming the modern taste and Protestant methods.

In mediæval ages pious frauds took the

form of forged writings, blushing pictures, nodding, winking, bleeding, and speaking statues, and similar coarse, clumsy deceptions. These were enough to excite the wonder and fear, reverence and worship, of the ignorant and superstitious Christian of that day. But the nineteenth century Christian would soon detect the hidden ropes and trickery. It would not stimulate our reverence, but our risibilities, to see a statue of the Holy Virgin Mother roll up its eyes and drop a tear, or a wooden image of Christ bow its head and utter a groan. Heller, Blitz & Co., are the only modern priests of this once sacred secret art. The Church long ago sold out its whole stock of scenery and furniture and pious-fraud machinery of the old time style.

It has not, however, retired from the business. It has simply adopted new and improved machinery. The Church has its ventriloquism, its secret springs and wires and dancing puppets the same as ever, with this variation,—that instead of dancing wooden puppets it has substituted word-puppets. They will dance to any tune or any "sense" you wish. Put up that word "Savior," for instance, and pull a Princeton wire, and see it dance an orthodox jig; now pull a Cambridge wire, and it dances a Unitarian reel. It goes through a dozen changes of meaning as you pull a dozen wires. "Presto, change!" now you see it—now you don't see it. What an agile little puppet it is! It dances before Pius IX, before Calvin and Channing with approval,—like the famous coat, "large enough for any man and small enough for any boy"—fits any where or any thing.

What are such words of double, yes, quadruple meaning but "pious frauds," as used by thousands of our clergymen? The preacher uses them in one sense, when he knows the people interpret them in another sense. He deceives them; he pulls a wire that dances a lying puppet. I see these pious jugglers in all denominations. They are the lineal descendants of Loyola. They are veritable ventriloquists (speaking from the belly, not from the heart), the words they speak telling perhaps where their bodies stand but never where their minds are. In the evangelical body they juggle with such words as "Fall of Man," "Atonement," "Resurrection," "Salvation," "Hell," &c; and in liberal denominations they play fast and loose with such pious-fraud words as "Supernatural," "Miracle," "Savior," "Christian," "Disciple," and so forth—words which are used in an esoteric but understood by others in an exoteric sense. This is deception in the name of religion, and is therefore nothing more nor less than what we mean by "pious fraud."

The "University tests" and National Church tests of England are stupendous instruments of pious fraud. With proffered fellowships and livings the Church bribes the man to silence and eventually blinds him to moral distinctions. It is not yet time to tell, but at present the Dr. Lanahan trial in the Methodist denomination looks very much like an attempt to cover and commit a pious fraud. Why is it that the bishops have so persistently fought against a trial of the whole matter in the civil courts, unless it is because they fear the truth of the charges and the consequent scandal to the denomination? Does it not look as though for the reputation of "our church" they wished to deceive the

people and defraud the people of the facts; and what is this but deceit in the interest of religion, or "pious fraud?" If not for Christ's sake, yet for the sake of truth let us have the facts.

The peculiar kind of pious frauds that suggested this article were those committed by the reporter of the *Boston Herald* during the meetings of the Free Religious Association last anniversary week. After reading his report, I think Talleyrand would have defined a reporter as one whose business it is to mis-report. To omit what was said or distort its meaning, and faithfully report every word that wasn't said, seems to have been the object of this *Herald* correspondent. He committed Weiss to the coarsest sensualism, made Higginson "boast of his Atheism," made Frothingham say that he "never prayed," and another speaker say that he "didn't care whether truth led him to hell or not." In fact, with one or two exceptions where he blundered into the truth, the report was a hodge-podge of the most ridiculous absurdities. It was laughable, though it was libellous. Did the reporter know better? If he had made one-tenth as many blunders, I should have set him down as an ignoramus; but as it was I felt unable to classify him. He seemed to belong to some distinct species of the *genus homo*, yet unknown to anthropologists—either a specimen *sui generis*, or else an individual illustration of Darwin's principle of reversion to some original type of moral idiots. However, there was a satisfaction in knowing that, if he did detest Free Religion and felt it no wrong to falsify it, he did believe in what he called "the holy religion of Christianity." As that saves him, he wished, no doubt, to reciprocate the service and save it by a few pious frauds. Such "honors are easy" with an easy conscience.

The Greek Fathers, says Lecky, thought that, when there was a *justa causa*, an untruth need not be a lie. And what was a *justa causa*? "Self-defence, charity, zeal for God's honor, and the like." This "just cause" among the American Fathers means often whatever is for the interest of the "holy religion of Christianity," or, more definitely, for the interest of their own sect or denomination. If I had time, I could show what was regarded as a *justa causa* by some of the Unitarian Fathers, and what pious frauds they committed at their last National Convention. Some other time I may do so.

We have in religion too much of that spirit of Gen. Cochrane, who said that he would "vote for the Devil, if the Devil were the regular nominee of the party." We need more of the spirit of Andrew Fletcher, who said "he would lose his life to serve his country, but would not do a base thing to save it." It is never safe to resort to wrong means to accomplish some end which seems good,—for this reason, that you *know* the means are wrong and you only *believe* the end is good. You are always surer of the means than of the end. One is near, the other is remote; one you can see clearly, the other only through a glass, darkly. Give no certainty for an uncertainty, is a safe rule. Look out, young minister, how you use pious-fraud words. You may make a puppet-show of them, and get a parish and fat salary, but they will make you a despicable Jesuit and worse than a puppet,—false-hearted as well as false-headed.

W. H. S.

NOTES FROM THE FIELD.

My last meetings have been in places where extremes of opinion meet. Atheism and Spiritualism are the antipodes of each other. And both are willing to be called by their own names or designations, and to co-operate in all good enterprises. And there are all shades of sentiment between these two polar extremes, varied as the temperatures of the zones or the hues of the rain-bows.

And why should it not be so? In the grand apocalyptic encounter between Gog and Magog, there can be but two sides. The battle will not even be triangular. As the abolitionists in their divisions, siftings, and purifications in 1840, drove all the sects to make common cause against them, so we who now contend in the cause of religious and spiritual emancipation shall at last find all priesthoods in deadly array against us, and united to a man.

Not "Rome *versus* Reason" will be the order of the conflict, as many now suppose; but priestly power and domination against the equal rights of every man and of every woman.

The pulpit will not even condescend to the platform without a struggle, as has long been apparent. But to become a *plat* without *form*, a common dead-level humanity, not only a "church without a bishop," but without any throne, principality or power,—what order of priesthood has this poor world ever seen that would not resist such innovation, even unto blood—unto "blood up to the bridles of the horses?"

Only out of years of contention and strife, which shook the underpinning stones and endangered the very existence of the vast structure itself, has "lay representation" in its Councils been reluctantly wrung from the Reverend authorities that have ruled the Methodist church since its formation. Nor is that denomination eminent above others in this respect. No tyranny ever surrenders, ever did surrender, but upon compulsion, neither in state nor church, in government nor religion. It is not many years since Rev. Dr. Woods, then one of the oldest and most honorable clergymen in New England and professor in the Andover Theological Seminary, delivered the sermon at the ordination of his son to the ministry. Referring to the dignity of the clerical office, he said:—

"Who would willingly descend from a higher to a lower employment? Who would willingly practice such self-denial as to give up, even for a time, the blessed, honorable business of a gospel minister for any other business which can be named? Other works, I admit, are honorable. But how much more honorable is this! The throne of a king is a high place; but how much higher is this pulpit!"

Before me are pages on pages of similar clerical authority, all showing, *proving*, that the pulpit was and is and is intended to be sovereign, supreme in power; as well in the Universal Protestant, as in the Roman Catholic church.

But I have not time nor you room for them now. It is most gratifying to find Atheism and Spiritualism and all shades of belief and unbelief between, united in many places, to oppose this one deadliest enemy to all human liberty, growth, and progress, that was ever permitted to scourge as well as rule the human race. So worthy an example cannot be too faithfully or extensively imitated.

P. P.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

SAMUEL J. MAY.

SYRACUSE, N. Y., July 10, 1871.

DEAR FRIEND ABBOT:—

As you do not, as I see in the number of THE INDEX just come to hand, notice the fact of the death of Rev. Samuel J. May, I presume you had not at time of issuing that number seen the announcement in the papers. I sent you a copy of the *Daily Standard* of this city, giving a somewhat full and appreciative (as I think) sketch of Mr. May's life, covering his connection with the various reforms in which he was engaged.

I enclose you by this mail a copy of some resolutions passed recently by the Unitarian Society of this place; also resolutions passed last evening by the Radical Club of this city.

The loss to our city and the community is a large one and severely felt. His was a great soul, deeply devoted to human welfare, and full of high courage and resolve to do and dare for the right. He was a man of wide hospitality to truth; and, although he never quite occupied in the field of Radical thought and Free Religion the attitude that seems to us the advanced and fitting one, yet he was very generous in his friendship for those whom, differing as they might from him in that regard, he yet regarded as genuinely devoted to truth and human welfare. He was also a growing man, and especially in his more recent utterances took emphatic ground for freedom and the full rights of the soul in matters of religious as all other thought. Especially was this the case in the late Convention (Liberal Christian) at Utica. He bore himself very admirably in that Convention, and I am sure from what I saw of him then and have since seen of him that he was rapidly coming to stand on the ground of the largest catholicity of faith.

So generous a nature could never be narrow or intolerant. So candid and earnest a mind must of necessity come more and more clearly to see the broad truth, in its transcendent superiority over all institutions, Bibles, dispensations, &c.; and what he saw he had the manly courage freely to say.

With a deeper consecration, a warmer zeal, a more unbending purpose, may we each of us go forward to the work which is still left so far from accomplished.

Yours fraternally,

CHAS. D. B. MILLS.

[We append the resolutions enclosed by Mr. Mills, which express no more of respect and honor than is warranted by the strictest regard for truth. In these heart-felt tributes of admiration and love for one of the purest and noblest men we have ever been privileged to know, we most sincerely join.—Ed.]

MEETING OF THE MEMBERS OF THE CHURCH OF THE MESSIAH.

A very largely attended meeting of the members of the Church of the Messiah and of that Society, was held Monday evening, to take action in regard to the death of the late Samuel J. May.

Dr. Lyman Clary was called to the chair, and Mr. P. H. Egan was made Secretary.

Mr. C. D. B. Mills moved the appointment of a committee of three to draft resolutions, and the motion being carried, the Chair appointed Messrs. C. D. B. Mills, D. P. Phelps and P. H. Egan as such committee.

The committee subsequently reported the following series of resolutions:—

Resolved, That in the death of Samuel J. May our Society has lost from its midst a widely known, greatly gifted and loved religious teacher; one endeared to us by many and most tender associations, who was, through years reaching back to the very beginnings of our existence as a religious society, its faithful, most affectionate and devoted pastor, and who has laid us all under a debt never to be repaid but always to be most gratefully and tenderly remembered.

Resolved, That in his death our community has lost one of the most public spirited, philanthropic and generously useful citizens, magnanimous and self-sacrificing without end—and humanity itself the world over has lost a warm and untiring friend. Of him it may be truly said, He was brother to all mankind.

Resolved, That the exalted virtues of our departed friend, so marked, so bounteous and so rare, deserve well to be celebrated and kept in perpetual record, and we rejoice that we may hold and commend these as the legacy he has left us, inestimably rich and precious, the imperishable possession and sacrament to be appropriated for quickening, before which all may well feel incited to seek to attain something of that high self-sacrifice and untiring devotion to human kind for which he was distinguished.

Resolved That we tender our warm sympathies to the stricken family, the descendants and all the kindred of our brother, invoking for them the kind consolations and supports of Heaven in this hour of sorrow, and we point them not without joy to the assurance that a soul that has wrought so faithfully

and signally well, has beyond peradventure gone to its large reward.

Resolved, That we hereby authorize and instruct the trustees of this society, in conjunction with a committee of three, to be appointed to act in concert with them, to cause to be placed in the wall of the church a tablet suitably inscribed to the name and memory of Mr. May.

Resolved, That a committee of five be appointed in behalf of our society to take, after conferring with the family of the deceased, and in consonance with their wishes, such steps as may be deemed requisite for providing for the funeral services.

THE RADICAL CLUB—ITS MEMORIAL RESOLUTIONS.

The following memorial resolutions relating to the late Samuel J. May, were unanimously passed by the Radical Club last evening, after short, earnest and feeling addresses in relation to the life and character of the deceased, by C. A. Hammond, Geo. L. Maynard, H. L. Green, Rev. A. F. Bailey, of Canastota, Lucy N. Coleman, E. B. Waldo, Rev. H. P. Crozier, of Brooklyn, James L. Bagg, and C. D. B. Mills. It was voted that the resolutions be presented to the friends of the deceased and published in the Syracuse city and the Radical papers of the country:—

Resolved, That the Radical Club recognize Samuel J. May as one of its truest friends, inasmuch as the vital principle upon which the club is founded, viz., the seeking after truth both in the knowing and the doing, formed the ground-work of his life; and was illustrated by such radical work as he performed in preaching Unitarianism when to be called a Unitarian was to be called a heretic; and farther, in opening his pulpit to Theodore Parker, that heretic of heretics, whom most of his Unitarian brethren disowned; in preaching the abolition of American slavery when to be an abolitionist was to be called a traitor; in preaching equal rights for women when woman rights were held to be the veriest figment of folly and nonsense; and in being always and everywhere the friend and spokesman of the down-trodden and the oppressed and him that had none to help him.

Resolved, That our lately departed friend and brother, by his high qualities of mind and especially of heart, his great catholic character, his broad devotion to all things excellent and worthy in life, belongs of right most of all to humanity, and while we recognize that he was to the end a true and honored member of the liberal denomination of his choice, we deem still that he was more intimately and really a member of the church universal of mankind, the brotherhood of all love of truth, of virtue and of excellence, and we rejoice to point to his frequently-expressed sympathy in our city with the cause of radical inquiry, and especially to his most recent public utterances, as showing that he was a friend to the largest liberty of thought, and fast coming to be in spirit identified with entire freedom in religion, and the broadest catholicity, not ecclesiastical nor simply Christian, but human, in faith.

FROM AN ILLINOIS FARM.

CASTLETON, Ill., May 26, 1871.

FRIEND ABBOT:—

Pardon me for again intruding upon your already over-taxed time, in thus addressing to you such illegible lines as these; for my fingers are far more accustomed, at this time of the year, to the plough-handle than the pen; nevertheless, I cannot resist the temptation to send you a word,—the expression of my own heart's approval of both your action and word, as they come to me through the columns of THE INDEX, being, as they are, part and parcel of my own ideas, soul of soul, spirit of spirit.

How unusual it is for farmers to express themselves religiously—and I might add, perhaps, and with justness too, how unusual it is for them to give the subject that seriousness of thought which, even without the expression, would be of credit to themselves! It would save them many a Sunday journey to church, where they are taught to believe that Christ did it all, "the work is finished," and all they now have to do is to *hear, believe, accept*, and be saved. No wonder is it to me that we have so many babes in thought and infants in life, who have not yet learned to trust to their own knees for support, and are to-day *creeping* instead of walking upright, as God has intended every man should.

I say it is unusual for us farmers to give expression to our religious views; and, even were they so disposed, I infer that their testimony would hardly be accepted or listened to, unless it happened to please the most of mankind,—unless their testimony came out from between the covers of the Bible. Let him look anywhere else for proof; let him investigate Nature, and pay reverence to Reason; let him look within as well as without for truth, and he is soon set down as an "infidel," a "Deist," and is not to be listened to.

If any man ever expects to go to Heaven, and depends upon this "come-easy, go-easy" system of the churches, certain am I that such a man is cheating himself. The artificial is all outside of God's kingdom; conservatism has no abiding-place within the limits of Divine Law.

This is the testimony I am able to offer; reject it who will, yet I am confident that with *men* it will pass for all it is worth.

And now a word on "The Warmth of Free Religion," your essays on which I was pleased to see in the pages of THE INDEX.

Free Religion has never been a stranger to me. It has been my conviction from my youth upward, from the time that I went forth to do battle and gain a foothold in the world, that we may continually as-

cent into higher altitudes of life, and thus gain a more extensive view as the fields below continue to broaden out before our gaze. To our inward life Reason performs the same office that the sun is performing for the earth each day of its existence. Man without Reason would be a world without Light. This comparison gives us a true picture of that individual's mind who would attempt to make compromise between Reason and the Bible, the one ever obscuring the other, and who thus dwells betwixt day and night. Accepting twilight, doing homage to the moon instead of the sun, can such a man grow? Is there any half-way house where one can say to himself—"I am far enough?" If so, then is Christianity a blessing; if so, then is ignorance a virtue.

But I must close. Pardon me if I have carried this to a greater length than would be acceptable, and don't forget to send me *five copies* of THE INDEX containing your Essay on "The Warmth of Free Religion," for which find enclosed the necessary change.

Yours most truly,

C. W. NEWTON.

GOD AND MAN.

WELLSVILLE, Kansas, June 6.

From time immemorial man has had a god or gods. If we but reflect a moment, we shall readily see that the God of a people is a fair index to its character.

Of course all persons are to some extent acquainted with ancient Mythology. People are generally aware that the sun, moon, and various other objects have been regarded as gods.

We always find that, as a people progress, the character of their God is exalted. Thus the Egyptians could very appropriately worship the serpent. We find that people represent their God as having the same general attributes as themselves.

When a Christian speaks of God, he has reference to a Being of monstrous and wonderful disposition,—such a God as a truly enlightened person could not worship or even respect.

If we are observant of the "signs of the times," we shall quite readily see that old notions of God are dying out. We find a great number of liberal Christians as well as a large and increasing number of free thinkers. We find that in the churches the people are leaving the old land-marks. The horrible doctrine of eternal hell-fire is fast becoming extinct. All these things show that we are progressing. Yet we have a great work to do.

There is a great deal of superstition in existence in the land, but with the increase of education and knowledge, it will die out.

Let us be encouraged. Right and Truth will prevail.

Phi Pi.

THE CONTINUED EXISTENCE OF MIND AFTER DEATH.

WARREN, O., July 9, 1871.

MR. F. E. ABBOT:

Dear Sir,—In reading the article of Mr. Einstein and your comments, in the last INDEX, I was reminded of a discussion or argument had by me with an honest Atheist more than thirty years ago. He insisted it was irrational and absurd to assume, or assert, the continued existence of mind after death. Of course he could not maintain the affirmative of that proposition. In reply to his inviting me to show the converse (that mind continued to exist after death), I declined, but ventured to state an affirmative proposition, thus:

There is more evidence for, than against, the proposition that mind continues to exist after the dissolution of its physical organism.

It then seemed certain to me, however doubtful to my friend and opponent, that I sustained my proposition. Not by positive proof, which could not then be adduced, but by stronger evidence than the negative afforded. My course of reasoning was something like this:

All we know of matter or mind is its phenomena. We have no knowledge of the essence of either.

By the word matter we understand *that essence* having certain properties and qualities, as gravity, divisibility, figure, color, &c., obvious to our senses.

By the word *mind*, we understand *that essence* having certain properties and qualities, as thinking, willing, remembering, &c., obvious only to our understanding and consciousness—an entirely different class of phenomena from that referable to matter.

The presumption is, that whatever is will continue to be. It is only from evidence derived from analogy that we form other conclusions. We have no such evidence in regard to the non-existence of mind. Its phenomena are *here* only manifested through its physical organism. At the dissolution of that, it is true we can not take cognizance of the phenomena. The same is true of the phenomena, or the secondary qualities, of matter; and yet of matter the primary properties being obvious to our external senses, as those of mind are not, we are thereby able to discern its continued existence after its apparent destruction. But the primary phenomena of mind, even, not being obvious to our external senses, can not, as in the case of matter, be observed, even if self-existent.

That we do not take cognizance of the phenomena of mind after the dissolution of its organism, therefore, *proves nothing*. If it ceases to exist, we of course could not cognize it; and even if it continues to exist, we can not. The fact, therefore, of our not having cognizance of the phenomena, no more proves its

non-existence than the flight of the bird from its cage out of sight proves its non-existence. In both cases alike, we can only say that we can not longer take cognizance.

But in the case of matter which to the superficial observer has ceased to exist, we find a change, but still continued, unimpaired existence. Its essence remains. Why not, from analogy, expect the same of *mind*? Especially until in some one instance destructibility shall be shown to be a law, or to exist in the economy of Nature.

The fore-going habit of reasoning, without anticipating or expecting any other evidence, prevented my positive disbelief of the immortality of mind.

I have since then had evidence upon the question of the continued existence of mind, akin to that of the philosopher as to that of matter, derived by chemical experiments. Without attaching any particular importance to verbal communications purporting to come through spirit mediums from the deceased, *as to what they communicate*, some fifteen years ago, by a patient, scrutinizing investigation under favorable circumstances, commencing with the expectation of being able to explain satisfactorily the phenomena, I satisfied myself, and could satisfy any candid mind, I think, of the important fact that *mind still exists* after the dissolution of its organism.

Very truly, &c.,

MILTON SUTLIFF.

"Yes, my Jesus, a happy life and a happy death are in thy power to give; for thou hast made an end of sin and conquered death; thou hast drunk up all my hell. What can I render? Only my *whole* self, with all I have and am. It is not worth the picking up, but love puts a value upon its object."

The *Christian at Work* prints the above under the head of "Golden Grains." Of which we have to say that, if they be gold, we should like to know what the *Christian at Work* calls dross. No; there is no gold in such brainless sentimentalism! All such "soft talk" to Jesus and of Jesus is disgusting to men of good sense and sound faith, and injurious to Christ and Christianity. And into such shameful twaddle Orthodoxy is descending. If we did not know something of Jesus Christ better and nobler than such stuff indicates, it would sicken us of him straightway and forever.

Just think, a moment, what the Christ must be in the mind of the man who authorized the above dribble. Jesus is valued for so much *because* he makes this simpleton "happy in life and death, makes an end of his sin, conquers death, and drinks up all his hell." "Drink up all my hell!" No; Jesus is not in the business of drinking up the hell of such a conceited, selfish creature. "What can I render?" Sure enough. Then comes the old Orthodox answer, "Only my whole self, with all I have and am." This, he says, "is not worth picking up." And so do we. And we suspect Christ will also agree with him.—*Christian Radical*.

DEATH, the LAST RELIEVING OFFICER, has put his cold, icy hand upon Mr. Steer's mother-in-law, Mrs. Elizabeth Hill, who died on the 28th of February, at her lodgings at John street, Ordnance-place, Chatham. She was like unto the deceased Mrs. Elizabeth Steer, a Christian woman, who died at her deceased rich brother's smart house, No 12, Buckwell street, Plymouth, Devon, whose end was peace; and the deceased Mrs. Hill wished that the money in Rochester Savings' Bank, &c., should be equally divided between her two sons and one daughter, Charlotte Steer. All true sympathizers belonging to the Apostolic Church, of which Mrs. Hill was a member for more than twenty years, may visit MR. STEER at his Second-hand Boot and Shoe Establishment, 183, HIGH STREET, CHATHAM, Kent.

[The above curious advertisement we cut from the *Chatham (England) Observer*, of March 11, 1871.—Ed.]

A communication signed "A Poor Girl" appears in a Boston paper as follows: "I read in Thursday's paper of a scamp who insulted a lady on the street: but what think you of some of our most prominent merchants who, when poor girls apply for work, unjustly insult them? I went to a firm not long ago and asked for work. The pay, the gentleman said, was from four to six dollars a week. I could not work for that. Well, said he, I will give you twenty and you need not work at all. Again, a young girl went into a store on Temple Place, applying for a situation as saleswoman. She was informed that the pay was from six to seven dollars a week, but she must dress better. 'How can I,' she said, 'for that and pay my board?' 'O, we don't expect you to; you must get your clothes outside as other girls do,' was the insulting reply. Now, I ask, how are girls to make an honest living for such pay? What wonder that there are so many fallen ones?"

The "Free Sunday Association," in order to bring into discredit the recent prosecutions in London for Sunday trading, have applied before the Lord Mayor for a summons against his State coachman for breaking the Sabbath, "for that, on Sunday, the 28th of May, he did, in defiance of the Act 29 Charles II., pursue his ordinary calling by driving the Lord Mayor in his State carriage from the Mansion House to St Paul's Cathedral." Of course the application was refused, but it brings out strongly the need of having the law properly settled, and not left to the factions and unregulated appeal to an almost obsolete enactment.—*Christian Register*.

Gen. Sherman, by strategy, has arrested some Arizona Indians, who called to see him, on a charge of massacre of teamsters; but from the General's own statement there is not one particle of evidence that would warrant the arrest of the men in a well-ordered community.—*Boston Commonwealth.*

ADVERTISEMENTS.

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PUBLICATIONS

OF THE

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The Report, in pamphlet form, of the ANNUAL MEETING of the FREE RELIGIOUS ASSOCIATION for 1870, can be obtained by applying to the Secretary, W. J. POTTER, NEW BEDFORD, MASS. It contains addresses by O. B. FROTHINGHAM, on "The Idea of the Free Religious Association;" DAVID A. WASSON, on "The Nature of Religion;" Mrs. E. D. CHENEY, on "Religion as a Social Force;" F. E. ABBOT, on "The Future of Religious Organization, as affected by the Spirit of the Age;" S. JOHNSON, on "The Natural Sympathy of Religions;" RABBI WISE, on "The Universal Elements in Judaism;" COL. T. W. HIGGINSON, on "Mohammedanism;" WM. H. CHANNING, on "The Religions of China;" W. J. POTTER, on "The Religions of India;" and an abstract of a discussion on the "Relation of Religion to the Public School System of the United States." This Report is especially representative of the principles of the Association. Price 50 cents. In packages of five or more 30 cents each. Also CHANNING'S Address on the "RELIGIONS OF CHINA," a careful and instructive essay, of particular interest at this time to Americans in a separate pamphlet for 20 cents.

The ANNUAL REPORT for 1868 and 1869 (at 40 and 50 cents respectively), Rev. Samuel Johnson's essay on "THE WORSHIP OF JESUS" (50 cents), and an essay on "REASON AND REVELATION," by Wm. J. POTTER (10 cents), all published through the Association, can also be obtained by applying to the Secretary. The Report for 1868 contains a letter from the celebrated Hindu Theist, KESUB CHUNDER SEN, on the "Origin and Aims of the Brahmo Samaj;" also an address by WENDELL PHILLIPS, on "Religion and Social Science;" a letter from M. D. CONWAY, on "Religious Movements in England," and speeches by JAS. FREEMAN CLARKE, ROBERT COLLYER, CHAS. H. MALCOM, JOHN WEISS, and others. The report for 1869 has addresses by RALPH WALDO EMERSON, D. A. WASSON, JULIA WARD HOWE, C. A. BARTOL, PROF. DENTON, HORACE SEAYER, LUCY STONE, and others.

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The Index,

A WEEKLY PAPER DEVOTED TO

FREE RELIGION,

PUBLISHED BY

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[FOR THE INDEX.]

THE SO-CALLED "REFORMATION."

THE BATTLE BUT PARTIALLY FOUGHT—THE GREAT STRUGGLE YET TO COME—THE IRREPRESSIBLE CONFLICT BETWEEN ABSOLUTISM AND FREEDOM.

BY S. B. M'CRACKEN.

It is requisite to a fair understanding of the New York riot not to lose sight of facts. We cannot justly characterize the relations between the Hibernians and the Orangemen by the distinctive terms of Catholic and Protestant. It is true that in the evolution of parties in Ireland the Ribbonmen were largely, not wholly Catholic; while the Orangemen were Protestant. But the parties were thus drawn from the religious predilections of their chiefs and were local to Great Britain, although the wars which unseated the Stuarts in the direct line, and installed the Prince of Orange and his consort of the royal blood, affected the continental powers for the time being to a greater or less degree. But properly speaking, the division is purely local; and although the Orangemen and Ribbonmen, while inhabiting the soil of Ireland, may cherish the ancient feud if they choose, they ought to leave it behind them when they embark for a land which offers to both not only protection, but equal privileges in commerce and industry, and an equal voice in the affairs of the government.

It is an easy matter, however, to say what might be, or ought to be; but saying does not alter the fact. Men do not gather grapes from thorns, nor figs from thistles. The leopard does not at once change his spots, either by a change of residence or an effort of the will. The orange produces after its kind equally in Asia and America, and the shamrock grows the same fibre whether in Irish or American soil.

In one sense, therefore, it would be doing the Catholic Church—that great Church whose arms not only enfold all Christendom, but whose extremities reach to the remotest parts of the earth—the most grievous injustice to hold it responsible for the lawless acts of the Hibernians in New York. And if any are so disposed, they should not forget that the Church, by its organic and moral power, used its most earnest efforts to prevent such lawlessness. Equally unjust would it be to hold Protestant Christendom responsible for any lawlessness that the Orangemen might commit.

It is a trite but true saying, that "blood will tell," and while a street fight between a few persons who have been members of opposing factions in another country would ordinarily be of little importance in

itself, it unfortunately in this case has a significance that is portentous of serious consequences. The entire population of our own country is made up of persons who have come remotely or immediately from Europe—the same Europe which was, but yesterday almost, the scene of a protracted, fierce, and relentless religious war, the parties to which were the Catholic and the Protestant. While we may disagree among ourselves over temporary political divisions, we nevertheless cherish and perpetuate those antagonisms that deluged Europe in blood during portions of the sixteenth and seventeenth centuries; and which have shown themselves in various forms since. Those persons who suppose that the struggle of the so-called Reformation ceased with the treaty of Westphalia or with the battle of the Boyne, take but a limited view of things. Great results are not wrought out in a day. A single person may go to war on his own hook, and get satisfactorily whipped in a few minutes. A small company of men may begin and accomplish a campaign in a few hours. But a large army requires more time in its organization, appointments and movements. All organic action works from minor to major. Human history is no exception. A neighborhood broil, a quarrel between small states, or a war between great nations growing out of political causes merely, may be brought to an issue in a very short time. But here is a struggle between two forces for the mastery of the world; and if a comparative peace has supervened since their earlier battles, it is no evidence that the struggle is at an end. The fact that neither party is vanquished, is proof that the struggle is not ended; and the further fact that each party is seeking to strengthen its position, is evidence of the intention of each to renew the struggle in some form.

The more prudent of both parties would prefer to conduct the campaign by peaceful means. But they did not create the contending forces nor can they control them. These lawless outbreaks come of necessity, but they serve to inflame the whole body of either party, and to prepare it for a more general contest. They are simply the skirmishes preparatory of the pitched battle. The intellectual power of both parties would prefer strategy and policy to physical force. Hence the Catholic party becomes especially influential in the great political centres, and it is asserted that in the city of New York alone it has secured appropriations in a single year amounting to near half a million dollars, in aid of its convents, asylums, and schools, and valuable donations of property in other forms.

It is not always easy to determine which party is the aggressor. The Protestant will charge that the Catholic is aggressive. But if he is so, the Protestant meets him foot to foot, and hand to hand. If smitten on one cheek, the Protestant does not always proffer the other. On the contrary, he opposes force to force. He establishes and controls a comprehensive public school system, and enacts a law compelling children to attend the schools, and to study the books which he prescribes. He establishes colleges and universities himself, and he usurps control of those that are founded by the public munificence. He secures official recognition in many ways, where the Catholic either does not offer himself or would not be recognized if he did. He has once, at least, in this country attempted to establish a political party based on opposition to Catholicism. He is even now claiming that the religious system which he represents is the established religion of the country by descent and inheritance, and by common practice; and to make assurance doubly sure, he is asking an Amendment to the Federal Constitution recognizing the fact.

It will no doubt be claimed that these acts and things are all peaceful and civil, and form no excuse for the lawless attack by the Irish Catholics upon the Orangemen. Most true. But yet there is an old adage about "pot and kettle" that it may be well occasionally to recur to. With the intention of being wholly impartial, we would not state which party committed the first act of lawlessness in this country, if we knew; but memory leads us back to Philadelphia, Baltimore, and Louisville, where, within the past thirty years at least, the smouldering ruins of Catholic churches and the lawless killing of Catholic persons attest the tender mercies of partisan Protestantism. If the action of the Irishmen in New York on Wednesday was an attack upon civil and religious liberty, it had these illustrious examples as precedents. It may be said that the places named have long been famous as focal points of mob rule, especially while they were the border land between slavery and freedom; and that Protestantism, which is the more especial representative of law and order as they exist in New England and the Middle States, should not be held responsible for the outrages. Without controversy on this point, we believe that

the annals of Massachusetts will disclose the sacking of at least one convent within the past quarter of a century, if they do not show the hanging of a single witch or Quaker.

[The late Dr. Shattuck, of Boston, bequeathed five hundred dollars to the Catholic Bishop towards rebuilding the Ursuline Convent burned by an anti-Catholic mob in Somerville, "as my contribution towards rectifying a great public wrong." We do not remember the exact date of the outrage, but believe it to have occurred more than twenty-five years ago.—Ed.]

Both parties are wrong. Each deems itself Divinely appointed to rule, and in their struggle for supremacy they must come into violent collision. This comes from the nature of things, and neither party is criminally in fault. The struggle for supremacy between these two wings of the Church must bring with it in the future more terrible wars than it has in the past. But what is to be gained by the triumph of one or the other party? It would be simply exchanging one despotism for another. The Protestant countries of Europe are perhaps more advanced in intelligence and in the arts than the Catholic countries are; but if so, it is because of their nearer approach to a pure rationalism and entire religious freedom. And by the same reasoning it may be held that, if our own country has advantages over Europe, it is because here, in theory at least, entire religious freedom prevails.

This brings us to state that the battle between freedom and its opposite was but partially fought during the sixteenth and seventeenth centuries. It is to be renewed by the original parties to it, but these will eventually become but one party, while Rationalism will be the other. Protestantism is simply the stepping-stone to Rationalism; it is the solvent from which Rationalism is being precipitated. Or to state the proposition in another form, the so-called Reformation was but the incipient manifestation of Rationalism. The underlying forces to the "irrepressible conflict" are Absolutism and Individualism, or authority and freedom of personal action; or, as some will have it, Rome and Reason. Protestantism is the middle ground between these two forces. The Protestant who is a representative of the authoritative idea,—that is, who maintains his divine right to prescribe to others what they shall believe and how they shall act,—is an Absolutist, and belongs to Rome; while he who has progressed so far as to recognize the right of individual action in every person, is a Rationalist, and must be found on the side of Reason. Rome represents one extreme, Reason the other—and Protestantism is simply the womb from which Reason is born. Is it at all reasonable to presume that the world—that is, the small portion of it comprehended by Christendom—is to pass from one dispensation to another, from the dispensation of Absolutism to the dispensation of Individualism, from the government aggregate to the government particular, from Rome to Reason,—is it reasonable to suppose that we are to pass this crisis without a struggle? The period of anti-Papal ferment, ending with the so-called Reformation, was the period of impregnation; the truce of three hundred years is but a brief gestation for so great a birth; the perils of parturition are yet to come.

Protestantism fails to apprehend the situation; for, while it denounces the outrage of Wednesday as an attack upon religious liberty, it appeals, not to the just and liberty-loving sentiment of all parties and sects to rally in the formation of a party in opposition to the underlying force from which the outrage sprung, but to Protestantism alone, as is evidenced by the following brief appeal, which it seems was being circulated in various parts of the country simultaneously on the same day on which the New York riot occurred:—

"In view of recent and probable future events, the immediate organization of a society to be known as 'The Protestant League of America,' headquarters in New York City, with affiliated societies throughout the United States, is recommended. For this purpose and properly to consider the immediate event that gives rise to this suggestion, let public meetings be called at once in this city and elsewhere. The claims of Roman Catholicism are incompatible with civil and religious liberty."

If it be true that Catholicism is "incompatible with civil and religious liberty," it would be difficult to discover wherein Protestantism, in principle at least, is less so; for the one, no less than the other, maintains a union of Church and State wherever it is paramount, and this the latter is now seeking to establish in this country.

Protestantism is really a more dangerous foe to freedom than Catholicism. The latter is, of itself, a decaying institution. The former, also, is in many

respects a failure. But, placed between two fires—between Rome on one hand and Rationalism on the other—its particles may be made to adhere by external pressure, if not by mutual attraction. Christianity, during the first three centuries and up to the time it was adopted by the Emperor Constantine, was nebulous, and was divided into as many sects as it is at this day. When, however, it was made a State religion, it became unitized through the Council of Nice, for without unification it could not become authoritative. Should our Protestant sects gravitate together in a political organization, aspiring of necessity to civil power, the necessity of creedal unity will follow, and a new Nicene Council may be convoked to declare authoritatively what men shall believe. This would simply be Rome in a new guise; but it would be at the expense of both fraud and larceny, for it would be stealing the mantle of St. Peter and seeking so to disguise it by repairs and alterations that it should not be recognized.

We have unconsciously drifted somewhat away from the matter directly in hand. In the present phase of the "irrepressible conflict," Protestantism is really the aggressive force. A few Irish Catholics in New York have, it is true, committed a crime. That is simply an isolated fact of no great significance in itself. The heavy undertow of the campaign sets in a different direction. Protestantism opposes itself about equally to Catholicism and Liberalism or Rationalism, and is actively arranging its campaign against both. Its first assault will probably be on Catholicism, as the only tangible point of attack, against which the strongest force can be rallied, because it has prepared the way for it by centuries of inflammatory preaching. Rationalism, while it should withdraw and concentrate itself to act effectively and distinctively, would prudently ally itself with the weaker party; for, after the two wings of Christendom have fought each other to a conclusion, Rationalism must fight the victor. While all religions, as societary institutions, should be respected and protected, the only security for liberty of conscience lies in resisting all attempts of any particular system, under whatever guise, to en throne itself in civil power. DETROIT, July 15, 1871.

[FOR THE INDEX.]

THE WOMAN QUESTION: THE KERNEL IN THE SHELL.

It is a very strange fact that eighteen hundred years after the death of Jesus of Nazareth, the Founder of the Christian religion, there should be such a difference of opinion as to his personal character, as to the theological meaning and import of Christianity, and especially as to the principles in this religion which have produced, as is claimed, our modern type of civilization. There are no such disputes as to the character of Mohammed, and the meaning of the Koran; nor of the sacred writings of the Jews, and the other great sects of the universal religion. The Boston Radicals have not yet struck the difference between the indebtedness of modern civilization to Christianity, and Christianity to modern civilization. It still remains not only an interesting but important question—what is in the Christian religion that has given such a career of prosperity to the Western nations which have adopted it?

It seems that as the human body is a theatre of conflict between the principles of health and disease in which the strongest tendency ultimately rides down the weakest, and carries the day after, perhaps, a long and dubious battle, so also in society and in organization, political or ecclesiastical. The self-evident truths of our Declaration of Independence were the vital principles in the body politic which contended half a century with the scrofula and small-pox engendered by Slavery. In 1862 we were so far gone, like the "sick man" of Turkey, that England and France proposed to themselves to administer on the estate. But the latent vital principle, being after all the strongest, recuperated by copious blood-letting, and we sloughed off the disease and became healthy.

Now admitting that race and country have done much for the development of civilization, there is something in Christianity which makes us all proud of being Christians in contradistinction to Buddhists or Mohammedans. What is it? I think it is the fact that, by equalizing the condition of Women as much as it has, it has given us Society. The old religions were practically, and comparatively, solitary. The Chinese religion is eminently so. Even Judaism in its worship did not honor woman as woman. The Anna Dickinsons and Susan Anthonys and Mrs. Stantons, who had ability and self-confidence enough to be prophetesses, were heard and had influence; for such women in all ages and countries have been, and will be, and ought to be, heard and heeded. But it is the glory of Christianity, even as dimly reflected by the Church, that it teaches the equality of souls, and places woman as *salvabile*, on the same level as man.

When we open the New Testament we find, in regard to woman's place in the world, *diametrically opposite principles*; just like the antagonistic tendencies of health and disease in the human body. To these principles, as having modified the laws and customs of mankind for many centuries, is due the contradictory and anomalous condition of woman, as a wife and a member of society.

I. Jesus, in his teachings and example, was unquestionably the friend of woman. He loved, of course with Platonic affection, Martha and Mary. He conversed like a brother with the Samaritan woman, evincing the kindest consideration for her sex and condition, thus disregarding entirely the national prejudice. As to the woman taken in adultery, he did not pro-

pose to pile faggots round her and burn her to death; but after a scorching reproof to her accusers, said—"Woman, go, and sin no more." No wonder that sweet saint, Mrs. Child (*sero redeat in calum!*), said, that she could never read this passage in the New Testament without weeping. When Jesus came to speak of marriage, this is his language:—"For this cause shall a man leave his father, and cleave unto his wife, and they twain shall be one flesh." But the marriage laws of civilized States have made the woman a mere appendage to man. She leaves her father and mother, and her family name, and her individuality, and brings her fortune to her husband, and becomes merged into his being. She is compelled to assume a position of helplessness and of servitude to her husband's wishes, the very opposite to what Jesus inculcated, and then sees the legal outrage baptized as *Christian marriage*! Although it mangles the cheek of every decent man with shame, it cannot be denied that the Anglo-Saxon idea of a wife is that she is *property*, in her person, her affections, and her estate, and belongs to her husband.

II. Paul, however, who has done much more to give nominal Christianity its characteristics than Jesus himself, in speaking on the subject of marriage, gives this definition of it in 1 Cor. 7, 2:—"Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband." It is hard for a man—what must it be for a woman?—to refrain from an expression of anger and disgust at this idea of marriage. To be sure it is the very basis of the Church law, and the State law: but oh how low, how unworthy of God, and of man, the child of God! If there is anything pure or ennobling and glorious on earth, it is the self-sacrificing love which man cherishes to woman. It is the blending of souls, the oneness of spirit and intellect which results in marriage, and knows no divorce. Between two persons thus really married, although no priest or civil magistrate may have officiated on the occasion, there is a reciprocal, heavenly influence, which makes them *companions, mates*, whose happiness consists in fellowship and the amenities suggested by love, confidence, respect. But the "inspired apostle," who, from all accounts, knew about as much of a woman's love as he did of the fauna and flora of the planet Neptune, informs us, and we have been taught to believe that he expressed the will of God, that the design of marriage is simply to prevent fornication! God only knows the havoc that this low idea of the marital relation has had on human happiness, and especially in causing the degradation of woman, during the long ages when the Church controlled the State, and modified its legislation on this subject. Is it any wonder that the Penitentiaries are full of the children begotten, born, and nursed, under this conception of marriage?

It may be said in excuse for Paul, though at the expense of the cardinal doctrine of Protestantism (the plenary and infallible inspiration of the Scriptures), that he gave this wretched definition of marriage, and urgently recommended celibacy to all the Christians that could practise it, because he expected the return to earth of the Lord Jesus, in the clouds of heaven, as Judge of quick and dead, *at any moment*; and that they should eschew every thing that would draw away their attention from that grand forth-coming event. But the event never having yet taken place, eighteen hundred years of mischief have been the result of the mistake, and the wrong teaching it occasioned.

The twin sentiment to this, as fixing the place of woman in the Church, is stated in 1 Cor. 14, 34:—"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church." The pious women of our times, to save the doctrine of their creeds that the Bible is the rule of faith and practise, put this passage to the rack to make it accord with the teachings and example of Jesus; but there it stands in all its nakedness, not alone; for the same "inspired apostle," as the clergy always call him, says, in his epistle to Timothy, 2, 11:—"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." And then he gives this reason for the rule, at which modern science arches its proud brows,—"for Adam was first formed, then Eve. And Adam was not deceived, but the woman, being deceived, was in the transgression." Every one can see, without any comment on these passages from the writings of Paul, how it has happened that, although God has endowed woman pre-eminently with qualifications to be a religious and moral teacher, she has been forced to keep silence in the Church, and listen to the inane babblings of ordained masculine stupidity. Think of such a woman as Emma Hardinge, or Lucretia Mott, or Mrs. Stanton, keeping silence in the church, while the Rev. Dr. Dryasdust, or the Rev. Dr. Creamcheese, grinds out for the twentieth time his doleful jeremiads in the ears of a sleeping congregation! Good Patience!

III. But it is delightful to leave the low and murky region of these ideas, and turn to those principles which, on account of their loftiness, inspire us with hope and vigor. Paul made three utterances which were Christian; that is, which harmonized with the teachings of Jesus. And to these, I think, is due the fact, that woman in Europe and America is an essential, and almost equal, element in forming what we call *Society*; for let it be always remembered that there can be no such thing as society in the absence of either sex.

In Galatians 3, 28, the apostle (I will admit he is

inspired now) says:—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Hence women were members of the Christian Church, standing on the same platform with men as heirs of salvation. They no doubt voted with the rest of the membership in all church matters. Hence also female children were brought to the font and baptized. Circumcision brought the male children into the Jewish church, but the females were ignored. In the Jewish Synagogues still, except two or three in this country, women are seen only in the gallery. But in the Christian Church is seen social worship, and the glorious peculiarity of women sitting on the same seats with their husbands and fathers—thus establishing the doctrine of the *equality of souls*, at least in the department of religion.

Another good principle, also taught by Paul, is in Heb. 13, 4:—"Marriage is honorable in all." How little the Catholic Church regards Paul's authority in this matter, is seen in the idea that lies at the basis of all their monastic institutions for either males or females, that celibacy is a purer mode of life than marriage. Protestantism, on the contrary, frowns upon monasticism, and by encouraging the formation of families allies itself rather to Jesus than to Paul. But the sentiment we are considering is Christian. Marriage is honorable, because it is natural. Popes, Cardinals, Bishops and Priests, in defiance of the creed, have in some instances yielded to the claims of nature, and have had wives and families.

Another principle, and better still, is in Ephesians 5, 25:—"Husbands love your wives, even as Christ also loved the Church and gave himself for it." After some gibberish in the preceding verses about "wives submitting" to their husbands, showing that the old ideas were ranking in his mind, he utters the redeeming language I have quoted. As Christ is said to have loved the church well enough to die for it, even so should husbands love their wives. No woman would ever ask more devotion than this. And if love begets love, it is easy to see what is the natural preventive of divorce. As marriage is the natural and proper condition of the race, it is easy to see also that all woman has to do, in order to secure all she wants in the way of legal enfranchisement, is to ask for it as a *class*. Had this divine spiritual idea that marriage meant love even unto death been the one pre-eminently taught by the Church and characterized by the laws, what a different record there would have been in the matter of divorce—and how empty, comparatively, the prisons would be of criminals, seeing that children would have been begotten of love instead of lust!

The presence and influence of woman, then, even to the limited extent to which we find it in modern society, as inculcated in the church, is the secret—the kernel in the shell—of modern civilization. When a woman like Mrs. Cheney, of Boston, or Mary Grew, of Philadelphia, is qualified and willing to read a discourse for criticism before the Radical Club,—when so earnest a soul as Miss Peckham, of Wisconsin, can be listened to with such marked respect and applause in such a meeting as that in which she spoke at Washington City, it must be set down to the credit of the good principles enunciated by Jesus and Paul, although so terribly crippled by Paul's bad ones; and by the Church, cleaving to the latter more than to the former. The heathen principles of Paul, discriminating against the female sex, have taken possession of the law as the demons of the New Testament did with their victims, and the struggle has evermore been on the part of the good principles to cast them out. Society is now sorely rent with this conflict, but it will continue until the patient is released and happy. The main hindrance is the fact that women have so long been discriminated against that they seem to regard it as their fate, and have no ambition to be put on the free list.

There is one strong argument on this subject which it seems to me has never had due weight in the discussion of the woman question in all its bearings—the excellency of the morals and discipline of those Colleges in the United States which educate the sexes together—thus keeping up the idea of *Society*. At Oberlin, where for more than a quarter of a century this question has been tested, no case of immorality, growing out of the presence of the sexes, has ever occurred. Hundreds of young men, associated with hundreds of young women in educational pursuits, are formed every year at that seat of learning, and conduct themselves towards each other as brothers and sisters; and the marriages which take place in after life among those that have been students there, are said to be, as might be expected, harmonious and happy. This, I think, furnishes a case of justification by *verification*, as Mr. Huxley would say, in which the plan is proved to be superior to the monkish and unnatural arrangements of most of our Colleges. *Society* in its true meaning can only be enjoyed in that country where the sexes are equal in law and custom, and where they exercise by their presence upon each other that elevating, refining, and purifying influence which Heaven designed.

BEZA.

TIME AND ETERNITY.—Time is but the stream I go a-fishing in. I drink of it, but while I drink I see the sandy bottom, and detect how shallow it is. Its thin current dies away, but eternity remains. I would drink deeper; fish in the sky, whose bottom is pebbly with stars.—*Thoreau*.

One would say that the primary character of the Koran is this of its genuineness, of its being a *bona fide* book.—*Carlyle*.

DEATH BY LIGHTNING.

[From "Fragments of Science for Unscientific People," by Prof. John Tyndall, pp. 397-401, Amer. Ed.]

People in general imagine, when they think at all about the matter, that an impression upon the nerves—a blow, for example, or the prick of a pin—is felt at the moment it is inflicted. But this is not the case. The seat of sensation is the brain, and to it the intelligence of any impression made upon the nerves has to be transmitted before this impression can become manifest in consciousness. The transmission, moreover, requires time, and the consequence is, that a wound inflicted on a portion of the body distant from the brain is more tardily appreciated than one inflicted adjacent to the brain. By an extremely ingenious experimental arrangement, Helmholtz has determined the velocity of this nervous transmission, and finds it to be about one hundred feet a second, or less than one-tenth of the velocity of sound in air. If, therefore, a whale fifty feet long were wounded in the tail, it would not be conscious of the injury till half a second after the wound had been inflicted. But this is not the only ingredient in the delay. There can scarcely be a doubt that to every act of consciousness belongs a determinate molecular arrangement of the brain—that every thought or feeling has its physical correlative in that organ; and nothing can be more certain than that every physical change, whether molecular or mechanical, requires time for its accomplishment. So that, besides the interval of transmission, still further time is necessary for the brain to put itself in order for its molecules to take up the motions or positions necessary to the completion of consciousness. Helmholtz considers that one-tenth of a second is demanded for this purpose. Thus, in the case of the whale above supposed, we have first half a second consumed in the transmission of the intelligence through the sensor nerves to the head, one-tenth of a second consumed by the brain in completing the arrangements necessary to consciousness, and, if the velocity of the transmission through the motor be the same as that through the sensor nerves, half a second in sending a command to the tail to defend itself. Thus one second and a tenth would elapse before an impression made upon its caudal nerves could be responded to by a whale fifty feet long.

Now it is quite conceivable that an injury might be inflicted which would render the nerves unfit to be conductors of the motion which results in sensation; and if such a thing occurred, no matter how severe the injury might be, we should not be conscious of it. Or it may be that, long before the time required by the brain to complete the arrangement necessary to consciousness, its power of arrangement might be wholly suspended. In such a case also, though the injury might be of a nature to cause death, this would occur without feeling of any kind. Death in this case would be simply the sudden negation of life, without any intervention of consciousness whatever.

Doubtless there are many kinds of death of this character. The passage of a musket-bullet through the brain is a case in point; and the placid aspect of a man thus killed is in perfect accordance with the conclusion which might be drawn *a priori* from the experiments of Helmholtz. Cases of insensibility, moreover, are not uncommon which do not result in death, and after which the persons affected have been able to testify that no pain was felt prior to the loss of consciousness.

The time required for a rifle-bullet to pass clean through a man's head may be roughly estimated at a thousandth of a second. Here, therefore, we should have no room for sensation, and death would be painless. But there are other actions which far transcend in rapidity that of the rifle-bullet. A flash of lightning cleaves a cloud, appearing and disappearing in less than a hundred-thousandth part of a second, and the velocity of electricity is such as would carry it in a single second over a distance almost equal to that which separates the earth and moon. It is well known that a luminous impression once made on the retina endures for about one-sixth of a second, and that this is the reason why we see a ribbon of light when a glowing coal is caused to pass rapidly through the air. A body illuminated by an instantaneous flash continues to be seen for the sixth of a second after the flash has become extinct; and if the body thus illuminated be in motion, it appears at rest at the place where the flash falls upon it. The color-top is familiar to most of us. By this instrument a disk with differently-colored sectors is caused to rotate rapidly; the colors blend together, and, if they are chosen in the proper proportions, when the motion is sufficiently rapid the disk appears white. Such a top rotating in a dark room and illuminated by an electric spark, appears motionless, each distinct color being clearly seen. Professor Dove has found that a flash of lightning produces the same effect. During a thunder-storm he put a color-top in exceedingly rapid motion and found that every flash revealed the top as a motionless object with all its colors distinct. If illuminated solely by a flash of lightning, the motion of all bodies on the earth's surface would, as Dove has remarked, appear suspended. A cannon-ball, for example, would have its flight apparently arrested, and would seem to hang motionless in space as long as the luminous impression which revealed the ball remained upon the eye.

If, then, a rifle-bullet move with sufficient rapidity to destroy life without the interposition of sensation, much more is a flash of lightning competent to produce this effect. Accordingly, we have well authenticated cases of people being struck senseless by

lightning who, on recovery, had no memory of pain. The following circumstantial case is described by Hemmer:—

"On June 30, 1788, a soldier in the neighborhood of Mannheim, being overtaken by rain, placed himself under a tree, beneath which a woman had previously taken shelter. He looked upward to see whether the branches were thick enough to afford the required protection, and in doing so was struck by lightning, and fell senseless to the earth. The woman at his side experienced the shock in her foot, but was not struck down. Some hours afterward the man revived, but remembered nothing about what had occurred, save the fact of his looking up at the branches. This was his last act of consciousness, and he passed from the conscious to the unconscious condition without pain. The visible marks of a lightning stroke are usually insignificant; the hair is sometimes burnt; slight wounds are observed; while in some instances, a red streak marks the track of the discharge over the skin.

Under ordinary circumstances, the discharge from a small Leyden-jar is exceedingly unpleasant to myself. Some time ago I happened to stand in the presence of a numerous audience, with a battery of fifteen large Leyden-jars charged beside me. Through some awkwardness on my part, I touched a wire leading from the battery, and the discharge went through my body. Life was absolutely blotted out for a very sensible interval, without a trace of pain. In a second or so consciousness returned; I saw myself in the presence of the audience and apparatus, and by the help of these external appearances immediately concluded that I had received the battery discharge. The intellectual consciousness of my position was restored with exceeding rapidity, but not so the optical consciousness. To prevent the audience from being alarmed, I observed that it had often been my desire to receive accidentally such a shock, and that my wish had at length been fulfilled. But while making this remark, the appearance which my body presented to myself was that of a number of separate pieces. The arms, for example, were detached from the trunk, and seemed suspended in the air. In fact, memory and the power of reasoning appeared to be complete long before the optic nerve was restored to healthy action. But what I wish chiefly to dwell upon here is, the painlessness of the shock; and there cannot be a doubt that, to a person struck dead by lightning, the passage from life to death occurs without consciousness being in the least degree implicated. It is an abrupt stoppage of sensation, unaccompanied by a pang.

THE ORIGINAL MRS. PARTINGTON.—The names of certain great characters are so well known to fame, that often little or nothing else is known of them. Homer is in danger of having been born in seven different places at once. Shakespeare's early history is equally unauthoritative. Nobody knows who old Parr was—some sceptical people believing that after all he was only some old humbug, who pretended to be a great deal older than he really was. And who was Mrs. Partington? The old lady's maltreatment of the English language is proverbial. It may not be uninteresting, then, to know of the old lady herself. The original Mrs. Partington was a respectable old lady, living at Sidmouth in Devonshire. Her cottage was upon the beach, and the incident on which her fame is based is best told in a passage from a speech of Sidney Smith at Taunton, in the year 1831, on the Lords' rejection of the Reform bill: "The attempt of the Lords to stop the progress of reform reminds me very forcibly of the great storm at Sidmouth, and of the conduct of the excellent Mrs. Partington on that occasion. In the winter of 1824, there set in a great flood upon that town—the tide rose to an incredible height, the waves rushed in upon the houses, and everything was threatened with destruction. In the midst of this storm, Dame Partington, who lived upon the beach, was seen at the door of her house, with mop and pail, trundling her mop, squeezing out the sea water, and vigorously pushing away the Atlantic Ocean. The Atlantic was roused. Mrs. Partington's spirit was up. But I need not tell you that the conquest was unequal. The Atlantic Ocean beat Mrs. Partington. She was excellent at a slop or puddle; but she should not have meddled with a tempest." This speech is reprinted in the collected edition of Sidney Smith's works; and as this is, we believe, the first time of Mrs. Partington's name being mentioned, the immortality she has earned must be set down as due to Sidney Smith.—*Once a Week.*

SPIRITUALISM NOT AN AMUSEMENT BUT RELIGION.—The chief point of the defence in a recent suit of Mrs. Feital against the Middlesex Horse Railroad Company for damages for an injury, was that she could not recover because she was travelling on Sunday, and returning from a spiritual camp meeting at Malden, which was a place of amusement, and not devoted to bona-fide religious worship. The statute makes all travelling on Sunday for amusement illegal, and any injuries received while so doing would not be the ground of an action. Judge Wells charged the jury that "by the constitution every one has a right to worship according to his or her own conscience," and he told them to determine from all the evidence whether the plaintiff was sincere in her belief in Spiritualism, and also to decide the character of the meeting. A person has the right to travel on Sunday for the honest purpose of attending religious worship, and if the plaintiff was so doing, she is entitled to recover. The jury brought in a verdict for Mrs. Feital, giving her \$5,000 damages.—*Boston Commonwealth.*

Voices from the People.

[EXTRACTS FROM LETTERS.]

—"I have read Pres. White's lecture, 'The Battle Fields of Science,' and while I think he is right, that science and true religion cannot conflict, I do not agree with his strongly implied assertion that Science and Christianity are by no means at conflict. That ideal religion which many liberals of the present day hold, from which all the special elements of Christianity are excluded, is not the Christianity of the past or present. The Church has been battling for its very existence in opposing Science, for the titles Messiah, Savior, Christ, as applied to Jesus are inseparable from Christianity, in fact are the key to the system. Now let science step in, and show that Noah's flood never happened, and that Adam was a myth; then the doctrine of the 'fall of man' is no longer tenable, Christ as a Savior in any special sense is no longer wanted, and the authority of the Church is overthrown. Again, the miracles are to all but a very small portion of the Christian Church, an essential part of Christianity, and entitled to an equal credence with the other parts of the record; that is, when the Bible is looked upon as divine history. But science teaches that Nature's laws are the same yesterday, to-day, and forever; while the scientific study of theology, which Mr. Hollowell deprecates so much, is proving that all the special elements of Christianity are born of man, not God. Depend upon it, the old Churchmen were wise, and foresaw where such knowledge would lead, and did their best to trample it out. I think I detect in the lecture a purpose lying under the surface, and not wholly scientific; it is to prove that the Bible is the true religion; that science does not in reality clash with it, but only with mistaken or too literal interpretations thereof."

—"I am glad to see, from your remarks on Mr. Howard's communication 'The Claims of the Heart in Religion,' that you are likely to touch upon the subject at some length at some future time. The condition of enthusiasm or ecstasy experienced by those who enter upon the 'New Life' is an interesting study and constitutes, as it seems to me, the strongest pull-back in the life of many persons who are inclined to liberality in matters of religion. I know an instance of a person, of extreme radical views, whose only doubt of his position lies in his inability to wholly convince himself that his former condition and heart was simply a mental phenomenon. I enclose as a specimen of an allied condition, perhaps only an advanced phase of the same condition, an article from *Zion's Herald*. An article on the opposite side of the slip, entitled 'Mistaken in the Person,' contains some allusion to the same subject. I was pained to learn, a day or two since, from a Christian friend with whom I sometimes have a quiet tilt, that Mr. Abbot would bring up either in the Catholic Church or in an Insane Asylum. If I see you driven up to the doors of the former, I shall yet feel sure that you are really booked for the latter institution, and that the vehicle has only stopped to take an additional passenger."

—"Some time ago I saw an article, I have forgotten the writer's name, on Theo. Parker and Aminadab Judson. The writer credits Mr. Parker with the authorship of some lines beginning—

'Jesus, there is no dearer name than thine,
Which time has blazoned on his mighty scroll;
No wreaths nor garlands ever did entwine
So fair a temple of so vast a soul.'

Last Sunday evening the Universalist minister here gave a lecture on Mr. Parker in which he too gave Mr. Parker credit for the same. In Mr. Parker's 'Discourse of Religion,' page 286, occurs the same lines as a quotation. Can you tell me who is the author of the lines? [Will some one who knows answer?—Ed.] Please tell me also, if you can, why, if the wonderful things (miracles) attributed to Jesus did actually transpire, have not some other than Bible historians made mention of the facts?"

—"THE INDEX is read by the students with much interest. I extend to you a hearty 'God speed.'"

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be suspended during the months of July and August. Special notice will be given of any occasional meetings that may be held.

RECEIVED.

THE RADICAL. Published Monthly. Boston: Office of Publication 25 Bromfield St. 1871. August. \$3.00 a Year.

THE CATHOLIC WORLD. A Monthly Magazine of General Literature and Science. August, 1871. New York: THE CATHOLIC PUBLICATION HOUSE, 9 Warren St. \$5.00 a Year.

THE PRESS. An Illustrated Journal. July, 1871. Chicago: HORTON & LEONARD, Publishers, 108 & 110 Randolph St.

LIVE STOCK JOURNAL. For the Farm, the Turf, the Dairy, the Poultry Yard, and the Apiary. July, 1871. SPRINGER, BENT & Co., New York, 27 Park Place.

THE LITTLE CORPORAL. August, 1871. Published by JOHN E. MILLER, Chicago, Ill. \$1.50 a Year.

Poetry.

THE FOLLY OF HUMAN PRIDE.

Know Nature's children all divide, her care;
The fur that warms a monarch warmed a bear.
While man exclaims, "See all things for my use!"
"See man for mine!" replies a pampered goose.
And just as short of reason he must fall,
Who thinks all made for one, not one for all.

POPE, ESSAY ON MAN, III, 43-48.

The Index.

JULY 29, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound with black morocco backs and marbled covers, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

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Circulars with list of subjects will be sent on application.

Mr. PILLSBURY has concluded an arrangement with the Editor and Proprietors of THE INDEX by which he will make it a special object to introduce that paper as widely as possible, as an organ of the most advanced religious thought of the times, and will report regularly through its columns.

NOTICE—THE INDEX ASSOCIATION.

THE subscribers to the Capital Stock of THE INDEX ASSOCIATION are hereby notified that a meeting of said subscribers will be held at the office of the Toledo Printing Company, 90 St. Clair street, on Thursday, the 17th day of August, at 7 1/2 P. M., for the purpose of electing a Board of Directors, and adopting rules for the government of said incorporation.

E. P. BASSETT,
CALVIN CONE,
PETER H. BATESON,
FRANCIS E. ABBOT,
HENRY E. HOWE.

Toledo, O., July 8, 1871.

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THE BREWING STORM.

We publish today on our first page an article by a gentleman of Detroit which is very timely and very true. How nearly we coincide with its general purport will appear from a passage in a sermon we delivered in Dover, N. H., May 8, 1868, immediately after concluding an engagement with the "Independent Society" which had begun to organize itself in that place. We quote the passage *verbatim* as delivered:—

"Two great questions present themselves to us for solution.

1. What distinguishes Christianity from all other historic religions,—in other words, what is its essential peculiarity, its foundation and corner-stone as a distinct religion?

2. Can Christianity, as such, ever develop itself into that 'absolute religion,' or pure spiritual theism, which by its very universality is broader, deeper, and higher than any of its special limitations? Or by this very development must it commit suicide as an historical faith, and perish as Christianity in order to survive as Religion?

No questions involve issues which are fraught with more tremendous consequences to mankind in their highest interests, or influence more powerfully the deep springs of civilization. The fate of the vast Christian Church, with all its affiliated institutions, hinges on the answer which the inexorable logic of events must give to these questions in time to come. A mighty religious revolution, compared with which the Protestant Reformation was the merest child's play, is silently and invisibly creeping upon us, and sooner or later must shake the whole civilized world with the throes of a spiritual earthquake.

The oncoming of the great Rebellion, which for four years made the republic tremble from dome to corner-stone, was discerned by a few prophetic spirits alone, who saw in the antagonism of ideas a chart of the misty future. The same antagonism of ideas, the same terrific battle between freedom and authority, must repeat itself on a higher plane; the same spirit of slavery which eight years ago ruled the political world rules today the religious world, and the crash must come.

The elements of the strife are here today; the forces which must precipitate it are here also. The Catholic Church on the one hand, as the only pure embodiment of the principle of Christian authority, and Free Religion, which has but just begun to embody itself, on the other hand,—the tremendous Slave Power and the little knot of Abolitionists,—have come to blows already in Cincinnati in the recent controversy between Archbishop Purcell and Mr. Vickers. Under the banner of Christianity, upheld by the Catholic Church, the various Protestant sects, Evangelical and Liberal alike, will yet range themselves as a single army; while to the banner of Religious Freedom will flock all from whose souls the beneficent genius of modern science has stricken off the shackles of superstition.

The signs of the times are plain to all who can discern in them the manifestations of great principles. Ideas are in conflict, and truth must in the end win the day. What, then, can be of more absorbing interest than the questions I have proposed? If Christianity is to conquer, it will not be as Methodism or Baptism or Congregationalism or Episcopacy nor yet as Liberal Christianity, but as Romanism; these half-way sects cannot hold their ground, but must forever be moving, either backwards toward the Catholic Church, or forwards toward Free Religion. It has been well said by Dr. Hedge,—Reason or Rome; there is no middle ground. It becomes, then, of prime importance to understand what Christianity in its essence is, and to cast its horoscope by the astrology of ideas."

IS CHIVALRY DEAD?

The Toledo Commercial indulges in slander in default of wit:—

"The people of San Francisco hissed Susan B. Anthony, a few evenings since, for defending Laura Fair, whom the New York Tribune calls 'the murderess-prostitute.' They continued their hisses until she was compelled to abandon that feature of her discourse. Poor Susan is soured at humanity, because no masculine specimen could ever be drawn into her web by the laws of affinity or anything else; hence, whenever she finds a woman who has made war upon society, broken up a family, or caused the life of a man to be taken, her sympathies are aroused. Really, Mrs. Stanton and Miss Anthony are acquiring a reputation of no enviable character by the doctrines which they are promulgating upon social questions."

We have as little liking as any one for some of the utterances of these ladies. But a paper which thus wars upon women, not by openly confronting and arguing down their doctrines, but by sneaking, Indian-fashion, behind a tree, and shooting foul and false insinuations behind their backs, must

have a liver of most unsullied whiteness. Its Pecksniffian piety makes no amends for such unutterable cowardice and meanness.

If Miss Anthony and Mrs. Stanton are mistaken in their sociology, no respectable person doubts that they are pure women who believe in womanly purity. Cerebral incapacity may be unable to discriminate between pity for a friendless and condemned woman on the one hand, and a brazen-faced endorsement of her crimes on the other; but it requires utter paralysis of truthfulness and manly honor to account for such innuendoes as the above. Put into plain English, the Commercial's charge is that Miss Anthony sympathizes with a prostitute's plot to seduce a married man into profligacy, to ruin his wife and children, and at last to murder the victim outright; and that she would gladly do the same herself but for lack of the requisite fascinations. Does the Commercial dare to say openly that it believes this? No, verily! But out of a wicked prejudice it dares to hint it. Yet the Commercial is a champion of the gospel—according to Fashion. Out upon the pious poltroonery that has only just pluck enough to shoot poisoned arrows at a lady's reputation! Crown the brave warrior with laurels—he has struck a woman.

FREE RELIGIOUS ASSOCIATION.

The pamphlet REPORT of the Proceedings of the recent Annual Meeting, in Boston, of the Free Religious Association is now ready. It contains, in full, John Weiss' essay on "The Attitude of Science to Religion," O. B. Frothingham's essay on "Superstition and Dogmatism," and W. J. Potter's essay on "The Natural Genesis of Christianity;" also a carefully prepared abstract of the addresses by Dr. Bartol, T. W. Higginson, Lucretia Mott, Prof. Denton, A. M. Powell and others,—together with the report of the Executive Committee and other proceedings of the Business Session. Price of the pamphlet Thirty-Five cents; in packages of ten or more Twenty-Five cents each.

The Association has also printed an edition of Col. Higginson's essay on "The Sympathy of Religions," which attracted so much attention when published in the Radical last February. Price Twenty cents; in packages of ten or more Fifteen cents each.

Either of these pamphlets may be obtained by addressing the Secretary, W. J. Potter, New Bedford, Mass., or S. H. Morse, Editor of the Radical, 25 Bromfield St., Boston.

W. J. P.

M. Taine, lecturing to his class on the "Philosophy of Art," says:—"It is not my province to direct you; it would be a serious embarrassment. Besides, I say to myself, there are only two precepts yet discovered of real value; the first enjoining you to be born with genius, which is an affair of your parents, and not mine; and the second enjoining devoted labor in order to master your art, which likewise does not depend on me, but on yourselves. My duty is simply to explain facts to you, and show you how these facts are produced." Such is the spirit of the modern teacher, who does not aim at the establishment of a school or the imprisonment of young minds in rigid doctrines, but simply gives his pupils materials to work upon and encourages the free action of their own faculties. The clergy are slow to learn this lesson.

The finest element of Darwinianism is Mr. Darwin's unmatched ingenuousness. He has taught the world a great lesson. His books ennoble even more than they instruct.

KESHUB CHUNDER SEN.

A report has been in circulation that Chunder Sen, soon after his return to India from his visit to England, was converted by some Methodist missionaries, and, abandoning the Brahmo Somaj, had publicly announced himself a Christian of the Methodist order. It cannot be said that the report obtained much credit. The popular sectarian mind of Christendom eagerly grasped at it, but, before there was time for it to spread very far, the contradiction came. The sectarian officials even among the Methodists, to whom the glory of the conversion was attributed, were very wary about giving their confidence to the story, for greatly as they must have desired to believe it, they knew too well how small the chances were of securing such a convert. Those who in England had become most intimately acquainted with Mr. Sen's opinions and character, felt sure from the outset that there must be some egregious mistake in the report. And their feeling was soon proved to be true. It turned out that the story originated in the conversion of an obscure preacher of the Brahmo Somaj of similar name, over which unwonted success the Methodist missionaries made great rejoicing. Even this conversion, however, it is said, was but temporary.

Just about the time that this story of Chunder Sen's conversion to Methodist Christianity was getting into circulation in England and this country, he wrote a letter to the Secretary of the Free Religious Association, endorsing for a coadjutor and friend a specimen manuscript of what Mr. Sen naively described as "an Anti-Christian book," for which the friend wished to find a publisher in England or America. The fact that Mr. Sen should have lent himself as an agent towards securing the publication of an "Anti-Christian" work, and the more than willingness to serve his friend that was evident in his letter, did not argue that he had become a very zealous Methodist. He apparently wrote in entire unconsciousness of the report of his adoption of Christianity, which had gone before his letter; and the letter, which arrived in due time, might have been given to the public, had there then been any need, as a refutation of the story of his conversion.

In truth, Chunder Sen is a man who is so thoroughly informed in all the phases and history of Christian theology and so entirely imbued with the rationalistic scholarship of England and America, and has withal such a horror of Christian sectarianism, that his conversion to Evangelical Christianity may be regarded about as impossible as would have been the conversion of Theodore Parker, when at the height of his Music-Hall heretical career, into a Methodist revivalist preacher. At the same time it must be said that there is not a little of Methodist fervor in Chunder Sen's writings and speeches. Any one who has read many of them must have discovered, that, while his mind has been educated into the type of the transcendental-rationalistic school of religious thought, he has a good deal more of what is recognized in Christendom as the Evangelical type of *piety* than is commonly possessed by English or American rationalists or even by Unitarian Christians. The religious sentiment, naturally more fervid in the Asiatic than in the European mind, is very strong

in him; and, having learned so much of Christianity and regarding it, as he professedly does, so highly, were it not that his mind has been so thoroughly trained in the rationalistic intuitional philosophy and scholarship, and that he believes so profoundly in India having a specific religious mission apart from Christianity, it might not be very difficult for him to take the step that he was mistakenly reported to have taken. But as he is, the step would be a very astounding one, if not absolutely impossible.

That some of the subordinate members of the Brahmo Somaj, who have not had Chunder Sen's advantages of learning, should be drawn into Methodist Christianity, would not greatly surprise us,—though we do not know that there is any special prospect of it. It is not difficult for them to turn from their old Hindu faith to man-worship,—while they have already a missionary zeal, a fervor of spirit, a belief in the immediate operation of the Divine Spirit upon the human mind in specific answer to prayer, which makes them akin to the Methodists among Christians. If one can judge from the spirit that shows itself in their church, it would not be a hard task to lead it to adopt the revival system.

But against this tendency it is to be hoped that the well-balanced spiritual rationalism of Chunder Sen and his scholarly fellow-laborers among the leaders of the Brahmo Somaj will prevail,—saving the religious sentiment from extravagant one-sided excesses of development on the one hand and keeping off the shoals of materialism on the other.

W. J. P.

COURAGE AND INDIFFERENCE.

There was a brief moment of dispute in the afternoon of the late meeting of the Free Religious Association, not on any cardinal point of opinion, but on a point rather of sentiment. One of the speakers at the morning session, discussing the mutual relations between science and religion, took the brave position that, let science weaken or destroy what religious beliefs it might, let it even take away the rational supports from the deepest and dearest, such as the existence of a personal God and the faith in a personal immortality, it would still leave us ourselves, friendship, humanity; and the universe we live in, made more glorious by the revelations of order, harmony and beauty that science has brought. We should have, at all events, the truth; and the truth, whatever it might be, would justify itself by its satisfying effects on the mind. We should therefore fear nothing; for *if* there be no personal God, we shall surely come to see that it will be as well for us as if there were; and if the hope of conscious immortality must be abandoned, other hopes will rise to take its place; the heart will adjust itself to the new situation, and will substitute quality of being for duration of existence. Whatever the order of things be, it must be good. And they that understand the order of things will perceive and feel sure that it is good. Truth remains, and with truth, strength and joy.

The statement was challenged, under the impression apparently that it encouraged indifference in matters of faith,—seeming to imply that it was of little consequence what one believed or disbelieved, affirmed or denied,—whether he were theist or atheist,

Spiritualist or materialist. But was that inference a fair one? Did Mr. Higginson say that it was all one to him whether there was a living God or not? Did he intimate that it ought to be all the same to anybody? That the brave soul should be willing to surrender the citadel of its faith at the first summons of the enemy—indeed that it would be well to let it be understood in advance that no resistance would be made, that there was no citadel to defend, nothing worth fighting for, that the enemy might come and take possession whenever he would? Mr. Higginson, on the contrary, avowed his own belief in conscious immortality and in a living God; to him the constitution of the universe involved those facts; they were positive and precious to him; but they were positive and precious *because they represented organic facts of the universe*,—not because they pleased or comforted his mind. If they did not represent organic facts of the universe, he could find in them no delight.

Is this position illogical or dangerous? It is surely no uncommon thing for a man or a woman to hold possessions exceedingly precious and yet to resign them patiently when necessity bids. It is, to say the least, conceivable that a true man should fight stoutly for his beliefs, contesting the ground inch by inch, and yielding only at the last moment to overwhelming proofs, and yet, when the proof comes, should accept the situation with a cheerful determination to make the best of it and extract the results of victory from defeat. What else does every good soldier? What competent commander ever goes into the field without fairly contemplating the possible contingency of disaster, and planning to repair it if it comes?

It is precisely in this respect, among others, that the rational believer differs from the sectarian of whatever kind and name. *He admits the possibility of defeat on the field of technical or formulated opinion, but he does not admit that defeat there can be his ruin.*

If his bark sink, 'tis to another sea.

The sectarian, the dogmatist, the main-tainer of an opinion, stakes his life on his definition. If that goes, all goes, and chaos comes again. Driven from his entrenched position, his last ditch yawns. The rationalist knows that chaos cannot come again. He fights behind no Chinese wall, but in the open field, and instead of a final ditch expects to find a bridge.

It was replied to Mr. Higginson that, if God were given up, then was everything virtually given up; the base of being was removed, and things became at once shadowy and evanescent. True, if God and one's conception of God were the same thing; if, as an Orphic seer once said, "We create God, for He is one of our ideas." But if the base of being remains the same however we may think about it, the case is altered, and we but shift our conception, rooted ever to the same spot of unchangeable reality.

The position taken by Mr. Higginson argues anything but indifference. It shows a two-fold care,—a care for the present and a care for the future; a double courage,—a courage to strive for a real conviction, and a courage to commit one's self to a strange conviction. It is not commonly found that people are less tenacious of life as the hour of their departure approaches; nor is it a

frequent experience that they who are the readiest to go when the time shall come, are anxious to hasten the time's coming. Even the cordial believers in heaven are not anxious to get there, but make a hard fight for a few days more of earthly misery. A better fight still will people make for their heaven, though patient in their anticipations of other heavens lying beyond. However brave one may be in view of possible issues, the belief in God and in immortality is too precious to be surrendered without a struggle. "If my bark sink"—but it shall float as long as I can make it.

O. B. F.

NOTES FROM THE FIELD.

Many ask me whether the general increase of liberal religious sentiment among all the sects is favorable or otherwise to the spread of Free Religion, as inculcated by THE INDEX and its editors in their different modes of ministration to the public.

Mr. Collyer, now in England, in a letter to the *Christian Register* or the *Liberal Christian* several months since, made a remark in relation to Mr. Connor and his Society in Milwaukee, which would seem, indirectly at least, to answer the question. But the answer seemed to me to break down all distinctions not only between Mr. Connor and Mr. Collyer, but also between Henry Ward Beecher and both of them. For Mr. Collyer fully endorsed Mr. Beecher, and intimated as one reason why Mr. Connor's congregation is not larger, or does not increase, that he is surrounded with other societies orthodox in belief, but, like Mr. Beecher, so liberal as to be all that he requires. I am sorry Mr. Collyer's letter is not before me, but am sure I do not misrepresent it. It appeared to me at the time that Mr. Connor should recommend his congregation to enter those liberal neighboring societies and retire, or seek other fields of labor not so fortunate in their surroundings.

To me, the Free Religious statement is something positive and distinct, as well from liberal Christianity as conservative; as well from Protestantism, so-called, as from Catholicism, or Judaism. I should hold unhesitatingly with Mr. Darwin, were it not that sometimes the gulf between the brute and reasoning creation, between Mr. Barnum and his menagerie, seems to me unbridged and unbridgeable. Rather perhaps I should say, there are links just there unsupplied; and that to furnish them would be like attempting to weld iron and clay, as in the vision of the prophet. I see no difficulty up to that point with Darwinianism.

So in Free Religion. In my estimation, it is not a step in a series, a continuance, but a creation. Hebrew prophecy tells of "a new heaven and a new earth, in which the former shall not be remembered nor come into mind." Is it not time to begin the fulfilment of that prophecy—begin it by more than mending the old?

The general tendency of all the sects is backward and downward, not upward and onward and Mr. Connor was never more needed than now, and nowhere more than among those liberal associations so "like Mr. Beecher;" unless he has become like them, which cannot be supposed.

I have just been in some towns where the liberal but still adhering sectarianism abounds. The once bold and brave aboli-

tionists have returned to it, if, indeed, numbers of them have not gone farther back. And worse than all, they are teaching their children and grand-children, in Sunday schools and catechisms, lessons which I know neither they nor some of their ministers believe. Some have told me so themselves.

I once learned the "Assembly's Shorter Catechism;" and learned it in good earnest, for my parents believed in it, and so, doubtless, did their minister. But in the Unitarian and Universalist denomination, authorized question-books are used, and lessons taught to young and old, which, if less terrible than Calvinism, are not more true; and in which, often neither parents, teachers, superintendent nor minister believe!

And so I am not sure that increase of what often passes for "liberalism," is any advantage to the cause of Truth and of Free Religion as inculcated by THE INDEX.

P. P.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

"GOOD AND BAD GUIDES."

MR. ABBOT;—No doubt many, if not most, of those who have read your strictures on Taylor's "Diegesis" think that you have shown the author to have been "a charlatan" and me a dupe. Three weeks from the time you first opened that volume, the result of many years' labor, one of which was spent in a British jail for alleged blasphemy, a book which purports to be "a discovery of the origin, evidences and early history of Christianity, never yet before or elsewhere so fully and faithfully set forth"—three weeks have sufficed for you to prepare to annihilate it at one blow, and prove its author an ignoramus. Let us see who it is that has "buted his head against a stone wall."

1. Ignoring the demurrer which Taylor puts in, and which I repeated, that the single passage in Tacitus referring to the Christians, if not spurious, fails to prove that such a person as Jesus existed, but only that an early Christian sect so held, and blinking the twenty reasons which he gives for considering the passage a forgery, as against the opposite conclusion arrived at by some of the wisest and best men in the world, you, as if to maintain at all hazards a position you had taken that scepticism as to the fact of Jesus' life and death has nothing to show for itself except unreasoning suspicion, attack the author of the "Diegesis" as an unreasoning, blundering, falsifying sceptic.

2. To prove him a blunderer or a falsifier in affirming that the first publication of *any part* of the "Annals" of Tacitus was by Johannes de Spire in 1468, you cite a Harvard class-book which dates the first publication nearly a half century later. Now I have found seven authorities in support of Taylor's assertion, namely, Anthon's Classical Dictionary, Smith's Dictionary of Greek and Roman Biography, the American Cyclopædia, the Encyclopædia Britannica, Murphy's Tacitus, Frere's Biographie Generale, and Dibdin's Bibliotheca Spenceriana. Authorities are divided only as to the question whether the first publication was by John of Spira in 1468 or by his brother Vindelin in 1470, the edition being without date. This first publication contains only the last six books of the Annals, in one of which is found the passage about the Christians. The edition of Pope Leo X., published in 1515, contains the then newly discovered first five books—not the last six, unless they were copied from the edition of 1468.

A copy of that earliest edition exists in the library of Earl Spencer, or did when Taylor wrote, and in it quite possibly he found the supposed date of the manuscript, namely, in the eighth century.

3. The next earliest manuscript containing the book in question belongs therefore, according to your authority, to the eleventh century, and contains, you say, the last eleven books. There is evidently some mistake here, for only the first six and the last six are extant of the sixteen. What "a vast misfortune" that such inaccurate text-books should be used in our colleges! What a pity they "should be published, circulated, or read!" In all the subsequent discoveries of manuscripts it seems that only a part of one book of the Annals was added, namely, the sixth.

4. But you concede that the manuscript of the eleventh century contains so many Christian corruptions that it is rejected in all good editions. And yet you are highly indignant at Taylor for hinting a suspicion that the Christian possessor of the earlier

manuscript might have corrupted a single passage. O consistency! It matters not whether the interpolation was made by his or a prior hand; the multitude of corruptions of the Christian scriptures in the middle ages is enough to justify suspicion in regard to most manuscripts.

5. The fact that all of the thirty other manuscripts of the Annals are still more recent is consistent with Taylor's assertion that the latter are all taken from the former. I regret that he, like too many other writers, was not more careful to cite his authorities for this, as well as for some other affirmations, though his citations are generally very abundant.

You have called him several hard names which I trust you will live to regret, when you shall have realized that the criticism of the nineteenth century has much to add to that of the eighteenth, though priests deny it and worldly-wise scholars blink it. If you will take the trouble to read Taylor's "Syntagma," you will see how effectually he dealt with the Rev. John Pye Smith, who undertook to answer a manifesto of five pages by Taylor, being an epitome of his subsequent "Diegesis." That Christian minister, in a book of sixty pages, heaped more than sixty epithets upon his adversary, but succeeded only in proving to the enlightened reader that he himself was an egregious blunderer, if not a falsifier of facts.

6. A just appreciation of Taylor may be found in that most rare work, the "Anacalypsis," by Godfrey Higgins, London, 1836, the fruit of twenty years study and research, averaging nearly ten hours each. He speaks of the author of the "Diegesis" and "Syntagma" in the highest terms, quotes from him quite largely, making no less than eighteen citations or references, and confirms many of his positions. In regard to the Essenes he says:—

"It was my intention to have had a much longer chapter than I have given relative to them in this work, but the learned and ingenious deist, the Rev. Robert Taylor, has superseded me. It is of no use to re-write the substance of what he has written respecting them in his Diegesis, and written better than I could do." (Vol II, p. 44.)

Higgins is also one who reasons doubtfully as to the historical existence of Jesus, as will appear by the following quotations:—

"Certainly the fact noticed by Mr. R. Taylor that Philo described the Essenes before Christ was born, and that Eusebius has shown that those very Essenes, so described, were Christians, at once proves that the Christians of his sect were not the followers of the man who lived and preached in the reign of Tiberius." (*Ibid.*, p. 46.)

"St. Paul preaches in a very pointed manner *Christ crucified*; this was in opposition to the Christ not crucified of the Gnostics, and in later times of the Manicheans and Mohammedans. Gnosticism was the secret religion of the conclave. They had Jesus of Bethlehem for the people and Jesus of Nazareth for the conclave and cardinals. For the people they had to have *Jesus crucified*; for the conclave, Jesus *not crucified*. This will appear to many persons at first absolutely incredible. Most fortunately the church has been guilty of the oversight of letting a passage of Irenæus escape. One of the earliest, most respected and most quoted of its ancient bishops, saints and martyrs, tells us in distinct words that Jesus was not crucified under Herod or Pontius Pilate; but that he lived to be turned fifty years of age. This negates the whole story of Herod and Pontius Pilate. This he tells us on the authority of his master, Polycarp, also a martyr, who had it from St. John himself and from all the old people of Asia." (*Ibid.*, p. 129.)

In spite of a multitude of passages of like import, Higgins does admit at the conclusion of his work that Jesus lived and was put to death. But this admission is so much at variance with his previous argument that the Christian editor whose duty it was to carry out the dying injunction of the author and print the second volume, notes the statement with exultation.

7. You say, Mr. Editor, that I misapprehended your admission that "but for Paul Jesus might never have been heard of," because you had referred to the Gospels as at least establishing the leading facts of his career. I did not suppose you had entirely discarded that evidence, except John's Gospel; but you have now indicated just how much of the Synoptics you regard as "approaching to certainty," in your statement of your entire agreement with the passage of Strauss in which he says that, "with the exception of the journey to Jerusalem and his death, the facts of his life are unfavorably situated." You deny not only the resurrection of Jesus, which has been the sheet-anchor of Christianity through almost the entire Christian era, but most of the record of his life; and yet you insist that he lived and was put to death. I do not deny it, but I do say that the doubts sometimes expressed as to his historical existence are something more than "scepticism without argument," and that scepticism has something more to show for itself than "unreasoning suspicion." Furthermore, I venture to express the opinion that the fact does admit of a reasonable doubt.

W. H. B.

WASHINGTON, D. C., July 6, 1871.

[1. It was not the object of the early apologists of Christianity to prove the *historical existence* of Jesus, but the *truth of his claims*; for their opponents little dreamed of questioning the former. That this is true, appears from an exceedingly rare work before us, written by Thomas Taylor, the "Modern Platonist," which contains a collection of extracts from Celsus, Porphyry, and Julian, the most famous opponents of the early Christians. Celsus says:—"The disciples of Jesus, living with him, hearing his voice, and embracing his doctrines, when they saw that he was punished and put to death, neither died with nor for him, nor could be persuaded to despise punishment; but denied that they were his disciples. Why, therefore, do not you Christians die with your master?" Porphyry accuses Jesus of "inconstancy and mutability," because, having said that he should not go to the feast of taberna-

cles (John vii), he yet afterwards went. Julian, also, upbraids the Alexandrians for worshipping Jesus as a god, but it does not occur to him to deny that he ever lived:—"You dare not worship either of these deities [the sun and moon]; but this Jesus, whom neither you nor your fathers have seen, you think must necessarily be God the Word." The ancient attacks upon Christianity were directed, not against the historical existence of Jesus, which was taken for granted, but against his religion in general and his divinity in particular.

Now the only conceivable motive a Christian could ever have had for forging this passage of Tacitus must have been a wish to prove the bare fact that Jesus had lived and been crucified as the founder of the new religion—a fact not called in question by any powerful antagonist. In every other point of view the passage would be a most damaging one to the Christian cause, since it accuses the Christians of abominable crimes,—a sufficient reason for its not being cited by the Christian Fathers. The "Diegesis," therefore, is singularly in error in saying that it "would have served the purpose of Christian quotation better than any other, etc." Furthermore, Robert Taylor very conveniently forgets (if he ever knew) the passage in Juvenal, Sat. I, 155-156, which undoubtedly alludes to the same persecution of the Christians by Nero that Tacitus describes, and which thus indirectly corroborates the latter. Tacitus states what was the common belief of the Romans at that time; and this common belief is strong evidence that Jesus was actually crucified as the leader of the new sect. No motive that is plausible can be assigned for regarding this passage as a Christian interpolation; for it is utterly opposed to Christian prejudices and beliefs.

As to the charge of "blinking" Taylor's "twenty reasons," it is sufficient to say that they are all swept away together by our disproof of his pretence that John of Spira interpolated the passage in question, which, he says, "rests upon the fidelity of a single individual." To take them up one by one, and show either their falsity or irrelevancy, would be superfluous, after the main proposition they are brought to prove has been absolutely disproved. When you cut a man's head off, it is not necessary to complete the execution by cutting off his twenty fingers and toes one by one.

2. "W. H. B." says that we have attempted to prove Taylor a blunderer in affirming that "the first publication of any part of the 'Annals' was by Johannes de Spire in 1468." We are at a loss how to construe such a misrepresentation. In the mildest view, it is inexcusably careless. We proved Taylor a blunderer in affirming that "all other manuscripts and printed copies of the works of Tacitus are derived" from the single manuscript of John of Spira—which is a very different thing. The oldest and best manuscript of the "Annals" was not brought to Italy until 1513, forty-five years later than the above date; and there are over thirty other manuscripts besides. So far as the present argument is concerned, "W. H. B." might as well collect authorities to prove that the King of the Cannibal Islands is fond of cold missionary, which would have quite as much bearing on the point. The ponderous "seven authorities" controvert nothing that we said.

3. Whenever we fall into a mistake, we are perfectly willing to own it. Our statement that the *Codex Casinensis* contains the "last eleven books of the 'Annals'" was an inadvertency; for we had in mind at the moment merely the fact that this manuscript lacks the earlier books which are contained in the older manuscript. It slipped our mind for a moment that both manuscripts lack the seventh, eighth, ninth, and tenth books, because those were not concerned in the discussion. The fine German edition of Tacitus before us, over whose supposed blunder "W. H. B." makes merry, does not of course contain them, and is not responsible for any carelessness of ours. For this slip of the pen, which fortunately does not in the slightest degree affect our argument, we apologize with due contrition.

4. But "W. H. B." makes another incomprehensible misrepresentation of what we wrote. He says we "concede that the manuscript of the eleventh century contains so many Christian corruptions that it is rejected in all good editions." We made no such concession. We said that the corruptions it contains are rejected in all good editions—a very different thing from saying that the manuscript itself is rejected. On the contrary, our confidence in the genuineness of the disputed passage is based on the fact that

it has successfully passed the ordeal of modern criticism, which, while detecting and rejecting many Christian interpolations in the manuscript, has endorsed this passage as not an interpolation. "W. H. B.'s" apostrophe to "consistency," in view of his strange perversion of our statement and his unsuccessful attempt to turn its edge, sounds a little flat.

5- The "fact" is that Robert Taylor, in declaring that "all other editions and manuscripts of the 'Annals'" are derived from John of Spira's "single manuscript" (what manuscript?), shows himself to be what we called him, a "literary charlatan." The oldest and best manuscript of the "Annals" was not brought to Italy till nearly fifty years after the publication of John of Spira's edition; and this Taylor either did not know or did not choose to mention. He might well be chary of quoting "authorities." His own unsupported assertions were much more useful for his purpose.

6. It is unnecessary to say anything about the "Anacalypsis," since its author admits all that we claim. But the extracts above given more than suggest a suspicion that it is a work quite as untrustworthy as the "Diegesis."

7. Most certainly we disbelieve the story (or stories)—they are many and contradictory) of the resurrection. But we cannot regard the doubt whether Jesus claimed the Messianic throne and was put to death under Pilate in consequence of this claim, as in any degree "reasonable." Robert Taylor, at least, has done nothing to make it so.—Ed.]

"SPIRITUALISM AND SUPERSTITION."

IN THE INDEX of July 8, is an article with the above title by O. B. Frothingham, on which please allow me a word of comment and suggestion. The assertion that an "immense amount of superstition lies dormant, and not altogether dormant, either," in Spiritualism, made by an essayist at the late meeting of the Free Religious Association in Boston, is the key-note and opening of the article. It is stated that the belief in the presence of spirits and the possibility of intercourse with them is inseparable from the wish to cultivate such intercourse, and that "it is hard, even for cultured and thoughtful persons, to escape the impression of Christian and other teachings" which lead us "to think of spirits as angels and of angels as illuminated." The "belief in the direct agency of spirits in human concerns" is thought especially dangerous. Books containing "alleged revelations of speculative truth from eminent" spirits are spoken of, and men who consult spirits in business matters, and parents who consult their children in the other world.

Mr Frothingham says he refused an exchange on Sunday with a trance-speaker on the ground that "the method was irregular and dangerous;" and to the Spiritualists it is suggested that, "if they would secure the favor of sensible people, they must let them see that they are not at war with good sense."

The summing-up is: "Here is the ground for a complete structure of superstition. Every kind of delusion may come in. The many will follow fancy to the ruin of reason."

To all of which I would say—Here are a million men and women, Spiritualists today, but yesterday many of them in the churches, educated in the credulity and superstition of which the sects are full, taught to accept blindly miracle and Book and creed. Can it be expected that even the best and largest views could at once emancipate and train them to full mental and spiritual life and vigor? Yet it is not true that great advance has been made in the light of their new views and knowledge of the future life, in the use of reason and judgment, little used before? I think it is, and should utterly deny, from a somewhat extended knowledge, that the many had followed fancy to the ruin of reason; as it is apprehended they may in the future. But I should say that reason never was so free and strong as now, not forgetting the folly that ever keeps it company.

Who shall say—"I would or would not have another life and spirits coming sometimes to us;" as though the human soul could be bent to any belief or disbelief, regardless of its own demands and aspirations? This is the "orthodox" method; let it never be ours. Mankind have ever looked with longing eye and listened with waiting ear for some sign or word from the life beyond, and this looking and waiting grow with the ages. Who can stop it? To a great company of people, among them persons cultured, critical, and eminently rational, belief has grown to knowledge that spirits do communicate; and even sometimes influence our mortal lives. Who shall or can shut the Gates Ajar? Is it not well to see more clearly the light that will shine, and not be dazed or confused thereby?

In suggesting that intercourse with spirits has led to necromancy and delusion, and may in the future, Mr. Frothingham makes an omission singular indeed for so clear-minded a man. He omits to say that, while in the past all these things, in the Bible or out, were consigned by religious teachers to the realms of miracle and supernaturalism, *Spiritualists believe and teach that they are natural, and in accordance with laws strict as Science can ask for; never to be accepted as authority; that spirits, while in a world of higher conditions, are yet fallible, and may and do err;*

that reason, conscience, intuition, and every faculty of the soul, are to be free to "prove all things" in this or the other world, "and hold fast that which is good."

No trance-speaker is accepted as authority; no book of "alleged revelations" asks or gets blind acceptance on that ground. On the broad scale the million of Spiritualists in this country have reached a higher measure of freedom of thought than any other equal number of persons; and this emancipation, this royal exercise of their own powers, is the grand result of their knowledge of spirit-presence and communication, and of the great awakening of thought, intuition, reason, and aspiration which has come with the Spiritual Philosophy. This is my conviction, and in uttering it I do not ignore weakness and absurdity among those who call themselves Spiritualists.

The past has caught dim glimpses of the spirit-life through the haze of superstition, and priests and soothsayers have used their bleared visions for their own base ends. The present is beginning to see that spirit-life in the light of love and spiritual freedom, and to test the rich gleams that come from "beyond the veil" by the exercise of judgment and conscience.

Is not this far more and better than "an opening through which any kind of a delusion may come in?"

Richest gifts of power and character may be perverted to basest ends, but the abuse is no argument against the use.

If Christian and other teachings led us to view spirits as angels, illuminated in some supernatural way, let us learn better by the help of a host of intelligent Spiritualists who have put away these childish teachings.

Mr. Frothingham, professing eminent reverence for individual judgment, refused an exchange with a trance-speaker because he considered "the method irrational and dangerous;" but the danger and irrational methods of Orthodoxy do not prevent the Free Religious Association from inviting its clergy to their platform. Were it not well for Mr. F. to give even trance-speakers a hearing, and leave his audience to judge for themselves?

[It should not be forgotten in this connection that Mr. Frothingham, as one of the Executive Committee of the Free Religious Association, joined in inviting to their platform such Spiritualists as Robert Dale Owen, Prof. Denton, Miss Lizzie Doten, Mrs. Cora Tappan, &c. His objection in this case was only against trance-speaking, which for the time being extinguishes the speaker's "individual judgment." In Mr. Frothingham's absence from America, we say this in justice to him.—Ed.]

A suggestion is made to Spiritualists to avoid "be-lug at war with good sense." It might be fair on their behalf to suggest that, while it is well to avoid and outgrow dogmatism and superstition, the poorest method of such avoidance is to live in the chill realms of logic, and miss the light and life and warmth of the primal and growing instincts and wants of humanity, so that logic becomes poor and reason loses somewhat of its grand power from want of this light and warmth, which come only from a full culture and harmonious exercise of every mental and spiritual faculty.

"We must, at all costs, be rid of superstition," it is said, and we are told—"Let us prefer to have no other world, than to have it full of troublesome, meddling beings, who interfere with the rational order of the world we dwell in."

To get rid of superstition the soul must have full scope to reach out and up, and find what shall meet its hopes and aspirations. While this poor picture of the Life Beyond may be a reflection of distempered fancies, it is not at all the ideal of a larger life, rich in opportunities, abundant in works of love and wisdom, and helpful in hours of need to us still struggling in the battle of life, which gives hope and strength to many Spiritualists.

As to the influence of spirits over mortals, I have no fears but that self-centred and noble souls, in the body or out, will gain from the good and overcome the bad; and no doubt Lowell spoke the truth, as the true poet ever utters what is deepest and most divine within him, when he said:—

"We see but half the causes of our deeds.
Seeking them wholly in the outer world,
Unconscious of the spirit-world, which, though
Unseen, is felt, and sows in us the germs
Of pure and world-wide purposes."

I have used the terms Spiritualist, and so forth, for convenience' sake, not because I like them, or claim within them any monopoly of truth. To Mr. Frothingham and the noble company of the Free Religious men and women the world owes much, and there is a unity of spirit in all who seek light and freedom. With such, comment or criticism is not crimination, but truth-seeking.

G. B. S.

We met with a witty and unanswerable retort in a sketch of a short trip through a portion of Ireland. The writer is conversing with his car driver:—

"You are a Catholic, Jimmy?"

"Yes, your honor."

"And you pray to the Virgin Mary?"

"I do, your honor."

"Well, there's no doubt she was a good woman. The Bible says so. But she may have been no better than your mother or mine."

"That's thrue, your honor. But then you'll allow there's a mighty difference in their children."—Ed.

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TOLEDO, OHIO, AUGUST 5, 1871.

WHOLE No. 84.

The Index,

A WEEKLY PAPER DEVOTED TO

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TRIFLES.

[Read to the First Independent Society of Toledo, April 23, 1871.]

"The unremitting retention of simple and high sentiments in obscure duties is hardening the character to that temper which will work with honor, if need be, in the tumult or on the scaffold."

EMERSON, *Essay on Heroism.*

In that incomparable satire, "Gulliver's Travels," Dean Swift wrecks his hero on the shore of a country inhabited by pigmies. Exhausted by fatigue, Gulliver flings himself on the ground and falls asleep. During the long hours of his slumber, the pigmies bind him hand and foot to the ground on which he lies. On awakening, he endeavors to rise, but discovers himself to be securely fettered by myriads of tiny threads, any one of which, taken singly, he might snap asunder by the careless motion of his finger, but which by their multitude become strong as links of iron and rivets of brass. His struggles are all futile. The great "Man Mountain" lies at the mercy of his puny foes.

Such is the power of trifles. "It is only a trifle!" says the fool, and is overcome; but the wise man keeps on the watch, and escapes. In a large view of things, there is no trifle; everything is important, and tells appreciably on results,—appreciably, that is, by an intelligence vast enough to appreciate. But it often takes a vision more piercing than that of the eagle to see from the beginning to the end, from the cause to the effect. Hence we speak of trifles as if they existed, not knowing that we thereby make confession of our ignorance, and simply betray our own blindness to the "large relations of little things." In taking "trifles," therefore, as my morning's subject, I wish to show that they cannot wisely be despised,—that the greatest errors of thought, the greatest lapses of conduct, and the chief miseries of life, have frequently, if not always, their real origin in disregarded trifles. In our intellects, our consciences, our lives, we are snared and captured, like Gulliver, by the multiplicity of little things.

1. First, then, I would make a plea for accuracy of thought, and, as a means to this, exactitude in the use of words. It is customary, I know, to think that the analysis of words, the definition of them and the precise determination of what they mean, is work only for lexicographers and pedants and logical hairsplitters. Hundreds of times, for instance, has it been said or written to me that I make a very useless fuss over the word "Christian;" that names are of no

consequence in comparison with realities, etc., etc. Now, as a matter of fact, it is those who are resolved to retain the word "Christian" at all hazards, and to discover some fine-spun interpretation of it, remote from its meaning in the mouths of the people, that shall justify them in retaining it, who show the strongest interest in the word. If they did not feel internally that the name "Christian" has great value in many respects, socially and otherwise, why should they take the trouble they do to make labored reconciliations of it with radical ideas, and thus to prove themselves authorized to make it stand for principles the exact opposite to those it has stood for from the beginning of Christian history? If they really held it to be the trifle they say it is, they would be indifferent whether they retained it or not. But their conduct shows that they deceive themselves in saying it is a trifle.

Nor is it a trifle, in point of fact. Names and words are symbols of thought, and are absolutely indispensable to all expression of thought. Just as in algebra the correctness of the results obtained depends wholly on the correctness and consistency with which the algebraic symbols are employed, so in all statements the correctness of the ideas conveyed depends wholly on the accuracy with which words are used. The hearer or reader may fail to appreciate their force, as many persons would fail to understand algebraic equations; but nevertheless the words of common speech are just as much symbols as the x , y , z , of the algebraist, and, if loosely used, serve only to bewilder and mislead. Hence I hold the writer or speaker who is lax or careless in the use of words, or who professes indifference to their exact and proper meaning, to be one of those who befool themselves and help to befool the world. The trifles they despise make all the difference between error and truth. Socrates well said:—"Be well assured, most excellent Crito, that to use words improperly is both to be unjust to the thing itself and to do some injury to our own souls." So also Confucius said:—"What is necessary is to rectify names. If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success. Therefore a superior man considers it necessary that the names he uses may be spoken appropriately, and also that what he speaks may be carried out appropriately. What the superior man requires is just that in his words there may be nothing incorrect." [*Analec.*, XIII, 3.]

Accuracy in the use of words, however, vitally important as it is to every writer, reader, speaker, and hearer, is only a means to an end, namely, accuracy of thought. The more accurately an inaccurate thought is expressed, the worse for those who listen or peruse. The great object of all education is to prevent inaccuracy of thought. Knowledge is accurate thought; ignorance is inaccurate thought. Truth being the correspondence of thought with things, and error being a want of this correspondence, it is plain that any inaccuracy of our thought lands us in error instead of truth; and if we once start with an error, no matter how trivial, the farther we proceed, so much the farther we diverge from truth's strait and narrow path. To call any inaccuracy of thought, therefore, a trifle, is really to despise truth itself, and to put ignorance and folly on a par with knowledge and wisdom.

Now the one great aim of science is to discover truth,—that is, to correct the inaccuracies and extend the domain of our thinking. No man can claim to be scientific who looks on any error of thought as trivial; for the scientific man, above all others, knows how unspeakably important it is to know the exact truth. A seemingly infinitesimal error is frequently enough to vitiate the most elaborate investigations, and practically to frustrate years of toil. Science knows no such things as trifles. The minutest details of fact she values and treasures up; the most insignificant correction of an observation she considers of vast importance; the suspected existence of an error, however microscopic in quantity, she regards as sufficient reason for laborious experimentation, calculation and re-calculation, until the error is either discovered or proved not to exist. In fact, it is science itself that is showing mankind the folly of holding that there is any such thing as a trifle. All her triumphs are due to her principle that in the economy of Nature nothing is trivial, nothing is unimportant. The astounding accuracy of her measurements and weights, to which she is indebted for her magnificent discoveries of the phenomena and laws of the universe, has been born of her profound reverence for trifles. In proportion as she perfects her instruments and methods of research, new wonders are revealed to her patient inquiries; and by endlessly repeated experiences she has learned that infinitesimal errors of observation often stand between her and the most

splendid results. Hence she labors with unwearying assiduity to be absolutely accurate in observation, calculation, and reasoning. She has learned never to echo that fool's motto—"It is only a trifle."

For instance, one of the most important and intensely interesting problems of astronomy is to determine the distance of the sun from the earth. This distance is not yet known with exactitude, though indispensable to the solution of numerous dependent problems. To the approaching transits of Venus over the sun's disc, which will take place in 1874 and 1882, and afterwards will not be repeated for more than a century, astronomers look forward most anxiously as the surest means of determining this distance. By a series of careful and most ingeniously devised observations they hope to be able to measure precisely the angle formed by two lines drawn from the sun's centre to two carefully selected points on the earth's surface. This angle is the sun's parallax; and from this, together with the length of the base line drawn between the two selected points of observation, the sun's distance can be calculated. There are the greatest difficulties to be overcome in discovering the exact value of this parallactic angle; yet on the exactitude of its measurement depends not only the determination of the sun's distance, but also of his size and weight, of the dimensions of the solar spots, of the distances of the outer planets and the fixed stars, and many other points of the first importance. The answer to all these vital questions depends on discovering the exact degree of divergence between the two lines drawn from the sun's centre to the two points of observation on the earth. The minutest error in the measurement of this angle will cause an error of millions of miles in our estimate of the sun's distance, and consequently vast errors in the other quantities depending on it; and you can conceive what anxiety is felt by astronomers that the measurement shall be exact. If an error is made, will any astronomer call it a trifle?

Now this is the spirit of science in all kinds of investigation. In fact, science wages "war to the knife" against every species of inaccuracy in human thought; and its victories are the establishment of positive knowledge. Whoever, therefore, despises accuracy either of thought or of expression, and thinks that errors in either of these are mere trifles, betrays his own utterly unscientific spirit, his own utter incapacity to be a teacher of mankind. What we need is men who shall make us thoroughly ashamed of our looseness of language, looseness of conception, looseness of reasoning, and stimulate us to acquire accuracy in all these respects as the prime condition of real knowledge. Verbose, muddy-minded, conceited rhetoricians and wind-bags are simply a public nuisance. They should be made to vacate the instructor's platform, and occupy the learner's bench. They are the pigmies that by innumerable chains of error bind humanity to the ground.

2. We have the warrant of science, then, for declaring that there are no such things as intellectual trifles, and that exactitude of thought and expression cannot be too strictly demanded. Are there any such things as moral trifles?

To this question educated conscience gives as decided a negative as science gives to the other. The law of the ideal recognizes no distinction between great and small offences in respect to moral quality, however they may differ in degree. Wrong is wrong, and right is right. The court of Nature sits forever, without appeal, and the commission of evil is followed by instantaneous condemnation. Whoever violates the mandate of his own soul is a culprit forthwith, and his plea that the offence is only a trifle brings no mitigation of the penalty. It may well be that the offender is unconscious of the sentence at the time; but there is a heavier penalty than pain. *Dereliction is deterioration.* Nobody ever evaded that law, as men evade an act of Congress. Still less did any one ever "drive a coach and six through it," as men do through human statutes. Felt or unfelt, the lash descends, and the blood is drawn at every stroke. The moral trifles, as we exculpatingly term them to ourselves, are poison to our character, and we grow worse while we turn a deaf ear to the stifled remonstrances in our own breasts. Persistence in practices which we feel to be a descent below our proper moral level becomes the death-warrant to our nobility. The great axe of the guillotine falls, and the dripping head of our ideal tumbles into the basket. I know of no murder so pitiable and tragic, as this execution of the ideal in a young soul. Devastated France offers no spectacle to the eye of humanity more irretrievably sad. He who has once learned to call any wrong a trifle, and to treat it as a permissible peccadillo, has entered a path which tunnels the twilight to emerge in night. What moral recuperations may be possible if a longer term be allowed us in the Hereafter we dream of, it passes my skill to guess.

But that men here do seemingly extinguish the inner light of aspiration, and imbrute themselves by willing adoption of degraded codes of conduct, is a fact from which I would gladly shield my eyes, if it were lawful ever to blink a truth.

Yet this transmutation of metals, reversing the alchemist's hope and changing gold into lead, is a work of time, and begins in every instance with contempt of moral trifles. The neglected promise ripens into the conscious lie; the accidental error in a bill, detected but left uncorrected, passes into the wilful overcharge, and this into the artful swindle; the cowardly or politic suppression of conviction develops into a contempt for truth itself and a sacrifice of all noble manhood for "success" as the supreme good; the tacit acquiescence in perceived injustice becomes at last cruel and hard oppression of the poor. And so on. Out of the moral trifle sprouts the Upas sin; and all that is living, beautiful, and sweet perishes seemingly from the arid character. Alas, what deed should so start our pitying tears as this slow suicide of the soul? Moral trifles—that is the key to this history that I wish I might call fiction.

Emerson thus tells a similar story:—"We have seen or heard of many extraordinary young men who never ripened, or whose performance in actual life was not extraordinary. When we see their air and mien, when we hear them speak of society, of books, of religion, we admire their superiority; they seem to throw contempt on our entire polity and social state; theirs is the tone of a youthful giant, who is sent to work revolutions. But they enter an active profession, and the forming Colossus shrinks to the common size of man. The magic they used was the ideal tendencies, which always make the Actual ridiculous; but the tough world had its revenge the moment they set their horses of the sun to plough its furrows. They found no example and no companionship, and their heart fainted. What then? The lesson they gave in their first aspirations is yet true; and a better valor and a purer truth shall one day organize their belief. . . . Oh friend, never strike sail to a fear! Come into port greatly, or sail with God the seas. Not in vain you live, for every passing eye is cheered and refined by the vision."

Such will he never be who sleeps while the multitudinous pigmies of despised moral trifles lash him to the kindred dirt.

3. Lastly, I find a species of trifles I know hardly how to classify, but will call trifles of common life,—trifles indeed, though magnified into mountains in the average opinion. I mean the swarming host of paltry cares, anxieties, hopes, fears, desires, schemes, interests, that make us the slaves of the passing hour, and thus chain us hand and foot to the earth. We kneel so long among the rubbish of life, and pore so intently on the ground, that we cannot straighten ourselves up without a severe twinge of the back-ache. We suffer Care to spin like a spider her gossamer toils about us, until she has wrapped us in an infrangible web and begun to suck the best blood in our veins. It is disastrous folly to mortgage so much of our happiness to that which we cannot keep within our own control. It is wisdom not to harness oneself into one's own wagon. Better dispose of the vehicle, if a horse is beyond our means. I regret to see one bury himself in daily cares and omnivorous occupations that devour all his strength and zeal for ideas. A life contracted to the narrow circle of selfish interests loses all its breadth and beauty; it becomes supremely uninteresting, and wholly unproductive of inspiration to the world. It is participation in universal interests that lends to human souls their supreme dignity. Who cares for him who cares only for himself? Yet what a benediction follows to the grave him whose life has enriched the lives of all about him! We are of value to humanity precisely as we make humanity of value to ourselves. The devotion to veritable trifles, which makes so many men and women querulously rotate like humming-tops about their own axis, and take no part in the larger movements of their kind, is a species of infatuation with the particular, the private, and the valueless; it sunders the universal ties of humanity, and infects the character with the dry rot of selfishness. There can be no grandeur, no beauty, no permanent interest, in a life which thus pours itself into a hole in the ground. For all the good that incidentally results from it, men thank the inevitable laws that utilize the meanness of the mean, and turn it, like compost, to universal account. To immerse oneself in the petty details of one's own concerns, so as to lose the quick sympathies of social progress and a living brotherhood with the world, and feel no conscious identity with that universal Life which breathes into every noble soul a sentiment of oneness with all intelligent being, is to limit self to veritable trifles, and reproduce on the stage of real life the old farce of Gulliver.

But do not suppose I would underrate the importance of small duties. Life is a sum of infinitesimals. Yet we poorly live it unless we discover in it the infinite also. The regular routine of the counting-house, the office, the factory, the store, the *minutiae* of household drudgery, the care of children, the regularly recurring tasks that are known as "chores,"—these are all duties, and take on dignity when viewed as involving universal obligations. I only protest against a ruinous subdivision of ourselves, or the drowning of great ideas in a deluge of petty details. Unless we lift our thoughts to the universal and the eternal, we fail to do justice even to the temporary and the particular. The importance of the obscure duties of life lies wholly in what we put into them,—in the spirit with which we encounter them. A grand remembrance of the sacredness of all duty in the most toilsome items of human experience, gives majesty to

the trivial, and lifts what were otherwise trifles indeed into opportunities for the exercise of sublime virtues. This temper in the performance of small tasks saves them from triviality, and relieves us from the worry, fret, anxiety, vexation, irritation, distraction, that too often overwhelm the impatient heart. What high-minded woman could endure a life of unending washing of dishes and darning of stockings, of dusting, sweeping, scouring, sewing, cooking, if noble love for husband and child did not flavor these irksome cares with divine sweetness? What high-minded man could endure the wrangles of competition, the pitched battles of human selfishness, the hateful turmoils of public life, the crazing din of the market, the exchange, the caucus, the court, the street, except for the thought of home and the hope that others will reap some benefit from his hard labors? Better still, if all this toiling and molling is seen to be part of the universal education of humanity,—if the weary soul forgets not that, before the stalk of the tulip can reach the air and sunlight, and crown itself with petals of gorgeous beauty, it must first push up from the bulb through the darkness and dampness of the loam. The cares of life, with all their annoyance and fatigue, are the soil from which the faithful soul extracts the elements of a divine and most precious perfume.

The real test of character lies in little things. It is not the overwhelming griefs or the great but rare emergencies of life, which best unveil the soul and show forth its true stature and proportions. Many a man can rise to the heights of occasion, and put forth a marvellous strength of will under excitement, who loses his equilibrium in the unostentatious battlefields of daily experiences. He vanquishes the giant, and then surrenders to the dwarf. It is not the oarsman who can make the most brilliant "spurt," and for a few moments lay out the most of muscular power, that wins the race; a competitor who relies on trained endurance and educated sinews is pretty sure to bear away the palm. A young engineer once told me that, being engaged in constructing a railway, he ordered a gang of Irishmen to carry some rails up a steep bank. The men boggled and shirked and made no headway, until, angered by their shiftlessness, he seized the rails himself, and bore them up the bank alone. But the next day, on attempting to carry them back, to his fresh surprise he found he could not lift them from the ground. These spasms of effort are not what accomplishes the great results of life. It is the steady conquest of trifles that at last ensures the great victory. Under the stimulus of sudden pressure, the mind will often evince a power unsuspected by itself; but when the excitement subsides, it has been only weakened by the effort. True moral strength must be developed by constant warfare with the trifles of daily life, and cannot always be inferred from the composure men exhibit under the stress of a sudden grief or a great crisis. The test of heroism is at home. It is the little frictions of common experience, the temptations to small deceptions, the wear and tear of small anxieties, the nettle-stings of small provocations, the thorn-like asperities of small disappointments, that constitute the crucial test of character. He who is trained to victory in this school is a conqueror indeed. The spirit which remains unroughened by the raspings of petty trifles is steel of the finest temper and hardest grain. Many a hunter who would face unflinchingly the onset of a mad-dened lion would run in dismay from a nest of hornets. He who can vanquish such foes has learned the art of war.

If we find ourselves immersed in these trifles of common life, to the great detriment of our spiritual dignity and worth, I see no way to escape drowning but to get out of the water. The first step in the cure of the narrow selfishness thus engendered is to *go to work* for others—to identify ourselves with interests larger than our own. The effort required is the very medicine we need. What concerns self most nearly is naturally enough most interesting; but an interest in the progress and welfare of our race, in the large movements of human thought and the gradual advancement of human civilization, can be acquired by any one who will vigorously take hold and *help*. The trifles will suffocate all noble character, if they master it; and it is action, not dreaming, that must come to the rescue. A man who has not heart enough to give either time, money, or strength to the promotion of some great cause, is one of the hopelessly asphyxiated. But he who is willing to do his part of the work laid upon his race, will find that the universal fountain is opened in his own soul. The weariness, the pain, the labor, with which he fights his way out of the entanglement of purely selfish ambitions and concerns, become the educating discipline by which moral majesty is won. Looking for no reward, the reward is nevertheless great. It is a privilege not to be bought with gold, to carry in our breast the consciousness that, if death knocks at the door tomorrow, we can cheerfully go with him whithersoever he may lead, saying in brave and simple truth—"I have lived a noble life." Death has no javelin for him who has thus made himself invulnerable—no sting for him who has thus by his own virtue extracted it. To such as he, death comes only as a friend.

Many years ago, in company with a friend, I climbed Mt. Wachusett. Until the summit was nearly reached, the path wound through thick woods, whose interlacing boughs and leaves only here and there gave glimpses of the glorious landscape beyond, and caused many an impatient anticipation. At last we emerged upon the uncovered crown of the noble mountain, and drank in the beauty of the scene. From the low and level South to the giant peaks of the White Mountains on the North, from the ragged

ridges of the Hoosacs on the West to the flashing waters of Cape Cod Bay on the East, the panorama of the Great Artist lay outstretched before our awed and silent gaze. Then I thanked the tantalizing leaves and twigs which had hitherto concealed that vision of enchantment, and rewarded our brief suspense with so surpassingly grand a surprise.

When we have climbed this mountain of our human life, and stand upon the highest peak of time,—when the splendor of the unrevealed breaks freshly upon our view, and the boundless panorama of eternity lies open to our gaze,—may we not be grateful to the trifles that hid awhile the glory of the unguessed future, and crowned a brief though painful toil with the full burst of its magnificence upon our vision? I know not. But so runs my dream.

"I stand on high,
Close to the sky,
Kissed by unsullied lips of light—
Fanned by soft airs
That seem like prayers,
Floating to God through ether bright.

Wind-swept and bare,
The fields of air
Give the weaned eagles room for play;
On mightier wing,
My soul doth spring
To unseen summits far away."

THE SUNDAY LAW AGITATION.

[From the Cincinnati Commercial.]

It has been decided by the highest tribunal in the State that the observance of the Sabbath can be legally enforced only as a police or municipal regulation. The fact that it is a Christian duty to keep the day holy can not be recognized by the Commonwealth. The fact, affirmed by all orthodox believers, that the Bible enjoins its observance, is one with which the State has nothing to do. The Legislature might select any other day of the week, and by statute forbid common labor on that day, and make a violation of the law punishable by fine and possibly by imprisonment. The question is now raised whether the State has the power claimed for it. Can it make it unlawful to do that on one day of the week which it is lawful to do on any other day? The pretension to such power is seriously questioned; and if we understand the purpose of the organization perfected in Arbeiter Hall, it is proposed to test the power of the State to interrupt the progress of lawful occupations by police or municipal restrictions.

Separate the question from its religious bearings; consider it only in the light in which the Supreme Court affirms it must be judicially regarded; make it a simple question whether the State has inherent right to interfere and suspend the lawful business of a citizen for any given period of time, and without indemnification for the loss of time and profits, and the Sunday laws would hang by a thread so slender that it would be a miracle if they were sustained a moment.

We have at least three holidays in the year—Christmas, New Year, and the Fourth of July. They are observed with greater or less strictness, by common consent. There is no law respecting them, unless it be such statutes as make grace days of the payment of bank and certain other monetary obligations. Let us suppose the Legislature, recognizing the popular custom, and, convinced that we are a sadly overworked people and need more days of rest than are noted in the calendars, should authorize their observance, and make it a punishable offense to labor during their continuance. How long would the people tolerate such restrictions? What Court would sustain the action of the Legislature?

Yet if the State may legally except one day in every seven, and enjoin its recreative or restful observance, asserting its right so to do as inhering in its municipal power, there is no limitation to the right, except that of reason, and it may as justly enforce respect for national and other holidays as for Sundays. The proposition that we need more than one-seventh of the time for rest might be very stoutly maintained. A seventh of the time for rest was sufficient in a period of the world's history when men rather vegetated than thought or labored, and when longevity was reckoned by centuries rather than years.

But however evident the proposition might be made, has the State the right to set apart a fifth instead of a seventh of the time for relaxation, and prevent the citizen who may think he is in neither physical nor mental need of that amount of repose? Is the State empowered, in short, to become the sanitary guardian of the individual, and make laws regulating his hours of rest and labor? If it have the power to legislate for the prolongation of life, and the improvement of the general health of the citizens of the commonwealth, why should it stop with mere elementary laws? Why not legislate also as to the amount and quality of the food to be taken into the system, and decide by law what is hurtful, and therefore forbidden for us to eat or drink? The Spartans paid great attention to physical development. Marriage between persons hereditarily or chronically diseased were forbidden, and children who were likely to grow up deformed or so physically invalidated as to become a burden to the State or a charge to their friends were legally killed. If the law did not expressly order them to be destroyed, it encouraged their destruction by its silence. The result was undoubtedly advantageous in this respect, that only able-bodied men and women were produced, of such strength and beauty of proportion and physical func-

tion that they have been the admiration of all later times.

The power of the State to step into the family and social circle, dictating for the general good what should be done or omitted, what should be eaten and what worn, who should be permitted to grow to manhood or be destroyed in infancy, was not disputed. But we have different ideas now. Individual freedom to think, speak and act, so that the rights of none are encroached upon, is the central idea of free government. Whatever it is lawful to do at one time, it should be lawful to do at all times; it being left to the good sense and conscience of the citizen to determine when to do and when to abstain from doing. This growth of individual freedom is the most remarkable trait of modern civilization and government, and it will continue to develop until perfect liberty within the bounds of laws preventing individual encroachments upon common rights is attained.

The Sunday laws are now so far in arrears of popular sentiment that practically they are a dead-letter. Now and then we have a zealous magistrate who thinks it a part of his duty to revive and apply them, and he proceeds to select out of them certain ones whose enforcement he thinks will tally with the feelings and convictions of enough people to sustain him in his righteous effort. He knows that he can not enforce these laws and regulations impartially; it is no longer practicable. He may shut up some shops; he can not close all. He may arrest the distribution of beer, he can not stop the sale of milk. He may enjoin the running of street cars and omnibuses; he can not close the stables which hire vehicles for pay. He finds himself acting partially and in the opinion of many arbitrarily, and involved in absurdities of action from which neither the excellence of his motive nor the weakness of his head can free him. And the end of his labor is vanity and vexation of spirit.

If the advocates of Sunday laws put their defence of them on religious grounds, the question assumes quite another phase. They do this in popular discussion and declamation. They dare not venture upon that sort of defence in the Courts. They know the ground is untenable, and must remain so until they wed Church with State, and make legislation as to moral duties at least depend upon ecclesiastical decisions and theological codes. When that is done, there will be an end of secular civil government, and an end also of that political and social freedom which has been wrested from power after long toil and centuries of suffering and bloodshed.

THE COOLIE TRADE.

[From the Shanghai (China) News-Letter, of May 11, 1871.]

The persistent efforts of the Anglo-Chinese press in exposing the hideous character of the coolie traffic has driven that nefarious business to the care of those flags that are still implicated in the African slave trade; and now, a case having come within the jurisdiction of the Supreme Court of Hong-kong, the subject is likely to attract sufficient attention of all governments whose citizens reside in China. It must be obvious to the treaty powers that foreigners can never be safe in China so long as man-stealing continues to be a source of revenue to any of their number. This is the case with Portugal, through her colony at Macao. American and English vessels have long been debarred from transporting kidnapped Chinamen, but the protection of other flags renders the evil as rife as ever. The case which brought this matter before a British Court was a demand of rendition made by the Canton authorities for a coolie who had escaped from the *Nouvelle Penelope*, the captain and crew of which were slain at sea by coolie passengers, that is to say, imprisoned slaves.

Chief Justice Smale's decision must afford gratification to every humane mind, accompanied as it was by a searching examination of the whole subject. For not only was the coolie set free, but the seizure of the *Nouvelle Penelope*, and destruction of captain and crew by the kidnapped men, was justified. In his judgment the Chief Justice raised the question of the right of an owner of property against a robber, to take from the robber, by force and at the risk of life, property when it is feloniously withheld, and whether a man whose person is stolen, whose liberty is gone, has not the same right to take the life of the robber of his person and liberty, in order to recover its absolute possession. "To me," says the Chief Justice, "in the absence of argument to the contrary, the mere statement of the question answers itself in favor of the prisoner." Such a dictum is enough to take the breath out of a judge of the Taney school.

In an elaborate course of reasoning the Judge made out that the coolie trade differs in no material respect from the slave trade; the slave trade is piracy, and a capital offence. "Had the *Nouvelle Penelope* been a British ship carrying these coolies on the high seas, the captain would have been subject to suffer death, as pirates, felons and robbers upon the seas ought to suffer." According to an act of George IV, the penalty has been lessened to a period of transportation for not less than thirteen years.

While newspaper statements of the atrocities of the coolie trade do not go far in directing to it governmental attention, these facts respecting it which are laid before the world by a Supreme Court can scarcely fail to move Cabinet Ministers. Necessity is clearly laid on the treaty powers of compelling Portugal to abandon a traffic which is like a perpetual war on China, and which places every foreign interest in this land in jeopardy.

The *Nouvelle Penelope* case may be taken as a fair illustration of the horrors which attend man-stealing

in China. After being collected in different portions of the Canton province by kidnapping, or by fraudulent representations, they were crammed, 310 in number, in a barracoon at Macao, from which they were conveyed by Portuguese soldiers to the vessel and placed under hatches. When allowed to appear on deck they found themselves restricted to the forward part of the ship, there being between the main and mizzen masts a barrier, which was seven or eight feet high and four feet thick. This barrier was guarded by cannon at the doors; in short, all the appliances of a slave were in requisition. Suicide, to which the coolies often resort after being shipped, was carefully guarded against. Notwithstanding which two jumped overboard at sea, one of whom found rest, the other was recovered. At length, driven to despair, when three days out, they rose, killed the captain and several of the crew, and put the ship back to China, by which many escaped. According to English law, as interpreted by Chief Justice Smale, the coolies committed no crime in striking for liberty, but the French Consul at Canton demanded their arrest and execution. Sixteen poor wretches, all who could be discovered, were sent down with great display to Macao for decapitation. An islet was selected for the ceremony in the harbor, which enabled the Lusitanians to have a full view of the spectacle. One whom they had failed to capture made his escape to Hong-kong, whence his rendition was demanded by the Vice-Roy of Canton, evidently under pressure from the French Consul, and in consequence, in part at least, of the Tien-tsin massacre. To the gratification of the entire foreign community, he was after a protracted trial set at liberty.

Few are aware of the magnitude of this iniquitous traffic. Within a short period, half-a-dozen or more ships, carrying above three thousand coolies, have been seized and destroyed by the miserable captives.

"Will men," asks the Chief Justice, "who believe there is a Providence, not see a Nemesis in these events?" In conclusion, he said, "I hope this matter will be, as I believe it certainly will be, investigated in Europe, that we may all receive such light and instruction as we each require, and so that what is right may hereafter prevail," nobly adding, "If I am wrong in the view I have taken of the matter, I shall bow respectfully to correction from competent authority, but until my decision is reversed, that decision is, and must be, the law of this Colony."

THE CLERGY STILL FOR OPPRESSION.—The question of the extradition of the Communists has been agitating the public mind in European countries, and especially in Belgium and England, ever since the fighting ceased. Belgium and Spain promised, on the demand of the French Government, to deliver up the refugees as criminals. Switzerland said that each case should be decided on its merits, and in England the matter is under advisement. There can hardly be a doubt, however, that the offences of the Communists are sufficiently political in their character to entitle them to the right of asylum. Their means, no doubt, were horrible, but then, if any foreign government undertook to decide what operations in civil war are justifiable or military merely, and what criminal, it would make the offer of refuge to political offenders which every constitutional government holds out farcical. There is hardly any ground on which the present French Government might demand the surrender of Puyat and Grousset on which they might not also demand that of the elderly criminal who is enjoying himself at Chislehurst, is the recipient of attentions at the hands of the royal family, and was presented the other day with a blasphemous address from a batch of clergymen, hoping he would go back and save France from an "infidel republic." There is not a member of the Central Committee who is not far more respectable than he; and that so much blood of the poor, and ignorant, and miserable should be flowing in the gutters of Paris while he was being patted on the back by courtiers and ministers of the Gospel in England, is one of the spectacles which do much to shake the faith of the masses in our system of morals, and make them ready tools in the hands of every incendiary and adventurer who gets a hearing from them.—*N. Y. Nation*.

CHARACTERISTIC ANECDOTE OF ALEXANDRE DUMAS.—After his son's great success with the "Dame aux Camelias," Alexandre wrote to him as though from a stranger, congratulating him on the book, and expressing a desire to make the author's acquaintance. "I myself am a literary man," said he, in conclusion, "and you may have heard my name as the author of 'Monte Christo.'" Dumas fils was equal to the occasion. He wrote immediately in reply, expressing the pleasure he would have in making his correspondent's acquaintance, principally on account of the high terms in which he had always heard his father speak of the author of "Monte Christo."

An Edinburgh paper says that, in these days of revival-services, it is to be expected that a variety of motives will operate in gathering audiences, but surely few would ever dream that the following—given as a literal fact—would find a place among them:—"Were you at the meeting last night, Nelly?" "Ay; I hadna muckle to do, an I thoct I micht as weel gang, as it would save the candle!"

In the Senate of the United States on Saturday, February 18th, the Committee on the Judiciary was discharged from further consideration of the petitions praying for an amendment to the Constitution recognizing the Christian religion. That body is evidently little inclined to listen to these religious appeals.—*Iconoclast*.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"Please find enclosed two dollars, as I wish to renew my subscription for your paper for another year. Will you also have the kindness to change the address as follows My school-term is near its close, and I shall return to my home in the North in the course of two weeks. I was particularly pleased with the last number of THE INDEX. Mr. Potter's article on 'Southern Reconstruction' interested me much. I have been engaged in the work of educating the freed-people of the South for nearly six years, and have come to know that the greatest impediment to their progress is the church—the greatest demoralizer is a so-called religious revival. A curse of this kind came upon this community early this spring, and carried all before it. People were gathered into the church by scores. Little children only eight or nine years of age professed to have most wonderful experiences, and were seized and dragged inside the fold. Meetings were held until a late hour every night; and our scholars would come to school the next day with weary steps and listless looks. Those who became converted considered it a part of their religious duty to contribute their mite towards keeping up the credit of the church by circulating pious untruths about the infidels (meaning Miss — and myself), and warning others to beware of our influence. The pastor was particularly zealous on our account, denouncing us from the pulpit, and exhorting the parents not to send their children to our school; and what was still worse, encouraging the pupils themselves to disobey our rules. We lived through the storm, but at the expense of broken masts and torn sails. We had a few, a very few faithful friends to stand by us; and now the excitement is over, others are coming around us with loud professions. But I think we have learned which is dross and which pure metal. THE INDEX has been a great comfort to one through all. One of my pupils, a boy of sixteen, always takes it up to read when he comes in. Said I to him one day, 'My paper is very small, is it not?' 'Yes,' said he, 'but it has great things in it.' Please excuse the length of this letter; but I get impatient sometimes under religious persecution, and must give vent to my indignation."

"Allow me to give you an encouraging word. You need not fear for the success of THE INDEX, if you keep it up to the past. I consider it the very best advocate for religious freedom in existence. When you ask the Jew or the Catholic to meet us as sane men and women should, and talk of the difference of our opinions, it seems they can hardly refuse. When you have another Convention, as last fall, I will make an effort to meet the leaders of the Association. I feel deeply interested in the movement."

"Please find enclosed ten cents for THE INDEX for August 20, 1870, and February 4, 1871. Your discourse on 'Noise,' I have read several times. The pen picture is so real and so true that every earnest soul whose thoughts rise higher or whose sentiments sink deeper than the surface current of life, must find there its experience mirrored in most beautiful and fitting language. The poem in last week's issue of THE INDEX, 'The Child's Picture,' is a gem of tender thought. I would like to send both of the above named papers to a friend."

"Discontinue your paper to my name, and send it, if you please, to some one more in sympathy with your pernicious doctrines."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be suspended during the months of July and August. Special notice will be given of any occasional meetings that may be held.

DONATION.—The INDEX ASSOCIATION acknowledge with thanks the receipt of \$2.00 from Mr. WILLARD TWITCHELL, Syracuse, N. Y., to be used in sending THE INDEX to some person unable to pay for it.

RECEIVED.

HISTORICAL MEMORANDA RELATIVE TO THE DISCOVERY OF ETHERIZATION, and to the Connection with it of the late Dr. WILLIAM T. G. MORTON. Prepared by the Committee of Citizens of Boston chosen to raise a Morton Testimonial Fund. Boston: Printed by RAND, AVERY & FRYE, 3 Cornhill. 1871. pp. 16.

THE DIVINITY OF HUMANITY. By A. W. STEVENS. Cambridge: Press of JOHN WILSON & SONS. 1871. pp. 16.

THE FEASIBILITY OF SINLESSNESS. A Sermon preached July 9th, 1871, in the Unitarian Church, Syracuse, N. Y., by Rev. JOSEPH MAY, of Newburyport, Mass.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. July, 1871. St. Louis: E. P. GRAY, ST. LOUIS BOOK & NEWS CO.

AMERICAN JOURNAL OF MICROSCOPY. Devoted to the Elucidation of Scientific and Popular Microscopy. G. MEAD, Managing Editor. Chicago: E. SPEAKMAN & Co., Publishers, 182 South Clark Street.

PETERS' MUSICAL MONTHLY. August, 1871. J. L. PETERS, Publisher, 599 Broadway, New York.

Poetry,

GREEN RIVER.

Though forced to drudge for the dregs of men,
And scrawl strange words with the barbarous pen,
And mingle among the jostling crowd
Where the sons of strife are subtle and loud,
I often come to this quiet place
To breathe the airs that ruffle thy face,
And gaze upon thee in silent dream;
For, in thy lonely and lovely stream,
An image of that calm life appears
That won my heart in my greener years.

BRYANT.

The Index.

AUGUST 5, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound with black morocco backs and marbled covers, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

Mr. PARKER PILLSBURY desires engagements to lecture on RADICAL RELIGION, either for single Lectures or for Courses of Lectures on successive evenings. Address INDEX OFFICE, TOLEDO, OHIO.

Circulars with list of subjects will be sent on application.

Mr. PILLSBURY has concluded an arrangement with the Editor and Proprietors of THE INDEX by which he will make it a special object to introduce that paper as widely as possible, as an organ of the most advanced religious thought of the times, and will report regularly through its columns.

NOTICE—THE INDEX ASSOCIATION.

THE subscribers to the Capital Stock of THE INDEX ASSOCIATION are hereby notified that a meeting of said subscribers will be held at the office of the Toledo Printing Company, 90 St. Clair street, on Thursday, the 17th day of August, at 7½ P. M., for the purpose of electing a Board of Directors, and adopting rules for the government of said incorporation.

E. P. BASSETT,
CALVIN CONE,
PETER H. BATESON,
FRANCIS E. ABBOT,
HENRY E. HOWE.

Toledo, O., July 8, 1871.

THE INDEX ASSOCIATION.

CAPITAL \$100,000.

SHARES EACH \$100.

No subscription is payable until \$50,000 shall have been subscribed; and then only ten (10) per cent. will be payable annually. No indebtedness can be incurred in any current year by the Association beyond ten (10) per cent. of the stock at that time actually subscribed. Subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

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\$22,600

SPENCER'S "PSYCHOLOGY."

The first volume of Herbert Spencer's "Principles of Psychology," following the "First Principles" and the two volumes of "Principles of Biology," constitutes the fourth in the series of ten volumes which are designed to set forth the entire system of this indefatigable thinker. It comprises five Parts, devoted to "Objective Psychology," together with an Appendix; and in the second volume of this department of his philosophy, Mr. Spencer intimates that he shall consider "Subjective Psychology." It is greatly to be hoped that the gigantic undertaking which he has marked out for himself may be ultimately accomplished, and that this man of almost miraculous industry and patience may live to behold his ten volumes finished—his life-monument built. Whatever shall be the final verdict of posterity concerning the adequacy of his system as an all-inclusive philosophy of the universe, there can be no question that it will be reckoned one of the noblest achievements of the century, entitling its author to an enduring fame.

It is manifestly impossible to attempt a criticism of this philosophy, or even of the single volume before us, in THE INDEX. Whoever has any curiosity to learn our opinion of the preceding two volumes will find it in the *North American Review* for October, 1868, in an article on "Philosophical Biology," to which Mr. Spencer has published an elaborate reply in his pamphlet on "Spontaneous Generation." We regard his philosophy as open to criticism on vital and fundamental points; and we are confirmed in this opinion by seeing that he quite fails to understand the criticisms we made. This is the only explanation we are at liberty to adopt for the somewhat singular fact that the criticisms he successfully replies to are such as we did not make, while those we did make he either concedes to be valid or silently passes over. It is evident, therefore, that the same mental one-sidedness which originally caused these defects in his system prevents his perception of them when pointed out; and the annoyance he manifests at our critique is the result of a surprising misinterpretation of what we wrote. That we should develop his philosophical principles into certain inevitable consequences, seems to him a grievance because he did not intend those consequences; as if, having laid down premises, he had a sort of control over their conclusions! Logic pays heed only to its own laws, and consults no man's intentions.

The following sentences from the present volume will be interesting to those who claim Mr. Spencer as a "materialist" (a name which he very energetically repudiates):—"Though of the two it seems easier to translate so-called Matter into so-called Spirit, than to translate so-called Spirit into so-called Matter (which latter is, indeed, wholly impossible), yet no translation can carry us beyond our symbols." [p. 162.] "See then our predicament. We can think of Matter only in terms of Mind. We can think of Mind only in terms of Matter. When we have pushed our explorations of the first to the uttermost limit, we are referred to the second for a final answer; and when we have got the final answer of the second, we are referred back to the first for an interpretation of it. . . . The antithesis of subject and object, never

to be transcended while consciousness lasts, renders impossible all knowledge of that Ultimate Reality in which subject and object are united." [p. 627.] It is manifest from these and other utterances that it would be the height of injustice to call Mr. Spencer a materialist. But it remains true, nevertheless, that, judged by its dominant principles (with which the above sentences stand in contradiction), his philosophy tends to materialistic conclusions. Like many another philosopher, he fails to see the drift of his own system. Published by D. Appleton & Co., New York, by whom also the pamphlet above mentioned was issued last year. For sale in Toledo at Stebbins's.

THE NEW TREATY.

Since every newspaper in the land has been moralizing more or less tediously over the "Treaty of Washington," there is no necessity that we should echo their platitudes. Its final ratification is a triumph of good sense, not of virtue. Neither England nor America can afford to go to war. They know it; and their treaty is simply a confession of the fact. We take sincere satisfaction in the peaceful settlement of a very dangerous debate; but we do not think the Commonwealth of Man is to be inaugurated to-morrow. The treaty is the child of "self-interest well understood" (to quote the apt phrase of Jouffroy), and by no means the result of moral greatness on either side. The real gain to mankind lies in the fact that self-interest has conquered the passions in a conspicuous and influential case. By and by a higher motive still will rule the nations. We rejoice in the taking of this one step in advance; but it is rather hypocritical in the people to be congratulating themselves on their magnanimity and moral superiority to the rest of mankind. The simple truth is that commerce is doing more to abolish war and civilize the world than all the preaching and praying in Christendom. If it had not created common interests which men refuse to sacrifice to blind hate or national jealousies, the treaty would still be the dream of a few visionaries and impracticables. Nations are slowly growing intelligent. By and by they will be virtuous.

The *Independent* has the following cordial notice of a good friend of ours:—

While differing from him so widely on some subjects, we have a most genuine admiration for the genius of our friend Col. Thomas Wentworth Higginson, and we are pleased to hear that besides his old subjects—"The Aristocracy of the Dollar," "Literature in a Republic," and "The Nation's Debt to the Soldiers,"—he is to lecture on Natural History next winter, under the title "Thinking Animals," a subject that must be full of fascination in his hands. We are the more free to speak of this knowing that Col. Higginson never seeks newspaper notice, and wishing, as we do, that men like Higginson, of first-rate ability, might crowd off the rostrum some of the charlatans whose capital consists in self-puffery.

Committees who are making arrangements for Lyceum lectures next winter will do well to preserve the above for reference.

J. J. Tayler said, "Men of action are constantly driven into practical inconsistencies." This is true even of our Free Religious friends. So long as they were merely speculative, and critical of existing organizations, they got along swimmingly; but in that unlucky day when they formed an Association of their own, they were put upon the defensive, like the rest of us. It is true that they did not do much, but they should not have done anything, if they wished to maintain an impregnable position.

Will the *Christian Register*, in which we find the above, please point out what the Free Religious Association has done that is inconsistent with its principles?

FREE RELIGIOUS ASSOCIATION.

The pamphlet REPORT of the Proceedings of the recent Annual Meeting, in Boston, of the Free Religious Association is now ready. It contains, in full, John Weiss' essay on "The Attitude of Science to Religion," O. B. Frothingham's essay on "Superstition and Dogmatism," and W. J. Potter's essay on "The Natural Genesis of Christianity;" also a carefully prepared abstract of the addresses by Dr. Bartol, T. W. Higginson, Lucretia Mott, Prof. Denton, A. M. Powell and others,—together with the report of the Executive Committee and other proceedings of the Business Session. Price of the pamphlet Thirty-Five cents; in packages of ten or more Twenty-Five cents each.

The Association has also printed an edition of Col. Higginson's essay on "The Sympathy of Religions," which attracted so much attention when published in the *Radical* last February. Price Twenty cents; in packages of ten or more Fifteen cents each.

Either of these pamphlets may be obtained by addressing the Secretary, W. J. Potter, New Bedford, Mass., or S. H. Morse, Editor of the *Radical*, 25 Bromfield St., Boston.

W. J. P.

NO MIDDLE GROUND.

Those who hold to what is called Free Religion take, on one essential point of argument, the same position with the great body of the Christian Church. They maintain with the church that Jesus was *either* creator or created, God or man. They also agree with the ablest evangelical writers in this, that, if Jesus was a man, he apparently claimed too much for himself,—assuming a power in heaven and earth which did not belong to him, and asserting an identity with God which was not compatible with merely human birth.

This has seldom been more forcibly stated than by Rev. E. H. Sears in a late essay in the *Monthly Religious Magazine*, under the title, "The Word Made Flesh;" in which, as the *Independent* well says, he distinctly renounces not only the Socinian but the Arian view. Take the following extract as a specimen of the essay:—

"Jesus asserts repeatedly, and without any qualification, his pre-existence. 'I came down from Heaven'—is the announcement which startles his hearers and excites the Jews to anger and charges of blasphemy; but he repeats it in sharp significance and will not explain it as metaphor. He asserts an existence of his own before that of Abraham; and the connection shows that he does not mean merely that he was the Messiah in the counsel and foreknowledge of God, but that he had an existence of his own which was without time, and therefore was before Abraham. . . . But why go into any verbal interpretations? The egotism of the Johannean writings is so stupendous and persistent that we are shut off to the conclusion that, if Christ was a 'mere man,' though a sage or prophet, he was a man whose self-assertion transcended all the bounds of reason and modesty. For what is the bearing of sage and prophet who have any just apprehension of their function and calling? According to the depth and fulness of their wisdom and inspiration, so will the entireness of their self-abnegation be. . . . Nor would it make any difference in this respect, though the messenger who speaks in the name of God were angelic or super-angelic. If greater and wiser than men, so much the more perfect would his self-abnegation be."

"Not any man, however great, or greatly inspired, could be thus exalted so as to receive joint honors and worship with the Supreme in any system of pure theism. Not any angel or archangel could be thus exalted; nay, the higher his exaltation, the further away would he be from such homage, for the lower down and the furthest from sight would be all that is himself, when ascriptions of glory and dominion were ascending 'to him that sitteth on the throne.' And if Christianity has thus exalted a mere man, however great and good, if it has thus exalted any created being whatever, it is as gross a system of idolatry as can be found among any of the religions of the earth."

Up to this point, Evangelical Christianity

and Free Religion hold together, as distinct from the current evasions of the Unitarian and Universalist bodies. At this point, Free Religion parts company from the Church, and asserts that Christianity has thus exalted a mere man, and accepts the consequences. It is probable that Mr. Sears overstates the facts, because he makes no allowance for exaggerations in the record; but his essential ground is impregnable. Jesus was God or man; if God, the Church is right; if man, Free Religion is right. And if Jesus was man, it is impossible now to disentangle him from that web of Messianic imagination that either his followers or himself (apparently both) contributed to throw about him.

He stands, for those who hold to Free Religion, as the sublimest instance of that type of character of which Savonarola is a minor representative—a pure enthusiast who is at last misled by the very elevation of his aims, and believes himself spiritually exalted above humanity. The beautiful virtues which he manifested may redeem this mistaken attitude to the heart, but not to the intellect; and even the heart itself is at last more refreshed and helped by Jesus when it finds in him the limitations of a man.

T. W. H.

"GUARD!"

The able Unitarian weekly known as the "*Christian Register*" is not half so hostile to Free Religion as some of its old-lady readers in spectacles believe. When the New York *Liberal Christian* changed its base to the extreme "right wing" of the denomination, the *Christian Register* of Boston swung round some distance toward the more radical "left wing;" at least, so some of its readers thought. At one time we were not sure but its plan was to swallow up THE INDEX, employ Mr. Abbot as assistant editor, and unfurl the banner of "Free Religion and Unitarian Christianity—Liberty and Christ, now and forever!" What it was that made the *Register* halt,—whether it was some ominous growls from grey-haired constituents, or too confident welcome shouts from young radicals, or a warning dream, or some threatening sign in the heavens seen from the editorial Mount of Vision,—we of course are unable to say. We simply know this, that all at once the *Register* seemed to halt and "about face," and proceed to "mark time." It came so near "Free Religion" that, if it didn't fall in love then, we think it would really shake hands with us now, if it could do so without turning squarely around and breaking ranks—which, of course, would never do. If its editors have occasionally, in order to pacify blood-thirsty spectators, thrust out bayonets at us, they seemed to do it with an apology, softly, as though their bayonets were swathed in linen and anodyne. Now this sort of treatment seems very merciful; but, after all, we say—"Don't! Don't be so afraid of hurting us. We are not at child's play to be 'slaughtered with pins.' If we have a vulnerable heel, we would thank you to find it. Strike and parry like men in earnest. If you can open Mr. Abbot's 'Truths for the Times' with the sword of your logic, then do it; if you cannot do it, then is it not honest to acknowledge it frankly? The 'reserve force' of prestige and prejudice will only last a generation or two. As for quaker-guns, blank cartridges, and

sham fights, whether on paper or elsewhere, they are an insult to men of courage and brains; and brains, as Wendell Phillips says, will rule this country."

Feeling in this way, we were very glad to see in the *Register* a little piece of well-aimed criticism of Free Religion, under cover of comments on Mr. Potter's recent address before the Alumni of the Cambridge Divinity School, on "The New Protestantism,"—which the writer calls "able, frank, and earnest, and meant to be entirely fair." So far as Mr. Potter's address is concerned, the criticism, indeed, is not at all to the point, since he did not maintain, as the critic assumes, that Theism must necessarily be the terminus of free inquiry, and did not even use the phrase "Free Religion,"—his main point being the justification of free thought, wherever it should lead. The critic says:—

"Mr. Potter did not satisfy us that loyalty to Christ is at all incompatible with loyalty to Freedom; and even if he had succeeded in this, we should have failed to see anything but another form of similar servitude in Free Religion, to which he apparently invites us. . . . On our way home we passed the office of a man who is excluded from the Free Religious Association by its creed, which is to be found in the word 'Religious.' Of course this word implies assumption of the existence of God and a religious nature in man. Free inquiry is thus pursued only under Theistic conditions. The conscientious Atheist is asked to make a virtual profession of religion by joining a body the very name of which implies that his favorite inquiry is not an open question. . . . If Atheists have any rights that Theists are bound to respect, there may well be protests against this 'new departure,' and demands of a new departure from the Free Religious terminus. He asks us to remove the word Christ from our banner. Will he be so consistently obliging as to grant the request of those who wish the word God taken off from his flag?"

This criticism, though not to the point with regard to Mr. Potter's discourse, must be admitted to be fair as against the Free Religious Association, and forces us to "guard." We think, however, it can be successfully met. In reply, I for one would say—Suppose we do have the word "God" on our flag, is it not a broader and better word than "Christ?" If the logic of free fellowship forces us to erase "God," how much more does it force them to erase "Christ?"

But whether the word "Religious" necessarily implies belief in God is questioned. We are sure, at least it was not the wish of the originators of the Association, to exclude anybody who desired to join it. This will be seen especially by several passages in the first address of President Frothingham in 1868. He said:—"When we call this a *free* religious association, we mean to say it is an association which puts no limits whatever on human thought, so it be earnest, so it be truth-seeking; and *we* do not undertake to say whether it is truth-seeking or not." And again:—"Our purpose is to open doors and windows, to offer an opportunity, to offer a home where *all* can come and sit together." That expresses the spirit and intent of the Free Religious Association. And when they used the word "Religious" in their Constitution, it was not because of its limitations, but because of its breadth. All words necessarily have some limitations, since it is by their definitions that they exist; but they chose this because no word that they could employ seemed less exclusive. As to free inquiry in the Association "being pursued only under Theistic conditions," we reply that, if the "conscientious atheist" believes with Stuart Mill that there may be a religion without a God, then the term "Religious" need not trouble him; or if he can

define Religion with Mr. Abbot, as "the effort of man to perfect himself," then also the term "Religious" does not bar his admission to the Association.

But suppose the term "Religious" does at present imply an "assumption of the existence of God and a religious nature in man" (as I think it does), even then can the Association be justly charged with exclusiveness? Not unless as a matter of fact it *does* practically exclude by the word some one who would otherwise join and co-operate with it. Where is there a "conscientious atheist" who feels himself excluded from the Association and is aggrieved thereby? No word or association can be called narrow which does not actually and today bind some one's free thought. The word may be narrow, or may have been narrowly defined; but if it expands with expanding wants, then it is broad enough. If no one's freedom is actually hampered by the necessary limitations of a word, then thought is free, and the word is practically as good as though it were as broad and boundless as the universe. But whenever there shall be any considerable number of men, yes, one man who calls himself an "atheist" and who cannot conscientiously call himself "religious," as Mill might not, and yet wishes to join us in our efforts to advance "Truth, Freedom, Progress, Equal Rights, and Brotherly Love," then I would certainly favor some amendment to the Constitution by which he may be admitted. We will stand by our principle, even if we do not stand by our name and Constitution.

W. H. S.

NOTES FROM THE FIELD.

In THE INDEX of July 15, one of your "editorial contributors," in remarks on the last Free Religious convention, seems to me to have done injustice to one of the invited speakers, Mr. William Denton. Similar or worse disposal of him I had seen in one or two other papers. Neither Mr. Denton nor the Spiritualist will or need thank me for interposing; but justice to my own feelings impels me to say this word.

Your editorial contributor says:—

"He (Denton) said nothing new, nothing that had not been said, and said perhaps better, by other speakers on the same theme."

With the sentences following this, as to Mr. Denton's manner, I should perhaps differ only as to quantity and number. But then "O. B. F." should remember that he himself had hurled a javelin, a whole quiverfull of javelins, directly into the very face and eyes of the faith and philosophy of Denton as an ardent Spiritualist. He stood alone on the platform, as a Spiritualist; the evening was far spent; the audience had many of them left; and it certainly required more courage than I could boast to rise there as he did, at all. He is an earnest, honest worker in the general cause of "Free Religion," and one not to be spared, still less despised. Wherever I go, the Spiritualists are doing more than all other influences combined to arrest the tide of religious bigotry and superstition, and to uphold the rights of free speech and discussion on every important question, and in behalf of every human being, woman or man. That the Spiritualists heard the attacks made on them by Mr. Frothingham on that evening in respectful and dignified silence, was only what I should have expected, complimentary as it was to

them. That they so vociferously applauded Mr. Denton's defence of them and their cause, was alike creditable to their sense of justice and right. I am especially glad "O. B. F." ascribes the "uproar and applause," as he calls it, to the right source, "the multitude of Spiritualists the hall contained," instead of to *outside barbarians*, as some other reporters did, who it seemed to me must have known that there were no such in the house. I sat all the evening among the fringes of the congregation, in different localities, without seeing or hearing one rude or disrespectful demonstration.

But your readers, and every friend of your great enterprise, should thank "O. B. F." for the closing column of his communication. I have long felt that it suffered for want of just those influences he describes near his close; just such names as he mentioned—particularly a Garrison and a Theodore Parker.

The Spiritualists have always appealed to exactly those classes described by "O. B. F." as hitherto not yet sufficiently reached by the ministrations of the "Free Religious Association." When the two organizations shall sufficiently understand each other, I think they will co-operate without an uncomfortable friction; and certainly with immense augmentation of power and of grand and glorious result. And unless they are stronger than Omnipotence, they will ere long find they have both and all of them enough to do against their common foe.

I have no room to report my own personal progress. Every Sunday shines upon me somewhere at a meeting, sometimes with a congregation mostly Spiritualists; at other times, the "Free" and other liberal religionists predominate. I always endeavor to declare the whole counsel of Truth; and, though at this season of the year audiences are small, I am always heard with apparent satisfaction and joy. Lately my lecture on "Young Men's Christian Associations" is much in demand; and I understand our friend Charles K. Whipple, of Boston, has recently issued another number of his excellent series of tracts, with those organizations as his theme.

P. P.

Father Secchi, the eminent astronomical observer who has contributed so many discoveries to the science of solar physics, in a work just published estimates the temperature of the sun at ten million degrees of the Centigrade thermometer—a temperature which would correspond to eighteen million degrees Fahrenheit. It would take salamanders or satans to enjoy such a climate as that. But it is nothing to what *Zion's Herald* anticipates for "Free Religionists."

Nature for June 15 quotes the following old Latin couplet by a "learned Englishman" (pity he should be thus anonymized into oblivion!):—

"Dæmonas ex mundo quisquis proscripserit audax,
Esse brevi nullum dicet in orbe Deum."

Which might be paraphrased as follows:—

"The wretch who dares the Devil slay,
Would serve his God the self-same way."

Hope is the delicate coloring of the rainbow. It does not stop the rain; but it makes the rain beautiful.

The most terrible punishment of hypocrisy is inability to be sincere with oneself.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

ONCE MORE.

TITUSVILLE, PA., July 10, 1861.

MY DEAR MR. ABBOT:—You took my friendly censure in my last letter so good-naturedly, and responded so kindly to it, that I feel encouraged to say one word more and to venture a final advice. All that can be urged by the friends of both journals and their esteemed editors to bring about a reconciliation between you and Mr. Seaver, has been said in those two earnest letters of Mr. J. Sedgwick and "R." in No. 80 of THE INDEX, but I am very sorry to say, without effect. You, as well as Mr. Seaver, insist obstinately on being (what none is *entirely*) in the right, and consequently neither of you will yield anything to the other; neither will say the wise word of Cajetan in Schiller's "Braut von Messina":—"I, the wiser, salute first." As, then, all solicitude of your mutual friends cannot avail anything with either of you, I would request you both to "bury the hatchet," and not only say or write not one word more about the matter any more yourselves, but not allow any of your correspondents to allude to it henceforward. This seems to me the only possible way to bring about the so-much desired reconciliation, and a co-operation of the two journals so essential to the prosperity of them. Having now said all I wished to say on the subject, allow me to answer your strictures on the *Investigator*, which are all but correct. You say:—"The position of the *Investigator* as stated above (by me), is that of 'Negative Dogmatism.'" Now I claim that this is not "as stated above;" and that "the position of the *Investigator*" is not that of "Negative Dogmatism." True, I said there was not as much science, or rather not as much erudition, found in the *Investigator* as in THE INDEX; but not that it was "unscientific, narrow, and antiquated," as you do. And allow me further to say that you are not less in error when you allege that—"It is unscientific, because it is dogmatic and shuts off all unprejudiced inquiry on the highest subjects." This indeed is a very false accusation, and I know of no paper, THE INDEX not excepted, that opens its columns to views opposed to the *Investigator* more freely than that paper does. You overlook the fact, sir, that the *Investigator's* motto is, "Hear all sides, and then decide." A better one you cannot advise; and (what is better yet) a motto that adorns not only its picturesque vignette, but is also the *spirit* of its pages. Does that make it "Negatively Dogmatic?"

True, the *Investigator* is, to its praise be it said, on the whole *Atheistical*—unbelieving (in God, Immortality, Religion, &c.); but it is for all that not any more negative than THE INDEX for not believing in Christ or the Bible. Nor is it more "dogmatical" for expressing or avowing its *unbelief* in the existence of a God than THE INDEX is for expressing or avowing its *belief* in the same. The fact is, the *Investigator* is only negative (or rather positive) in denying the existence of the *Bible God* (or any *personal God*); and though it is also too materialistic to believe in any "spirit" or "spiritual God"—and with good reason too—it is not "dogmatizing" on this point, but merely pronounces it as its opinion, allowing others to have or to favor other opinions or beliefs. All that it demands of them, in such a case, is not to accept or to form any opinion from mere hearsay, teaching or habit, but to examine for themselves its truth or falsehood. Is this "Negative Dogmatism?"

True, again, the *Investigator* declares it as its opinion that the existence of a God is not only "unproved," but that it, according to the constitution of man and the present state of science, seems even to be "unprovable;" that Immortality, for the same reasons, seems to be no more a fact; that Religion is no natural faculty of man, but only a consequence resulting from education, teaching, habit, &c.; that Moral and Reason, on the contrary, are such natural, inborn faculties; that Ethics are the deductions of Moral, the judgment and enunciations of Reason, and independent of Religion; that this latter is only beneficial to man in so far as it coincides with, is identical with, Moral and Reason; but that when it is opposed to them (as *all* religions more or less are), it becomes Superstition, Fanaticism, Bigotry, Intolerance, and, as such, the greatest evils that ever cursed or are still cursing mankind—as the history of all religions proves abundantly; that therefore Moral and Reason are the only and true "saviors" of mankind; that Humanity progresses and is made happy only in proportion as it becomes moral and reasonable, and freed from the prejudices of religion. Hence, that the aim of all true reformers, philanthropists and Liberals—"Infidels"—must be to make clear the enormous difference between Religion and Moral, to show the fallacy of the former, the importance and salutariness of the latter—that, as "Ignorance is the mother of devotion," and Religion too, so are Science and Education and Knowledge the mother of true virtue and thus of the real progress and happiness of mankind.

I would like very much to go more into detail, and explain especially the nature of the several points in question; but my article is growing lengthy and you want short ones. Let us, then, turn at once to authorities as judges. But I must confess my scepticism in consulting them on religious questions. I

value science as much as yourself, or any lover of science and of the *Truths* obtained by their aid, and have as high an esteem for our men of science as any body; but when they treat of Religion, I will own up to a little distrust—perhaps you will call it prejudice—against them, and most of all against the scientific men of America. However more liberal, free, independent our citizens of the Great Republic may be than the people of Europe, the men of science of Europe are decidedly more free and fearless than those of America. These latter share somewhat too unscientifically in the general character of the nation, impressed on it by the old Puritan settlers. Take our Agassiz as an instance. Do you believe that (man of science and thorough naturalist as he is) he actually believes in the Bible as he writes, or as he said in his oration at the Humboldt festivities at Boston last year? So, however willing I am to trust them in their purely scientific researches, you will allow that there is some reason for hesitating to confide in scientific men when they treat on religious questions. But let us nevertheless examine what they do say.

You quote Herbert Spencer as saying;—"The Atheistic theory is not only unthinkable, but even if it were thinkable, would not be a solution." Admitted. But does he only speak thus of the "Atheistic theory," as your quotation would make one believe? By no means! "Criticising the essential conceptions involved in the different orders of belief," says he (*First Principles*, p. 43, Appleton's edition), "we find no one of them to be logically defensible. Passing over the considerations of credibility, and confining ourselves to that of conceivability, we see that Atheism, Pantheism, and Theism, rigorously analyzed, severally prove to be absolutely unthinkable." Is this making only Atheism unthinkable, or "all orders of belief" unprovable? In like manner might I also cite numerous passages from the other writings of this strongly logical and philosophical author, if my limits would allow.

Mr. Darwin says (*Descent of Man*, Vol. I, p. 62-63, Appleton's edition):—"There is no evidence that man was originally endowed with the ennobling (?) belief in the existence of an Omnipotent God. On the contrary, there is ample evidence, derived not from hasty travellers but from men who have long resided with savages, that numerous races have existed and still exist who have no idea of one or more gods, and who have no words in their language to express such idea." But, as if being afraid (for the above given reasons) of having said too much, he adds:—"The question is of course wholly distinct from that higher one, whether there exists a Creator and Ruler of the universe; and this has been answered in the affirmative by the highest intellects that have ever lived." Yet he is compelled to say further—"If, however, we include under the term 'religion' the belief in unseen or spiritual agencies, the case is wholly different; for this belief seems to be almost universal with the less civilized races. Nor is it difficult to comprehend how it arose." And after having clearly shown how this belief was quite naturally engendered out of the ignorance of men and their consequent superstitions, he says (p. 65):—"The belief in spiritual agencies would easily pass into the belief in the existence of one or more gods." And finally (in Vol. II, p. 377) he says:—"The belief in God has often been advanced as not only the greatest, but the most complete, of all the distinctions between man and the lower animals. It is, however, impossible as we have seen, to maintain that this belief is innate or instinctive in man."

The already great length of this article forbids further quotation, potent and sustaining the *Investigator's* theory and position as they might be. I will then conclude with that trite aphorism of Germany's great genius, Schiller:—

"Which religion do I profess? None of all thou mayest name.
And why none? Because of Religion."

Schiller, then, sustains the *Investigator's* "Negative Dogmatism" pretty well, I think; and the fallacy of your strictures will be clearly seen as soon as Schiller's non-religion is rightly understood.

With great esteem,

Truly yours,

MORRIS EINSTEIN.

[We print the above with considerable reluctance, since we had given quite enough space to the subject discussed; but we yield to Mr. Einstein's urgent request for its publication, though thus neglecting to follow the very good advice he himself gives. It is necessary to add, however, that he has misunderstood what we said about the *Investigator*.

We did not quote Mr. Spencer as favoring theism, but as disfavoring atheism, both of which he regards as unthinkable. Mr. Darwin's language is a striking confirmation of our own views as expressed in our late Boston lecture. Who fails to perceive the vast difference between his position and that of "more or less positive denial?"

A stronger passage than the above quotation from Schiller could not have been cited in support of THE INDEX. Instead of advocating non-religion, it advocates Religion in the most emphatic manner; and we are surprised that Mr. Einstein could so completely have missed its meaning. Schiller says he professes "none of all the religions" (i. e., Christian, Jewish, Mohammedan, &c.); and why? Because of his faith in Religion (i. e., universal spiritual Religion, as opposed to historical religions). In other words, he is

too religious to be a Christian. If Mr. Einstein doubts this interpretation of the passage, he will certainly not doubt the following stanza from Schiller's "Die Worte des Glaubens":—

"Und ein Gott ist, ein heiliger Wille lebt,
Wie auch der menschliche wanke;
Hoch ueber der Zeit und dem Raume webt
Lebendig der hoechste Gedanke,
Und ob Alles in ewigem Wechsel kreist,
Es beharret im Wechsel ein ruhiger Geist."

In fact, by his quotations our friend has materially strengthened our position, so far as "authorities" go (which is not very far). The finest modern minds are the most willing to confess their ignorance, and the most unwilling to accept anybody's hard, bald negations for positive knowledge. No one seeks who believes that nothing can be found; and the mischief of a "negatively dogmatic" attitude is that it extinguishes thought. Just in proportion to the "positiveness" with which any one "denies" without absolute proof, is his attitude unscientific. THE INDEX neither denies nor affirms positively on the great questions agitated by modern thought; but it seeks to learn continually, and believes that there is much to be learned. Whoever regards these questions as already satisfactorily answered, betrays a want of acquaintance with the actual state of human knowledge. That is why we object to dogmatic negations, against which the spirit of science makes most emphatic protest.—ED.]

FREE RELIGION AND BIGOTRY.

Mr. O. B. Frothingham, President of the Free Religious Association, at its late convention in Boston, in his address on "Superstition and Dogmatism," charged Spiritualism with building up a new superstition. In speaking of Spiritualists, he withheld from them their distinctive appellation, designating them by the narrower name of Spiritists. He was promptly corrected by the next speaker, Professor Denton, in a manner that secured the approval and hearty applause of the greater part of the audience. But Mr. Frothingham, though corrected, is not convinced. He renews the attack on Spiritualism in THE INDEX of July 8, in an article entitled "Spiritualism and Superstition."

In its opening he again alludes to the question of appellation, and insists that Spiritualism is a less fitting name than Spiritism. An associate of Mr. Frothingham in the Free Religious movement, in a brief article in the *Radical* for June, 1868, sharply and pathetically complained because Spiritualists would not call themselves Spiritists, and spelled Spiritualism with a capital S.

This difference of opinion ceases when one recognizes that Spiritualism is both essential and phenomenal, and that those two phases of it, the inner or essential and the outer or phenomenal, are both comprehended by one term. Spiritualism designates phenomenal Spiritualism; but Spiritualism without an adjective includes not only Spiritism but all ideas and spiritual entities and emanations which inhere in and are evolved from the human spirit. With all who recognize that man, whether living or dead, is a living spirit, the term Spiritualism has broadened in its significance, and to them developed a store of consequences previously unrecognized. Spiritualists are therefore active in promoting political, social, and religious reforms. Thence it is, why some Spiritualists prefer the word Spiritualism to Spiritism and spell it with a capital S, and why the conservators and inheritors of the old regime find it hard to fellowship them.

Mr. Frothingham writes that "it is not a belief in the real existence or actual presence of spirits that constitute superstition, but belief in their direct agency in the control of human concerns." Has not Mr. Frothingham in this statement gone too far, or not far enough? According to his gauge, to believe that they are actually present, and accompany us wherever we go, and are present with us, both when we wake and when we sleep, is not superstition; but to believe that they ever act in and control human concerns is superstition. The reason of the distinction which he makes in the name, is not very apparent. Courts of law sometimes determine that the mere presence of a person at a transaction makes him an actor in it.

Mr. Frothingham refers to instances that he knows of where men would not undertake financial enterprises until the familiar spirit approved, and to other cases where parents accept instruction from their deceased children, and married persons listen to counsel from their deceased partners. Such conduct he evidently regards as superstitious. Is a Free Religionist open to the charge of superstition, if, being perplexed as to what disposition he shall make of his surplus funds, he consults with and follows the advice of his banker in investing them; or if, being in ill health, he follows the advice of his physician? If not, how can he consistently maintain the charge against the Spiritualist who in his perplexities consults with his disembodied friend or physician who, Mr. Frothingham admits, may be present with him? The Free Religionist and the Spiritualist probably act alike so far as to appreciate the advice received, at the value which subsequent results show it to be worth. If good, their confidence in their advisers is

strengthened; if bad, they probably would change their advisers or forego them altogether.

Mr. Frothingham says that it is now several years since he declined changing places on Sunday with a Spiritualist speaker, because the Spiritualistic method of arriving at truth by the passive reception of ideas or impressions seemed to him irrational and dangerous. He does not agree with Wordsworth, who sung:—

"Nor less I deem that there are Powers
Which of themselves our minds impress;
That we can feed this mind of ours
In a wise passiveness."

But where lie the irrationality and the danger that disturb Mr. Frothingham? Is it that he does not know what may be said by the speaker? Does he ever really know in advance what any speaker, Free Religionist or Conservative, other than himself, may utter from his platform? He has some knowledge of them or their general reputation, and, trusting to that, is not afraid to extend to them the hospitalities of his platform.

Why not apply the same principle in receiving Mediumistic and Spiritualist speakers?

But whom would Mr. Frothingham's apprehension of irrationality and danger exclude from his platform? First, the disciples of Jesus who should act obediently to the injunction of their master not to be anxious, and to have no thought beforehand, and not to premeditate what they should say; in the synagogue, but to speak what should be given to them at the hour, would find no admittance from Mr. Frothingham.

Second, Jesus, who acted on the same principle that he recommended to his disciples and trusted to the inspiration that came to him at the hour of speaking, owing to Mr. Frothingham's apprehension of irrationality and danger, would, notwithstanding all the sweet things that the Free Religionists have said concerning him, receive from Mr. Frothingham a very courteous refusal to an application for the use of his platform on Sunday.

Third, A. J. Davis, in the preface of his "Morning Lectures," says that "sometimes he had not chosen his theme or the line of argument to be pursued, until he came to address the congregation." Of course Mr. Frothingham's fear of irrationality and danger would exclude him; and as Mr. Davis is generally recognized as the most advanced representative of Spiritualism, a declination to exchange with him may fairly be interpreted as an exclusion of all Spiritualist speakers from Lyric Hall platform, while it is under the control of Mr. Frothingham.

It can hardly be doubted, from his known liberality, that he would accept an invitation for reciprocity of services with a Unitarian or Evangelical divine, if perchance he should receive one; but, as appears by his statement, he could not change platforms with a speaker engaged by a congregation of Spiritualists. Other instances are within my knowledge where Free Religionists have declined to interchange acts of courtesy with Spiritualists, for the sole reason that they were Spiritualists. Mr. Frothingham closes his article by expressing his preference "to have no other world, rather than one full of teasing, troublesome, meddlesome beings, who interfere with the rational order of the world we dwell in." Whether this expression of his preference will secure to him or not such a prospective world as he desires, the future will decide; and whether what now constitutes his notion of "rational order" will then continue to be his highest standard of perception, is another problem which for the present remains unsolved.

ALFRED E. GILES.

Boston, July 12, 1871.

The *Universalist* has a long and quite interesting article on "Our Free Religionists." We have no desire to parody any of the blows which it strikes at this organization, but we deny the right of the *Universalist* to make the Unitarian body responsible for it because "Rev. Col. Higginson," and several other "Unitarian clergymen," "in good ecclesiastical standing with the Unitarian denomination," are among its prominent members. We do not know that "Rev. Col. Higginson" has any "ecclesiastical standing" that is worthy of mention, and we can imagine the breadth of his smile if he should be threatened with the application of a denominational "knife or cautery." It is long since he cared a copper for the denomination, and the other gentlemen mentioned by the *Universalist* take only an infinitesimal interest in its affairs.

The Free Religious Association is not responsible for the Unitarian denomination, nor is the denomination responsible for it. This is a notorious fact; and what does the *Universalist* mean when it says, "Under the name of Christian Unitarianism an organization is already formed and operating, whose sole object, it cannot fail to be seen, is to dishonor Christianity, and if possible root it out forever"? Because a handful of men who are, or have been, Unitarian ministers, identify themselves with an entirely undenominational association, the majority of whose members are not Unitarians, that Association is no more a Unitarian organization than the American Anti-Slavery Society was because Samuel J. May, Jr., and Rev. Dr. Furness appeared upon its platform. We ask the *Universalist* to practise what it preaches in its concluding sentence: "Let us have honesty and fair dealing."—*Christian Register*.

It is the best things that are capable of the worst abuse; the very abuse may test the value.—*Theodor e Parker*.

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The Index,

A WEEKLY PAPER DEVOTED TO

FREE RELIGION,

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THE INDEX ASSOCIATION, at TOLEDO, O.

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The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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FEAR OF THE LIVING GOD.

[A Discourse by O. B. Frothingham.]

"It is a fearful thing to fall into the hands of the living God."

HEBREWS, X, 31.

I wonder how many people know that this text is in the Bible. I wonder how many know that it is in the New Testament. I wonder how many know that it is in the most carefully finished book in the New Testament. I wonder how many of those who knew of its existence understand what it means, or ever tried to understand it. If it were written thus:—"It is a fearful thing to fall into the hands of the living Satan," or "it is a fearful thing to fall out of the hands of the living God"—that would be intelligible. But the passage as it runs is loaded, every word, with incomprehensibility to modern Christians. I will not try to carry you back to the state of feeling about God which prevailed two thousand years ago, even in the Christian Church. Two thousand years are a long time; and when everything else that people thought and did then looks so very strange to us, what they thought and did about religion should not surprise us.

I might explain the sentence I have quoted by two others in the same chapter, the one immediately preceding this—"We know him who hath said, Vengeance is mine, I will repay:" the other concluding the chapter—"For our God is a consuming fire." But to explain these sentences so that they would seem true to a modern mind would be as hard as to explain the text. Let us give up all attempt, then, to get fully into the mind of those dark ages of Faith, and see what there may be in our own modes of thought that throws light on these strange words.

Is it not common now to think of God as standing for moral law, judgment, retribution? Is he not the representative of the accusing and avenging conscience? When is he instinctively thought of? In dark days, in gloomy times, in periods of fear, when calamity befalls, or sorrow comes, or death approaches, or the sense of guilt oppresses the mind. How is he commonly thought of then? As the Being who darkens the day, makes the time gloomy, produces the fear, sends the calamity, causes the sorrow, inflicts the death, holds over the sense of guilt the rod of penalty. He is the awful Being. At the mention of His name men droop their heads, lengthen their faces, subdue their voices, let the light out of their countenances, and recall their misdoing. The word "punishment" calls up the thought of God. The men-

tion of hell suggests Him. His attributes are the great swelling attributes that appal. He is *Omnipotent*; men are pigmies before Him; they are grasshoppers; He can blow them away as dust; they are as a sleep. He is *Omniscient*. He knows what everybody is about, knows what they are thinking of, what they are feeling; has a detective in every bosom. All over Christendom people tremble as they think of that Justice that holds every one to the letter of the Law, and makes each answerable for his deeds without regard to all those fine considerations which diminish the weight of personal responsibility. All over the world God is a terror. It is the effort of religious men to make him felt as a terror. Often he is the worst of terrors—a vast, vague, shadowy, haunting terror—a bugbear, as men call it. Hear men pray to him. Read the Church litanies. Listen to the warning counsel given to wilful, vicious, and criminal people. "Be careful. You are watched. The Avenging Angel is dogging your footsteps. You are rushing to your doom." Christian men and women have not yet outgrown the feeling that the living God is an un-sleeping policeman, incessantly walking his rounds. It is still the fashion to talk to people about him as parents talk to their adventurous children, telling them the bears will catch them if they go out of doors. This, I say, is a habit of mind ever with us. I believe it is still an inveterate instinct with us to get as far away from God as we can, to think of him no oftener than we must, and to rescue from association with him as much of our life as is possible. To fall into his hands is to suffer; to fall into his hands is to be shut up in prison; to fall into his hands is to be punished. There is a general impression that we are safest when we are out of his reach.

I do not say that our deliberate thoughts of God are so terrible as these. Our people would probably resent the charge of entertaining such black beliefs. They say handsome things of God. They give him sweet names. They praise him in songs. But, for all that, they do not care to come too near him. A chill creeps over them when they think of that. They will then feel their poorness and weakness. They will have to see dreadful sights. It is a "fearful thing."

Now this I take to be the effect of ignorance. It is blindness of mind. Very intelligible blindness, very natural and pardonable blindness, but still a very sad and pathetic, yes, and a very painful and hurtful blindness. It is the blindness that leads people to imagine that unknown lands are infested with wild beasts; that the wilderness is peopled with goblins; that solitary places are evil places; that unexplored seas are full of monsters; that untried roads are dangerous roads; that the atmosphere is haunted by spirits of the air; that new sciences are perilous, new knowledge uncanny, new opinions hazardous, new acquaintances temptations, new experiences damaging to the soul, new experiments in life things of questionable salvation.

Let us try to suppose an island savage to be made acquainted with the fact that he lived on a round globe. Let us suppose him to have on his mind a clear image of the earth as a round globe. Let us go further, and suppose him to think of himself as standing on the topmost summit of the mighty ball, shelving downwards from him on every side as far as the horizon line, the heaving waters that encompassed his island tossing uneasily, as if they were struggling to keep their position on the steep declivity. Suppose now that to this savage islander, trembling on his point of rock, should come a civilized man from the other side of the globe, who should tell him of the possibility of passing from where he stood to the opposite side of the ball, and that, not by going straight down through the middle of it, but by going round it on the outside by sliding down the steep declivity, dipping over the edge of the horizon and crawling along the under side head downwards, like a fly on a ceiling. Can any imagination do justice to the poor savage's terror, as he conceives himself tearing down that awful rapid and dashing over that dizzy verge? And then suppose our educated traveller to tell him something about the immensity of space in which floated the globe he was on,—the billions and billions of miles of distance, where was nothing but bleak, impalpable vastness, black to the eye, noiseless to the ear, senseless to the touch, where was nothing to breathe, where was nothing at all but, incalculable leagues apart, bewildering crowds of globes, lowering and glaring, spinning and whirling, with nothing to hold them or move them. Would not the terror of the poor savage be horribly increased, as he imagined himself falling into this terrific void, falling, falling, and never ceasing to fall? And would he not cling more desperately than ever to his little speck in the sea as the only hold he had on existence?

In much the same way as we imagine that poor savage to feel about falling off his island into the bot-

tomless space, do ignorant people seem to feel about falling into the hands of the living God; and almost as hard is it to convince them that they may safely launch out into unexplored spaces of thought, as it might be to convince the islander that, in putting off from his island, he would not be hurried along frightful rapids—would not be dashed over a precipice—would not be dropped off the globe into a bottomless void, but would proceed as over a perfectly level surface—would have his head always in the air and his feet always on the ground—would have the stars above him just as they were, and in the course of his proceedings would find other islands and continents, other trees and plants, other men and women, living industriously, peacefully, and happily in towns and great cities, no more apprehensive of falling off the globe than he was before he knew it was round. We have no fear of slipping off the planet; we have no dread of infinite space; our ships are sailing round the planet all the time. We know that the force that keeps our feet planted where they are, whether we be on the upper or the under side of the ball, keeps everything else in place, keeps in place the distant stars, keeps in place the comets and aerolites. We know that the great laws are invisible, and that things invisible are under Law; we know, in a word, that we cannot fall out of the hands of the Living God, and that because we cannot fall out of them, we are safe. All this the European might tell the savage. He might describe his voyage to the island, the vessels he met, the lands he saw, the ports he touched at, the races he encountered; but still the savage would remain unsatisfied.

So, from far-off regions of thought and experience, travellers bring the tale of their discoveries; but the unknown will still be the perilous, and to enter upon it will be a "fearful thing."

We have a faith in which we have been educated, in which we have lived, to which we have been wonted. It is comfortable and warm to us. We feel safe in it. It is our home. It is our tower. With every part of it we are familiar. We have touched its extreme edges all round. From this point we gaze abroad, as the islander might, upon an ocean of restless, tossing, troubled minds, questioning, doubting, fearing, tumbling about in the whirl of speculation; some seeming to rush furiously along, some apparently trying to keep their footing on a smooth descent; some slowly sinking from view; some hovering on the verge of a precipice; and we say—"Alas, poor souls! They are lost. They are slipping off the planet. They will tumble into the dreary spaces of unbelief, atheism, despair. For what is there out there to hold them?"

A man has lived all his days under aristocratic institutions, like Thomas Carlyle, for instance. Order for him is associated with government; and government, in his mind, is associated with a governing class, or a governing person who holds other men subject to him. To him belong the right and privilege and power. Rule and authority are his. This will give to law its force. Army and navy are his arms. He has power over life and death. So accustomed is he to such an order of things that, though he knows these governing men to be of the same stuff with all other men,—though he knows that these governing men can have no real power save such as belongs to their manhood,—though he knows that the human alone is entitled to rule, and that the human is not held as a monopoly by any set of people,—he cannot conceive of any safety out of that condition of things. From his aristocratic enclosure he looks abroad on men, experimenting on other forms of government, venturing on new fields of social existence, tampering with entire institutions, and is filled with terror. He sees them "shooting Niagara," and afterwards plunging down, down into absolute chaos. "What!" he exclaims, "allow men to govern themselves! Let them choose their own rulers, make their own laws, regulate their own institutions, launch forth upon the untrodden sea of republicanism and democracy! Put the ballot into uneducated hands! Admit the working-men to the franchise! Let the rabble be represented! Let the ungoverned say what shall be government! What can come of that but anarchy?" It is, you see, the same old distrust of the living God. It is the same old fear that, outside there, the space is infested with evil spirits. It is the islander's fear.

Everywhere we come across this fear, and everywhere it is the same torment. The living God is terrible. The Conservative has it. He is never safe unless he is protected by Law. Everything must be provided for by Law. The Law must undertake everything, and the letter of the Law must be adhered to. And so, when any one comes along who proposes to let people manage their own affairs in their own way, to build their own railroads, pave their own streets, mend their own sewers, educate their

own children, maintain their own worship, feed their own poor, nurse their own sick, reform their own criminals, they are seized with a formidable trembling, and talk anxiously of the danger there is of falling off the social planet into shoreless, bottomless space.

The same superstition prevents people from adopting new customs of living, and makes them feel more comfortable in the discomfort they are used to, than in trying some new experiment of existence. They do not know where they are going, and not to know where they are going is to be apprehensive lest they be going to a bad place. We see it in the reluctance with which political privileges are granted to women, in the unwillingness to adopt the rational treatment of children, in the indisposition to trust principles, however rational, in the jealousy of what are called theories—as if sound theories were anything else than truths to which men were not accustomed, the living God who was outside the limits of ordinary experience! Nothing is more difficult than to imagine people who go away forever, as going into the sunshine. And the reason it is so difficult is here—the unknown is the dark, the untried is the dangerous. Except the little spot that we stand on, the world is full of evil spirits that lurk in the air.

And the secret of this monstrous and disabling error is the old notion, not yet outgrown, of God as a jealous, watchful, prying, censorious Being, who has no confidence in his children, and who does not feel kindly towards them; a Being, therefore, whom they must hold in distrust and suspicion, and be very careful to keep on the right side of. How slow we are to use the results of our experience in new fields!

We have, as I said before, no fear of falling into the hands of the Living God when we start in trains across a continent, or sail in ships out on the deep sea; for we know that the winds are his messengers, the flaming fires his ministers. We know that the telluric and etherial forces befriend, that gravitation is a powerful servant, that we never can be out of the reach of air and light, and that the living God has no symbols and no agencies more beautiful than these. Here we have demonstration that the unknown is the beneficent. The open mid-ocean is *safer* than the harbor. When the storm threatens, the pilot keeps *clear of the coast*. Why should we not feel that the Living God fills with his presence the immense outlying space of mind where our thought has never been, and the vast outlying reaches of experience where our fearful barks have never ventured? Why fear falling into the hand of the Living God, when we launch forth upon the deep sea of knowledge, or reason, or faith, or feeling, more than we fear the same catastrophe when launching forth upon the salt brine of the Atlantic?

Is it answered that, in the latter case, we are certain, and in the former cases we are not? But how did we become certain in the latter case except by experiment? We were not always certain. There are people now who deem it a tempting of providence to cross the ocean in a steam-ship, or to take a railway train. Is it replied again that, in the latter case, we conform to certain rules which ensure our safety? We build ships after a certain model; we have learned how to regulate steam; we understand how to adjust ourselves to the elements; science tells us precisely *what we must do* when we launch away upon the deep of adventure; we have chart and compass and sextant; the course is marked out for us? True again. But are such appliances wanting when we commit ourselves to those other seas upon which the soul puts forth under providential direction? Are there no laws of right-mindedness? Has the Heart no compass in its pure affections? Has the Conscience no star in its loyalty to rectitude? Has Reason no pilot in its fidelity to what it knows, in its allegiance to what it is convinced of? Surely the Living God does not confine himself to the department of mechanical forces. The chambers of the air are not his only dwelling-place. He is not omnipresent merely as electricity or gravitation. He is intelligence; He is love; He is justice; He is beneficence. You would not say He is to be trusted as atmosphere and distrust as Mind! We have no fear of him as a Force, but we dread Him as a Spirit! We can venture to touch His hand, but we cannot venture to fling ourselves upon His bosom! We can commit our lives to Him, but we shrink from trusting Him with our souls! He has furnished our barking for commerce between land and land; He has not supplied our souls for their more necessary voyage from one region of experience to another! You would not say that!

Certainly, there needs to be caution, prudence, practical wisdom, in making sure that we are in his hands. None but the foolish put off to sea in bowls, or trust themselves to the elements as children play with fire. None but the foolish say—"We take our chance; we know nothing; we have taken no precautions; we simply know that God is good, and will take care of us." It makes no difference what we do or how we behave; we venture in the dark, knowing that at the instant when it seems likely to cover us, the very night will be light about us. They who do that find that the Living God is living law, living justice, living reason, living common-sense, who will have no scruple to blow them up, or send them to the bottom, or starve them out as He did those miserable, deluded colonists of Jaffa. It is a fearful thing for such people to fall into the hands of the Living God. But it is so simply because He is a God of order and equity and truth. This summary dealing with outlaws and fools furnishes the grand reason for trusting him on the part of right-minded men and women. At all events, it is time we abandoned the idea that the unknown is the terrible, or that the Living God is a thing to be afraid of in advance of all experience.

Nay, we have experience. Multitudes have trusted

themselves to the Living God, and have found it very sweet to do so. Broad thinkers, cutting themselves adrift from the quiet moorings of their Faith, have launched away under the guidance of knowledge, and, instead of falling sheer into the gulf of unbelief and despair, have found themselves floating over sunny waters, beneath heavens lit with the glory of new constellations; have discovered islands and continents never heard of before; have made acquaintance with fresh territories of thought, and have learned how beautiful it was to be citizens of the world, free to come and go where they would, in full faith that the further they went the more wondering, reverential, and loving they would become, provided they went in sober earnestness and faith.

Venturing to believe in humanity, we have tried republican institutions; and in proportion to the fidelity of our experiment has been the demonstration of its success. Mr. Carlyle's frightful picture of "shooting Niagara" provokes a smile. In live humanity we find there is a live Deity; and so far from its being a "fearful thing" to fall into his hands, we are only praying that we may have grace to fall into his hands more entirely. If anything will save us from the fearfulness of the ancient systems of government, which assumed that the living God dwelt in a palace and left it only to prowl round the gardens and awe intruders, it is trust in the principle that people are best governed when they govern themselves.

It was believed in the olden time that the State must maintain religion; that, if it did not, the evil one who was constantly going about seeking whom he might devour would snap up many souls, as a vulture snaps up chickens, and would bring the whole land to the barrenness of infidelity. The State *did* cease to have any concern with religion, and the churches multiplied innumerable. Never was so much worship. Never so much piety. Never so much personal faith or conviction. Never so much deep individual concern for spiritual things. The wicked one who prowled about seeking whom he might devour, proved to be the Living God stirring in his children's hearts the embers of the personal religious life.

It was believed in the olden time that either the Church or the State must undertake the support of schools. It was a fearful thing to fall into the hands of the malicious demon of ignorance which infested the world. But on the voluntary system, which throws on people the responsibility of educating themselves, the schools not only increased in numbers but improved in quality. There is better teaching, better discipline, better school architecture and regulation. And so on in other things. We have discovered that the whole universe is filled with the Living God; that the Living God is not living jealousy, or wrath, or cunning, but living truth and goodness and beneficence. We have learned to see Him in the elements that bring us health, comfort, prosperity, happiness. We have learned to see Him in the elements which bring discipline, experience, wisdom. We have learned to see Him in air and light, in the fine gases, in muscle, nerve, fibre, and tissue, in organs and functions. We have learned to see Him in intelligence and affection, in the glow of aspiration and in the courage of a noble will. We have learned to see Him in the wise economies that administer life, in the knowledge that centuries have built up, in the principles that brace us in our difficulty and solace us in our grief. We have come to the belief that the dreadful thing is to fall out of the hands of the Living God, to fall out of knowledge and reason and truth and charity, to fall out of confidence and trust, to remain so shut up in our narrow houses of belief or custom that we do not know what the Living God is, and are continually fancying that he is living ogre or living devil.

Is it a fearful thing to fall into the hands of health or understanding? Is it a fearful thing to fall into the hands of the Being who will make you better? Yes, even if in making you better He make you for the time feel worse.

I know men dread nothing so much as health and knowledge. We will go about with an ugly pain in chest or side, fearful of getting into the hands of a wise physician who may tell us our complaint is more serious than we imagined and calls for immediate treatment; as if, so long as we were ignorant of the complaint, it was not there! As if the physician in telling us of it put it there, and made it incurable! None dread cold water so much as they who most need it. None loathe medicine like the sick. The crisis of virtuous experiments is always fearful. It is a fearful thing when the drunkard puts away his glass; when the opium-eater discards his poisonous drug; when the idler sets himself to work; when the dissolute man enters on a course of virtue; when a pleasure-seeker is immersed in care; when a person of luxurious habits is compelled to endure wholesome hardships; when one who has all he wants is deprived of a portion of his means, and is obliged to work hard to get what he once had for nothing. It is a fearful thing for a mother or father to lose a child, and to be driven by sorrow out of the sweet seclusion of a home untroubled by affliction, into the blank spaces of loneliness; when the winds of restless thought blow chill, and the bitter night dews of grief fall, and the feet stumble over graves, and the blackness of doubt closes round, and only a star, now and then visible in the night heavens, calls back the remembrance of the skies that used always to smile. It is a fearful thing when one who has never questioned his belief first begins to question it, and, stepping out of his old home of Faith, sees what looks like a howling wilderness about him. It is a fearful thing when one who has always dwelt on

problems he could master, and has felt perfectly at home with the ordinary questions of his lot, finds himself face to face with problems he cannot master, and gropes about in the dark for an answer to questions that baffle his intelligence. All experimenting of this kind is a fearful thing—all venture into the land of the unknown, though it has been going on for thousands of years, and has always resulted in the nobleness of mankind. Nothing is so fearful as Novelty in custom or institution. However confident their anticipation of heaven, none are ready to die. But experience teaches us that the fearfulness is for the instant. The momentary shock of the plunge over, a new set of powers comes into play; a new order of satisfactions reveals itself to view; a new and broader existence disclosed. We come to learn that to live under law, to live justly, healthfully, obediently, trustingly, is the furthest possible from being a fearful thing. The liar, the thief, the traitor, the murderer, would all be the happier for falling into the hands of the Living God. Let His hands make the criminal's arrest; let his hands institute the discipline; let His hands execute the sentence; the pain will be brief, the peace will be everlasting.

I plead, then, for full faith in the Living God—for full confidence, in the mysterious—for full trust in the unknown. I plead for the substitution of a spirit of quiet repose for a spirit of fear, as we think of the power that holds our destiny in its hands. I plead for a spirit of courage in meeting emergencies, facing difficulties, coming in contact with trials, encountering what seem to be evils, entering upon new and untried paths of life. Let us be sure that there is no demon but the demon of doubt, fear, ignorance, in our own timid bosoms; that out of doors all is light and power. How simple all this is! yet how dark! The words of the old Christian Apostle sound in our ears almost like impiety. Yet how many practically regard them so!

"Yes, write it in the rock!" Saint Bernard said;

"Grave it on brass with adamant pen."

"Tis God himself becomes apparent, when God's wisdom and God's goodness are displayed. For God of these his attributes is made."

Well spake the impetuous Saint, and bore of men

The hearty suffrage. Now not one in ten

Recalls the obscure opponent he outweighed.

God's wisdom and God's goodness! Ay, but fools

Misdefine these, till God knows them no more.

Wisdom and Goodness, they are God! What schools

Have yet so much as heard this simple lore?

This no Saint preaches, and this no Church rules;

'Tis in the desert, now and hereafter.

THE IGNORANCE OF THE CLERGY.

[From the Catholic Advocate, Louisville, Ky.]

It is quite refreshing to read some of the tirades of infidel writers on the utter ignorance of the clergy on subjects which these writers consider of so much importance, that every other subject is to them of no importance at all. Especially spicy is an article we read in a paper printed in Ohio somewhere and called THE INDEX. This paper is devoted to the propagation of "Free Religion," whatever it means by that. It advances theories about God and man that are very far from being new and just as far from being well put or presented by these intellectual giants. They are wholly out of temper with the clergy of every denomination, because they do not see the evident orthodoxy of their opinions and very peculiar belief, and forthwith they sound it abroad that the clergy are always behind the march of science. They, no doubt, believe what they write, as they are of the opinion, that what does not come up to the views of THE INDEX must surely be behind the high point of modern science. The theory of Darwin on the descent of man being its latest discovery, and that not new either, they think it very unbecoming in a Rev. Methodist minister to be unwilling to consider being kicked by a mule as a family quarrel. They cannot have patience with any one who will deny the very plain fact that he comes from a snail, a lizard, an ape, or perhaps an ass. Indeed, so very noble is this genealogy that it is provoking that our ears are not longer, and that, by some unaccountable mistake, we have not tails. It is indeed enough to excite the pens of these learned men to sharper wit against the dolts of ministers who do not see that the theory of Darwin is as plain as two and two are four. What on earth can one say against it? Nothing! It struck dumb the world and the rest of mankind when it was first announced, long before Darwin was born, and every day but adds to the proof that mankind came from something very low, while itself came from nothing. Any minister of the gospel that cannot see how beautifully this system is evolved, and how reasonable and intellectual it is, must be at the far-end of science and deserving of the contempt of these men of Toledo who are trying to make a living by publishing THE INDEX. What must be very amusing to every one is the fact that these Toledo men seem to believe what they say. They are wholly innocent of what must be plain to every one else, that Darwin himself laughs in his sleeves at the stupidity of the numbers he has gulled into believing, as true, what he wrote as a joke, but, afterwards seeing that he could turn an honest penny by it, put it forth as the latest and best discovery of science. This the clergy of every denomination understand well, and hence not only hold to the Mosaic account of man's descent, but turn into ridicule or do not notice at all the mad ravings of men who are trying in every way to trace the origin of man to a source more degraded than we are willing to give the brute creation. It is strange that this ignorance of the clergy has not been noticed in all the past. We have been simple

enough to think that, as a body, they were equal to any other class, to say the least. They have generally tried to exhort men to prove themselves worthy of their high origin, and could not see anything to be gained for liberty, morality or science, by pointing man to the slimy snail as the point whence he came.

THE TRUE TIME OF THE SABBATH.

[The following extract from an article contributed to the *Morning Star* very forcibly illustrates the folly of a superstitious reverence for the "Sabbath," though written with a different purpose.—Ed.]

I stated in my former article: "It is impossible that there can be any specific day for the whole world; because the time of the rising of the sun differs at different places all around the earth."

Melancthon takes exception to this statement, and says: "Can my brother mean that there can be no specific day? Does he not rather mean no specific time? The time of the rising of the sun at Jerusalem and at the city of Washington would widely differ, but the seventh day from creation at these different places would be the same."

I do mean, "there can be no specific day" observed all over the earth, and think I have proved it, and have shown that at some two places very near each other there must of necessity be nearly twenty-four hours' difference in the time of commencing the Sabbath, and have indicated where this difference really exists. But I ask further, if, as Melancthon admits, "the time of the rising of the sun at Jerusalem and at the city of Washington would widely differ, how can it be possible that 'the seventh day from creation, at these different places, would be the same?'"

I suppose that the term "day," when used in this connection, means a complete revolution of the sun. I am not aware that any one knows where the garden of Eden was situated. But for the sake of illustration, I will assume that it was, as some believe, somewhere near the meridian of Persia; and that at sunset on the day on which Adam and Eve were created, the first Sabbath commenced there. But at the antipodes, which would be somewhere on the Pacific coast of the United States, it was not sunset, but sunrise at that time. When did the first Sabbath commence at that point? There was twelve hours' difference in the time. Did the Sabbath commence at a different hour of the day? Or did it commence twelve hours sooner, or twelve hours later? If the first, then wherever we are, we must be in uncertainty when to commence our Sabbath, unless Melancthon can solve the question as to where the garden of Eden was located; and if either of the others, then Melancthon's idea about the "seventh day" being "the same," is exploded, and we are in the same uncertainty, on his principles, as to what day to keep, unless he can tell us whether the time is to be reckoned earlier or later.

But perhaps he will say this is only an ideal, and not a real difficulty. He may take the position that no one then lived at the antipodes to keep the Sabbath; that Adam and Eve were the only human beings then living; that they of course knew when the first Sabbath commenced; that the regular succession of weeks has been preserved from that time, and that the proper time for commencing the Sabbath is at sunset on each succeeding sixth day, down to the end of time. Very well. Let us see where this will bring us. Some of the descendants of Adam and Eve emigrated westward, and others emigrated eastward. Whichever way they went, it was their duty to commence the Sabbath on each sixth day evening, Friday evening, as we now call it. This emigration has continued westward and eastward, until the Anglo-American and the Chinese have met in California. How then? As the Anglo-American and his predecessors have passed westward, the day has extended twelve hours, and as the Chinese and his predecessors have passed eastward the day has shortened twelve hours; and hence the Chinese in California is twenty-four hours ahead of the Anglo-American; and if the latter is to commence his Sabbath on Friday evening, then by the same rule, the former must commence his on Thursday evening; because each person must, according to Melancthon, be careful to observe the seventh day of each week in regular succession from the creation.

And the same rule will hold good with every one else. If, like Carleton of the *Boston Journal*, Melancthon should make the tour of the world, and, sailing eastward, should return by the way of California, he would find that, during his absence, he had lived one day more than his friends who had remained in the United States; and he would therefore be obliged to commence his Sabbath on Thursday evening; while those who think with him, but had remained at home, would commence theirs on Friday evening. And if I adopt Melancthon's views, and also make the tour of the world, but go by the way of California, and return across the Atlantic, I shall find that I have lived a day less than my friends who remained at home, and while careful to keep the seventh day Sabbath, I shall have to commence it on Saturday evening, and thus, with the same views, there will be two days between us; while the other seventh day Sabbatharians will keep a different day from either of us. Probably Melancthon will call this foolish reasoning, but he must remember that he contends for the keeping of the "seventh day from creation;" and this is the logical result of acting on his claim.

Reputation is what men and women think of us. Character is what God and angels know of us.—*Thomas Paine*.

THE CINCINNATI SUNDAY AGITATION.

THE ARBEITER HALL RESOLUTIONS.

WHEREAS, Under the constitution of Ohio (article 1, section 7) no preference shall be given by law to any religious society, and no interference with the rights of conscience shall be permitted;

Resolved, That the question whether the individual citizen shall observe a day of rest from labor, and what day he shall select for such observance, or whether he shall do business or labor or abstain from it on any day, is not a public question to be regulated by legislative enactments, no more than the question what hat or clothes he shall wear, but a strictly private matter, the determination of which should be left to his own conscience, views of propriety, interests or desires.

Resolved, That the so-called Sunday laws and ordinances requiring men to refrain from common labor and making it a penal offence to do acts on Sunday which are lawful on any other day of the week, and which do not interfere with the public peace or the rights and liberties of anybody, must be considered an encroachment upon individual rights, incompatible with the spirit of our state constitution.

Resolved, That these laws cannot be uniformly and impartially enforced, and that a partial or arbitrary enforcement of any law conferring privileges and immunities on some branches of business or industry, or on some particular avocation, and also on certain classes of the people, which immunities are denied to other branches or avocations, must be considered a violation of the principle of republican equality and of "equal and exact justice to all."

Resolved, That the question whether or how to observe a day of rest might and will, in its general features, be regulated by custom, like the observance of the 4th of July, and Christmas and New Year's holidays, without legislative interference with private affairs or infringement of personal liberty.

THE PIKE'S HALL RESOLUTIONS.

"Although the constitution has prohibited religious establishments, it does not forbid judicial cognizance of those offences against religion and morality which have no reference to any such establishment, or to any particular form of government, but are punishable because they strike at the root of moral obligation, and weaken the security of the social ties. We therefore hold that the moral and religious sentiments of the American people, which have obtained the recognition of the moral government of God from the beginning of our national history, not only in the fundamental laws of the commonwealths of the Union, but in the administration of the several departments of the national government, and in the statutes and municipal regulations under which we have enjoyed the largest liberty compatible with peace, order and safety, demand the continuance of those legal provisions for the protection of our rights in the peaceful observance of the ordinances of Christianity, which have hitherto existed upon our statute books without detriment to morality, and without any interference with the consciences of any class of citizens. In making this demand we disclaim all design of creating any religious establishment contrary to the constitution, and all purpose of imposing our religious views and obligations upon others, and all expectation of policing men into the practice of moral duties; yet we insist that non-conscientiousness in religion is not entitled to the same respect that is properly due to conscientious convictions clearly defined and religiously observed. Irreligion is not equal to Christianity before the law. Judaism is specially and justly protected, but atheism is a negation, incapable of standing by the side of positive faith. Hence, in urging the continuance of the policy which has heretofore prevailed in this country in regard to the legal protection of religion, we ask for nothing that we are unwilling to grant to all men; therefore,

"Resolved, That the Sunday laws of our state and city are wise, judicious and wholesome enactments, in complete harmony with the constitutions of the state and the nation, with the genius of our government, with the moral convictions of those who founded our institutions, and of those who have preserved them, and that we are conscientiously opposed to any change of policy that would repeal them.

"Resolved, That the demand for the repeal of our Sunday laws is based not upon religious, but irreligious grounds; and coming as it does, not from the toiling multitudes who form the bone and sinew of the nation, nor from those engaged in legitimate and honorable trade, but from pleasure seekers and dealers in intoxicating beverages, whose business naturally tends to lawlessness, poverty and crime, can not be regarded as the voice of the people in the interest of morality, but of a class in the interest of dissipation, and should not be heeded by our law makers.

"Resolved, That we regard the preservation of the civil Sabbath, substantially as now regulated by law, as indispensable to the moral and physical welfare of the laboring classes; and the best and only available means of protecting them from the avarice of capitalists, and of securing to them a regular and stated day of rest, which the laws of nature imperatively demand.

"Resolved, That as citizens having in view the welfare of ourselves and families, the peace and prosperity of our city, and the interests of morality, we do solemnly protest against the proposition to repeal the Sunday laws, and will use all honorable exertions to maintain unaltered the time-honored policy of our government in regard to the toleration and protection of religion."

When Thackeray was at the Revere House in Boston, one Sunday morning, says *The Commonwealth*, he asked the landlord, Paron Stevens, where Theodore Parker preached. The landlord said he did not know. "Don't know!" exclaimed Thackeray in his most astonished tones. "Why, Sir, we've heard his voice away across the Atlantic. He is the greatest preacher in America." Stevens tells this story himself, and how cheap he felt in running about his house to find where the great iconoclast held forth.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I do not know whether I am a Free Religionist or not. I believe in free inquiry. I rejoice in the idea of a universal fatherhood and brotherhood. I love truth and want to know it, be it ever so homely. I believe, in the language of Pope:—

'All are but parts of one stupendous whole,
Whose body Nature is, and God the soul!'

or as the motto adopted by H. C. Cary—"All are parts of one harmonious whole, the soul of which is God." Yes, and I may add I believe in one destiny of all mankind. In regard to man I believe we should exercise all our faculties harmoniously in their legitimate spheres of action, according to the best light we have,—above all things be honest with ourselves and our fellow-man. Further, I believe in harmonious education as the foundation of all true and permanent reform in all vocations of life; and to this end I should be glad to see springing up all over the land lyceum institutes for free discussion and instruction in all that pertains to man's harmonious development, and these well supplied with books, apparatus, and lecturers, all connected in one great system, like the heart and arteries in the human system. We want more attention to human culture and less to creed squabbles. I hate this creed-spirit, this sanctimonious selfishness that says—"I am right, therefore you're wrong;" but I like the spirit of—"Come, let us reason together." These are some of my beliefs and aspirations. Please excuse my enthusiasm, for, like most others, I have my ideals of human perfection and yearn most earnestly to attain them. In this connection allow me to ask one or two questions. Are the evening schools mentioned in *THE INDEX* a part of the works of the Free Religious Association? To express myself more clearly, is that the practical part of Free Religion? If so, I heartily endorse that much of it, and would recommend an extension of the same to the country. I do not know whether I am a Free Religionist or not, nor do I care, provided I have the truth. I have no name for my faith; people may call it what they please, remembering they are responsible for all misrepresentations."

"Enclosed find one dollar for *THE INDEX* the other half of the year, and consider me a permanent subscriber. I think *THE INDEX* is doing much good; and as our Independent Society progresses, I think we shall be able to swell your list of subscribers. We have had six speakers in as many months, leading off with Connor and ending with Pillsbury, and others between equally good; but we are poor and few, and shall accept aid from any lecturer thankfully, or from any more able society. Meantime we shall do all we can for the cause of freedom. We have great faith in the efforts that are now being made towards harmonizing all theories and discords, and promising peace to all mankind."

"Please excuse my negligence in forwarding my subscription in time. I cannot do without *THE INDEX*, so accept the within for one year and continue to send the dear little paper."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be suspended during the months of July and August. Special notice will be given of any occasional meetings that may be held.

DONATION.—The INDEX ASSOCIATION acknowledge with thanks the receipt of \$5.00 from Mrs. Margaret Chappell Smith, of New Harmony, Ind.

RECEIVED.

LECTURE ON THE BIBLE. Delivered in the Memorial Hall, Manchester, June 13, and in St. George's Hall, London, July 2, 1871. By Rev. CHARLES VOYSEY, B. A., late Vicar of Healaugh. London: TRUEBNER & Co., Paternoster Row. Manchester: JOHN HEYWOOD, Deansgate. Ramsgate: THOMAS SCOTT, Esq. 1871. Price Sixpence. pp. 48.

THE LAWYER AND HIS CLIENTS, with an examination of Hon. George T. Curtis' Opinion on the Susquehanna Litigations. By ALBERT STICKNEY. Boston: JAMES R. OSGOOD & COMPANY. 1871. pp. 75.

IN MEMORIAM. SAMUEL JOSEPH MAY. Born in Boston, Massachusetts, Sept. 12, 1797. Died in Syracuse, N. Y., July 1, 1871. Syracuse: Printed at the JOURNAL OFFICE. 1871. pp. 75.

THE REJECTED ADDRESS. Man's True Relation to Nature: his Origin, Character, and Destiny. By T. P. WILSON, M. D., Cleveland, O., Editor Ohio Medical and Surgical Reporter. Delivered in Philadelphia, June 6, 1871. L. H. WHITE, Publisher, No. 17, Public Square, Cleveland, O.: W. S. ROBISON & Co., 65 and 67 Franklin St. 1871. pp. 26.

YALE COLLEGE. Some Statements respecting the Late Progress and Present Condition of the University, for the Information of its Graduates, Friends and Benefactors. June 1, 1871. pp. 80.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW. August, 1871. Rev. JOHN H. MORISON, D. D., Editor. Boston: LEONARD C. BOWLES, Proprietor. No. 3 Beacon Street.

THE LADIES' OWN MAGAZINE. Edited by Mrs. M. CORA BLAND. Indianapolis. August, 1871.

Poetry,

BEYOND THE VEIL.

He paused, and questioned with his eye
The hearers' verdict on his song.
A low voice asked—"Is 't well to pry
Into the secrets which belong
Only to God? The life to be
Is still the unguessed mystery;
Unsealed, unpiereced the cloudy walls remain,
We beat with dream and wish the soundless doors in vain."

WHITTIER. *Tent on the Beach.*

The Index.

AUGUST 12, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.
No notice will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound with black morocco backs and marbled covers, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

Mr. PARKER PILLSBURY desires engagements to lecture on RADICAL RELIGION, either for single Lectures or for Courses of Lectures on successive evenings. Address INDEX OFFICE, TOLEDO, OHIO.

Circulars with list of subjects will be sent on application.

Mr. PILLSBURY has concluded an arrangement with the Editor and Proprietors of THE INDEX by which he will make it a special object to introduce that paper as widely as possible, as an organ of the most advanced religious thought of the times, and will report regularly through its columns.

NOTICE—THE INDEX ASSOCIATION.

THE subscribers to the Capital Stock of THE INDEX ASSOCIATION are hereby notified that a meeting of said subscribers will be held at the office of the Toledo Printing Company, 90 St. Clair street, on Thursday, the 17th day of August, at 7½ P. M., for the purpose of electing a Board of Directors, and adopting rules for the government of said incorporation.
E. P. BASSETT,
CALVIN CONE,
PETER H. BATESON,
FRANCIS E. ABBOT,
HENRY E. HOWE.

Toledo, O., July 8, 1871.

THE INDEX ASSOCIATION.

CAPITAL \$100,000. SHARES EACH \$100.

No subscription is payable until \$50,000 shall have been subscribed; and then only ten (10) per cent. will be payable annually. No indebtedness can be incurred in any current year by the Association beyond ten (10) per cent. of the stock at that time actually subscribed. Subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

D. R. LOCKE,	Toledo,	O.,	Twenty Shares,	\$2,000
C. CONE,	"	"	Ten	" 1,000
A. E. MACOMBER,	"	"	"	" 1,000
H. L. HOLLOWAY,	"	"	"	" 1,000
GUDLO MARX,	"	"	"	" 1,000
F. E. ABBOT,	"	"	"	" 1,000
P. H. BATESON,	"	"	"	" 1,000
EDWARD BISSELL,	"	"	"	" 1,000
E. P. BASSETT,	"	"	"	" 1,000
H. E. HOWE,	"	"	Three	" 300
W. C. FISK,	"	"	"	" 300
J. M. RITCHIE,	"	"	"	" 300
V. KEEN,	"	"	"	" 300
WILLIAM KRAUS,	"	"	Five	" 500
J. G. HOLZWARTH,	"	"	One	" 100
JOS. E. MARX,	"	"	"	" 100
C. AUCHARD,	"	"	"	" 100
ASA K. BUTTS,	New York,	N. Y.,	Thirty	" 3,000
T. W. HIGGINSON,	Newport,	R. I.,	Two	" 200
ALEX. COCHRAN,	Franklin,	Pa.,	Three	" 300
GEO. HOADLY,	Cincinnati,	O.,	One	" 100
Miss A. HALL,	Deiance,	"	"	" 100
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J. SEDGEWICK,	Tonica,	Ill.,	"	" 100
CARL POST,	Painesville,	O.,	"	" 100
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L. R. SUNDERLAND,	Sacramento,	Cal.,	Five	" 500
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G. C. GLATTE,	New York,	N. Y.,	"	" 200
MRS. S. EMERSON,	Middlefield,	Ct.,	Fourteen,	" 1,400
Miss E. EMERSON,	New Bedford,	Mass.,	Three,	" 300
W. C. GANNETT,	Kendallville,	Ind.,	"	" 300
Miss M. C. PERKINS,	Dover,	N. H.,	"	" 100
W. H. DOWNES,	Boston,	Mass.,	"	" 300
B. B. SMITH,	Birmingham,	Ala.,	One	" 100
	Lansing,	Mich.,	"	" 100

\$22,900

APPEAL OF THE LIBERAL ALLIANCE.

The subjoined appeal of the Toledo Liberal Alliance speaks for itself. It was prepared by a committee specially appointed for the purpose, consisting of Hon. J. M. Ritchie and F. E. Abbot; and with one or two verbal changes it was adopted by the Alliance. Several thousand copies have been printed for distribution in English and German, the German translation being also published in the Toledo *Woechoentliche Express*.

The necessity for political action in defence of the principle of purely secular government is increasingly evident, and political action is especially contemplated by the new organization. On a previous page will be found the two series of resolutions of the parties now so vigorously contending over the Sunday question in Cincinnati; and it is clear that the issue there made on the question whether the State has the right to enforce by legal penalties the observance of Sunday as a Sabbath, must be decided at last by some broad principle determining the relation which shall subsist between the State and the Christian Church. Without approving the action of the Cincinnati liberals in all respects, we are entirely with them so far as they can stand on the platform of the Toledo Liberal Alliance. This movement is not and should not be considered a "German" movement; it is a movement of liberal citizens, without regard to nativity, for the fuller application of the ground-principles of the American government.

That such citizens should organize in some effective manner for this purpose, and that such organization should be based on universal principles rather than local or side issues, must be evident to every one who appreciates the aptitude of the American people for ideas. Hence the appeal here made is entitled to the closest scrutiny of all American radicals, since it is believed to contain the platform, simple, brief, yet comprehensive, on which the great future party of Liberals must plant itself in the civil struggle that is surely coming. Whoever would avert the possibility of this civil struggle becoming also a military one, will see the necessity of teaching the as yet uneducated public to apply these great principles in the settlement of nascent issues. Just as the Abolitionists were in former times the *true peace party* of the country, and pointed out the only means which could have averted the Civil War, namely, immediate emancipation, so the Liberals today point out the only means which can avert a war even more dreadful still, namely, thorough and consistent separation of Church and State. The private liberty and the universal intelligence of the individuals composing the nation are at stake, and can be secured in no other way.

But without further remark we append the appeal.

TO THE LIBERALS OF AMERICA.

An Association of Liberals, called the TOLEDO LIBERAL ALLIANCE and open to all persons who sympathize with its objects, has been recently organized in this city for the purpose of "preserving and promoting social, civil, and religious freedom." To this end they propose to maintain and propagate the following principles:

1. The right of each individual to the largest liberty compatible with the equal right of every other individual.
2. The absolute separation of Church and State.
3. Free and universal education to be provided and enforced by the State.

That popular organizations, devoted to the above objects, are needed in America, is plain to every thoughtful, observant, and liberal mind. Although few persons might deny the abstract truth of the three principles above stated, it is evident that they are practically disregarded to a considerable extent in our national, state, and municipal legislation. A pressing necessity exists for impressing them more vividly on public opinion, and for securing a more thorough application of them in our laws. They are violated in various ways:

1. The "tyranny of the majority" is manifested in statutes which, though sometimes dead letters, too often practically infringe on the just liberties of the individual. Especially is this true of statutes designed to enforce religious observances and moral reforms by legislative means.

2. The final separation of Church and State is not yet fully effected in this country. Presidents and Governors proclaim religious fasts and festivities; chaplains are supported from the public treasury in Congress and in the State Legislatures, in the army, navy, and militia, and in various public institutions; Bible-reading as a part of religious worship is maintained in the public schools; grants of money and land are made to various sectarian bodies; churches and parsonages are exempted from taxation; the Sabbath observance of Sunday is legally enforced in many places; religious associations are actively and even openly engaged in political affairs for the furtherance of sectarian objects; religious riots, like the late outbreak in New York city, are liable to occur through the criminal connivance of public officials; dangerous attempts are even making to unite Church and State by a formal Christian Amendment of the United States Constitution; and in various other ways it is clear that the absolute separation of Church and State is a principle neither fully understood nor faithfully obeyed by the people of the United States.

3. The common-school education of all children in the country is not yet secured, nor will it be until it is conceded that parents and guardians have no right for any reason to deprive the children under their care of the right to be educated and thereby fitted for an honorable career in life. A more complete and universal educational system is manifestly essential to the perpetuity of republican institutions.

For these reasons the members of the TOLEDO LIBERAL ALLIANCE appeal to their fellow-liberals throughout the country to organize a similar Alliance in every city, town, and village of the land. The principles above stated are absolutely necessary to the existence of free popular government; and the signs of the times show that they are in increasing danger. The Corresponding Secretary of the TOLEDO LIBERAL ALLIANCE will communicate with all persons who may desire further information on the subject; and it is earnestly hoped that steps will be promptly taken to secure united action on all proper occasions.

TOLEDO, O., July, 1871.

MANSSEL'S "METAPHYSICS."

D. Appleton & Co. have just issued a neat reprint of Henry Longueville Mansel's "Metaphysics, or the Philosophy of Consciousness Phenomenal and Real," originally published as an article in the "Encyclopædia Britannica." It contains two main divisions, as indicated by the title,—the former being devoted to "psychology, or the philosophy of the phenomena of consciousness," and the other to "ontology, or the philosophy of the realities of consciousness."

This general division sufficiently betrays the philosophical bias of the work, since both the "phenomena" and the "realities" are included under the one category of "consciousness." That is to say, Mr. Mansel, in common with almost all of the leading modern students of philosophy (including even John Stuart Mill and his disciples, who are otherwise so profoundly at variance with him), accepts as "proved" the thesis of Kant, that "the real, in its highest sense, could not be an object of consciousness." [p. 267]. The logical outcome of this principle is idealism, pure and absolute. The ultimate effect of the application of the modern scientific method to metaphysics, scarcely yet attempted with any degree of rigor, profundity, or consistency, will be the establishment of philosophy on a thoroughly objective basis. The revolution started by Kant has nearly run its course. The necessity of a new revolution is uneasily and vaguely felt by the great masters of modern science, although no thinker has yet arisen of sufficient specula-

tive genius to satisfy the want. Herbert Spencer is only a John the Baptist.

Mr. Mansel, whose death in his fifty-first year is just announced, is widely known as the author of "Prolegomena Logica" and the famous Bampton lectures on the "Limits of Religious Thought." He is the ablest and most distinguished champion of the distinctive doctrines of the Hamiltonian metaphysics, to which a more or less qualified adhesion is given by such men as Dr. Cairns, Prof. Fraser, Prof. Veitch, and Prof. Baynes. His present work is of standard value as a useful compend of the doctrines of his school. His style is admirably lucid; and all who are endowed by nature with the capacity for grappling with the deepest questions of pure thought will find themselves well repaid by study of his views.

For sale by H. S. Stebbins, Toledo.

SANCTIFIED IMMORALITIES.

"F. B. Dowd, of Davenport, was arrested the other day for circulating obscene works. He brought into court his own publications and a Bible, and endeavored to prove that certain passages in the latter were worse than those complained of in his books. The court decided that this was no justification and fined him."

The above paragraph is floating through the newspaper press of the country. It may well make the thoughtless think. Of course the existence of obscene passages in the Bible is no "justification" for the circulation of indecent literature; but by what right does the court punish the publication of secular indecencies and allow similar offences to go unpunished when committed in the name of religion? By what right does it fine F. B. Dowd, and tolerate the Bible Society? By what right does it thus discriminate in favor of inspired obscenity?

It would be a salutary lesson to the churches, if a prosecution should be commenced against the Bible Society for disseminating literature which, notwithstanding its alleged Divine origin, is fitted partly to corrupt and poison the minds of the young. In THE INDEX No. 81, one of our correspondents called for "household" editions of the Bible. What better way to secure them, than to teach the orthodox community by a sharp, practical proof that there are indecencies in the Bible too gross to be tolerated in any respectable family, and that the plea of "inspiration" and "Divine revelation" is no protection against the impartial execution of the law? Whoever should institute such a prosecution would do a great service to the cause of good morals. Either abolish the law against obscene publications altogether, or else apply it rigorously to all.

Resolved, That the use of Sunday as a day of rest from common labor and an opportunity for the highest culture is a great benefit, alike to society and the individual, if based on the free conviction and approval of the community; but that the ecclesiastical observance of it as the so-called "holy Sabbath" has no basis in duty, utility, reason, religion, or even in the Bible.

Resolved, That all persons, so long as they respect each other's equal rights, should be legally protected in using Sunday according to the dictates of their own consciences; but that all further legislation on the subject is both unjust and inexpedient.

He who finds his highest bliss in applause has his deepest motive in vanity.

F. R. A. PUBLICATIONS.

The attention of all persons interested in the Free Religious Association is called to the revised advertisement, on another page, of its publications. It will be seen that the Report of the late Annual Meeting of the Association is now ready for distribution. The price has been put lower than in previous years, and it is hoped that the sale will be correspondingly larger. The price of the previous Reports, whose contents are still very valuable, has also been reduced to twenty-five cents each. The friends of the Association cannot do it a better service than by buying and circulating its Reports. Every copy sold helps the Treasury of the Association, and, what is more, helps spread the best kind of information concerning the ideas and principles for which the Association exists.

Another representative publication which the Association has recently added to its list is Col. T. W. Higginson's essay, originally printed in *The Radical*, on "The Sympathy of Religions." Let this also be widely circulated and widely read. It is a subject now attracting general attention, and this is an excellent paper upon the subject. Friends of the Association, keep its published documents circulating!

W. J. POTTER,
Secretary F. R. A.

RELIGION AND ATHEISM.

The question has recently been raised whether a person who calls himself an atheist can be a member of the Free Religious Association. Does not the very name of the Association, it is asked, imply a belief in the existence of God, and does it not therefore contain a creed which necessarily limits membership to theists and excludes atheists? This question, it should be said, has been raised, not so much by the class of persons called atheists and who, it would seem, should be most interested in it, as by certain Christian believers who manifest a strong desire to fasten the charge of inconsistency upon the Association. Possibly there are some individuals of the so-called atheistic class who, not entirely understanding the objects and methods of the Association, may feel themselves excluded from membership by the insertion of the words "religion" and "religious" in the constitution. But as a matter of fact, there are many of this class who are members of the Association and apparently have not found any of their rights infringed upon, either by the terms of the constitution or by any action of the society.

And this fact presents the first point in the answer to the above question. As a class, persons who call themselves, or are called, atheists are not excluded from the Association and do not feel themselves excluded. Even though it should have to be admitted that there is a verbal antagonism between atheistic opinion and membership in a society that calls itself "religious," practically, it is seen, there is no antagonism. Within the last fortnight the names of two persons have been added to the list of members, who announced themselves as believing in "no revelations but those of science;" as being "sceptical as to the existence of a Deity," and as having "no faith that either science or intuition will ever be able to demonstrate the truth on that subject." Others of this class have been on the roll of membership

from the first. If a strict definition of the term *theist* were to be insisted upon, it is probable that there are some members of the Executive Committee of the Association to whom the term could not be correctly applied. Were the line between words to be closely drawn, the Secretary might be more accurately classed as Pantheist than Theist. And if the popular conception of Deity that is in vogue in Christendom be made the standard of theistic belief, it is very certain that there are many prominent and active members of the Association who would be called atheists, and who, if the terms of that popular definition were to be accepted, would not deny the name. In point of fact, then, membership in the Free Religious Association is not actually limited to those who either by popular or by logical definition are classed as theists.

And if it be a fact that membership in the Association is not actually limited by theistic belief, the fact may be considered as settling another point,—namely, that it was not the intention of those who framed and adopted the constitution that the word "religious" should make any such limitations. The practical working of the organization from the beginning might fairly be taken as interpreting its intent on this question of fellowship. Yet, as the point is very important, it may be well to add a word or two more of evidence. The writer of this article had as much to do as any one with the framing of the constitution and the choice of names for the Association. He was present at all the conferences and Committee-meetings which finally resulted in the organization of the society. And he can state confidently that no word was uttered by any one on any of these occasions that breathed the least desire or suggestion that any person or class of persons should be excluded from membership. On the contrary the whole stress of the aim seemed to be concentrated in the other direction. The desire and determination were to make an organization so broad and to frame the constitution in such unmistakably liberal terms that all seekers of truth, of whatever name, would feel themselves included. And if there be any element of limitation and exclusiveness in the term "religious" as defining the scope and aims of the Society, the word certainly was not chosen for this reason, but rather because it was thought to be a word of the largest possible inclusiveness consistent with giving any idea of the purport of the organization. Here is a point that specially distinguishes the Free Religious Association from the religious denominations of Christendom. These latter, while varying greatly from each other in the terms and breadth of their fellowship, yet each and all put words and phrases into their articles of organization with the express purpose of somewhere limiting fellowship. But the former phrased its constitution with the express purpose of extending fellowship and making it unlimited.

If the objection still be urged, that, though this was the intent, it has been frustrated by the word "religious," which logically should exclude all persons of atheistic opinion, it might be answered that the logic of this reasoning is not beyond question. There are certainly many people who believe in religion who yet cannot be classed as theists; as, for example (not to raise the mooted

question whether Buddhism is theistic or atheistic) Comte and his school of Positivists. Religion is at least a larger word than theism, and does not necessarily imply theism. It is certain that there have been persons who would be called religious both in spirit and in conduct who have had no belief in an individual, personal Deity; no belief in a God apart from the law and activity of the universe. And it is quite certain, too, that most of the so-called atheists are only protesting against the popular conception of Deity as individual and personal—as a Being who would still remain with his infinite, conscious sovereignty intact, though the whole universe, with all its finite phenomena of matter and mind, should be annihilated. Very likely a fair understanding of the matter would show that *all* of the class are only making this protest against the prevailing notions of Deity. For where is there a thinking man—and this class are almost without exception native thinkers—who does not admit that there must be somehow within the universe a Power that, to his thought, takes the place of the old idea of a personal God as the sustaining cause of all things, and who will not acknowledge that the human mind, however the fact is to be explained, is conscious of inherent obligation to a law of truth and right? He may call it nature, or law, or force, universal principle, or whatever other name; yet it stands to him for a Power to which man in a sense is subject, which it is well for him to learn more and more about, and with which he must come into harmony in order to attain the highest ends of living. And does not this recognition contain the essence of the religious sentiment?

But, after all, though this defence of the word "Religious" might be made, it would probably not be the ground which the Free Religious Association as a body would take with regard to the use of the word in its name and constitution. It may satisfy individuals, but a serious objection to it, when considered with reference to the entire Association, is that it implies a definition of religion—and to make any definition of religion, or of any other word, a necessary bond of the organization is just what the Association would avoid. Moreover, there are some persons who insist that the word "Religion" is synonymous with superstition, and that no definition of it can save it from abandonment when reason is fully recognized as sovereign: and it is to be assumed that the Association does not wish to exclude even these persons from its fellowship.

What, then, is the interpretation of the name of the Association that is most consonant with its principle of free fellowship? Is it not naturally and simply this? The Association invites, and provides opportunity for men and women of the greatest variety of belief, temperament, thought, to come together for mutual conference on problems that concern the highest interests of human life. The term "Religious" was evidently chosen to indicate the *character* of the problems which the Association would consider, and not any *decisions* that must be arrived at. It is, if any so please to phrase it, an organization for free conference *about religion*—based on the confidence that by the stimulus to thought which comes from a free interchange of views truth is both dis-

covered and practically profited. And though theists amay not believe *in* religion, they have yet a great deal to say *about* religion. If they believe it a superstition and harmful to mankind, they have their reasons to give for so believing. The Free Religious Association says that those reasons are entitled to a respectful hearing; let them be answered if they can be, but heard they have a right to be. Nor does it as an Association decide between the parties as to which has truth on its side. Members may be as strong in their convictions on one side or the other, as their thought shall respectively impel them. But the Association only offers a free and impartial opportunity for earnest and sincere thought on both sides to express itself and win such approval from its hearers as it may. It says to Theists and Atheists alike, as to all other classes of believers or disbelievers:—"Only be true to your own thought and conscience, and make no attempt to impose your conviction on another's thought and conscience, and here you can come together for free and harmonious interchange of opinions on questions of the highest concern to human welfare."

That great mutual benefit would be derived from such equal and fraternal intercourse can hardly be doubted. On this point and one or two others involved in the general subject, something more may be said in a future number. Suffice it to add now that the incidents connected with the origin of the Association, the articles of organization which it adopted, and its entire subsequent history, all combine to show that the interpretation just given of the significance of its name is correctly drawn from the spirit and record of the Association itself.

W. J. P.

ERRATUM.—In the article on Keshub Chunder Sen in No. 83 of THE INDEX, in the statement concerning Mr. Sen's forwarding a MS. to this country, the word "endorsing" should have been printed *enclosing*. Mr. Sen said nothing about endorsing the MS. Probably he would not endorse all of it. He simply wished to help his friend in obtaining a publisher.

W. J. P.

The *Illustrated Christian Weekly* is beautifully printed, with fine illustrations, by the American Tract Society in New York, and edited by Rev. Lyman Abbott. We entertain a sincere respect for its editor, but very little for its objects. Many of the articles, however, are good,—chiefly those which relate to general topics. A religious paper which is obliged to resort to "illustrations" in order to make itself attractive is mainly interesting, from our point of view, as "illustrating" the decay of living faith in Christian doctrines in the public mind. The intense and sinewy old Puritans contrived to be "Christian" without "Illustrated Weeklies;" and if their descendants are driven to use such sensational persuasives to Christian faith, it is because Christianity is tottering to its fall.

The fine discourse of Mr. Frothingham published today on our first page will be put into tract form at once. Price, five cents a copy, or fifty cents for twelve copies. Orders are solicited from all who wish to help us in the publication of liberal tracts. If this experiment proves successful, we shall issue other tracts in the same manner.

GALLING YOKES.

It is not often that we can steal time to read stories; but "Pink and White Tyranny," by Mrs. Stowe, is one of the noblest teachers of the times. All that is best in the New England character has gone to the making of this book. The oaken fibre of a morality toughened and developed by generations of hard, stern experience, which is the material out of which John Seymour is made, is set beside the French flimsiness of his wife Lillie, like iron beside spun glass.

"Stand at your post, and, if need be, die there!" That is the lesson of the book, applied to a case which demands more moral heroism than any other—an unhappy marriage. Mrs. Stowe utters a protest against the "easy dissolution of the marriage contract" which every friend of woman will do well to ponder. "Is it possible that they [the friends of facile divorce] do not see that this is a liberty, which, once granted, would always tell against the weaker sex? If the woman who finds that she has made a mistake, and married a man unkind or uncongenial, may on the discovery of it leave him and seek her fortune with another, *so also may a man.*" Aye, there's the rub!

We have been thinking much on this subject of late (as what thoughtful person has not?); and Mrs. Stowe utters here with startling force the thought which has been shaping itself with very great distinctness in our own mind. Given perfectly free divorce, which will most often avail themselves of it, women or men? Such freedom is a sword, cutting both ways; and it is men, not women, who wield the sword with power. For every woman made happier by divorce, a hundred women will be plunged into a living hell. That is the ugly fact that cannot be rubbed out; and woman's friends may well pause to ponder it. In their pondering it will be a help to have read this earnest, serious book of Mrs. Stowe's.

Roberts and Brothers, Boston, republish the story from *Old and New*. For sale by H. S. Stebbins, Toledo.

"Infidel," says the *Golden Age*, "has come to mean one whose religious opinions differ from the one who uses the term, and is oftentimes an unintentional compliment of a high order." True—and why? Because the man who can find no better argument than abusive epithets, like Dogberry, writes himself down an ass. This is paying a decidedly "unintentional compliment" to him whose superior intellect cuts off all resource but that of "calling names" and "making faces."

We observe that the *Golden Age*, however, is not eager to accept any such left-handed compliments. Instead of defending "infidelity," it argues for "Christianity." Those who so hastily quote the *Golden Age* against THE INDEX would do well to notice this fact.

Wendell Phillips pays a beautiful tribute in the *National Standard* to the memory of Gen. Edward N. Hallowell, who has just died at West Medford, Mass. Gen. Hallowell was second in command at Fort Wagner, where he was wounded, and after the death of Col. Shaw played a hero's part in that terrible but immortal conflict. Well says Mr. Phillips:—"The land whose keen peril called out such men can never fail. Their graves inspire us."

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

SAMUEL J. MAY'S CHRISTIANITY.

SYRACUSE, N. Y., July 23, 1871.

We have in the city of Syracuse a Temperance Society known as the Union Temperance Society. It is composed of persons of all the religious denominations and of those of no religious denomination; and Rev. Mr. May was a member of it. A week ago last Sunday, memorial resolutions in relation to this departed brother were introduced to the Society, in one of which Mr. May was declared to be a Christian man. This resolution was opposed by two Methodist ministers in earnest speeches; and when the vote was taken, it was carried by a vote of twenty-four against fourteen. So in this city, where Mr. May has lived so long and where he has done so much for humanity, two ministers and twelve orthodox church-members voted that he was not a Christian.

Now I think these persons are entitled to credit for their honest and consistent expression of opinion. He was not a Christian, judged by the orthodox standard. These men in their speeches admitted that he was one of the best men they ever knew, and had done all a Christian could do for humanity; but that was not what constituted a Christian. He had not subscribed to their orthodox creed.

There were orthodox members present who voted for the resolution. This was creditable to their hearts, but was very inconsistent. For if Mr. May can get to heaven without believing in the orthodox "atonement," then the gate is open for all; and what is the use of that "plan of salvation?"

Our orthodox friends, to be consistent, must send all these noble souls to hell; and if there is any such place, that certainly is the place for them to go to. They never would be contented in an orthodox heaven, singing hallelujahs, while millions of the human family are suffering the "pains of the damned." No, in this world their greatest happiness consisted in visiting the prisoners and outcasts of earth, and I think in the next life they will be equally solicitous for fallen humanity. The time has been when it was considered very important that the Church should acknowledge all good men as Christians, but that time has passed. The better portion of the world care but little for the distinction. It has come to mean nothing that is valuable.

H. L. G.

[In publishing the resolutions passed by the Syracuse Radical Club on the death of Mr. May, we omitted, it appears, the first three, which were not in the paper forwarded to us, if our memory serves us rightly. We at least do not remember having seen them. They were drawn up by Mr. C. A. Hammond, and are here appended:—

Resolved, That in the death of our dearly beloved friend, Rev. Samuel J. May, we feel a sense of personal bereavement which the death of but very few out of the great multitude of men can bring to any of us.

Resolved, That he was pre-eminently a good man in the true sense of the word—good in thought, in spirit, and in life; and he has made himself immortal, or at least coeval with humanity's existence, by his sublime identification of himself with humanity.

Resolved, That although shallow, superficial and bigoted sectarians have sometimes denounced our departed brother on account of his supposed heretical faith, we look to his life for the index to his faith, and there find that it must have been in the main a correct one, as "he can't be wrong whose life is in the right."

Resolved, That to whatever destiny the creed of the popular church must, to be consistent, consign our deceased brother, upon his tomb we inscribe:—

"The poor man weeps,
Here good May sleeps;
Whom canting bigots blamed;
But with such as he,
Where'er he be,
May we be saved or damned!"

If, as we believe, the above resolutions were omitted by the daily papers which professed to publish the entire series, the reason for this omission it is very easy to guess.—ED.]

SUPERSTITION.

If it be truth, it is of no consequence where it leads, or what damage it does. If the world is round and not flat, we must receive it, if it upsets the cosmogony of the universe. Truth is consistent with itself and is good. If it caters to the superstitious element in man, that is no objection to it. We are, then, either not clear on truth or not clear on superstition. Truth never takes a back seat; we are only turned round. Like McGregor, where it sits, "there is the head of the table." Our friend Frothingham will not gainsay the foregoing, even if we differ as to truth. What is superstition? This is a hard question to answer. If we say with Mr. Frothingham, "it is that which conflicts with the rational order of the world we dwell in," we do not answer the question; for human thought is not a unit as to what is rational. We must, says Mr. Frothingham, "at all costs be rid of superstition." So say we all of

us; but what is superstition? And what is rational or irrational?

I can readily see that Peter and Paul are more rational than Moses and Samuel, and that the Rev. J. D. Fulton and Elder Knapp are more rational than Peter and Paul. No, let me take that back, and substitute Bellows and Hepworth. They are more rational than Peter and Paul, and Theodore Parker and O. B. Frothingham are more so than Bellows and Hepworth. But all that clearness of vision does not define or separate the rational from the irrational or superstitious. Who shall say there is not a field beyond the latter as exponents of rationalism, which, when reached, will make us laugh at the rationalism of these? So while I would say, "all hail, rationalism! and begone, foul superstition!" I should be very modest in defining what I meant by either.

I think there is no body of people, in Christendom or out of it, so free from superstition as the modern "Spiritualists." I am aware they are a body covered over with blemishes; that in its ranks are all qualities; that they are justly liable to the criticism of the religious world as being goddess, infidel, and ribald. I would not dispute "Warrington" when he says that, in some of its aspects, "it is nasty." I will say in this connection, however, that there is much that is nasty the world over, in the best regulated religions as well as in the best regulated families; and it is a pity all round. We must learn to distinguish the weaknesses of human nature from its beliefs. But admitting what I do, who am a believer, I do think they have less superstition, and upon the whole are more rational than any other people in this Christian country. This may be an assertion, but it is made by one who is aware of its follies, from which I expect it will be purged and is now purifying. But suppose it is an assertion. I find generally on the subject of religion more assertions than reasons. I own that is no excuse for me; but I must be brief, even if I am ragged.

It is all well to say, "rid of superstition at all hazards;" and the Free Religious movement makes it its target. It is doing with pen and tongue good execution. But please not forget that that also is the watchword of Modern Spiritualism. The latter movement seems to be a sort of ground swell, an expression of force, as yet with no leading mind or special object; but yet, with no definite charge on superstition, it has done more in a score of years in smiting it hip and thigh and making it easy for disciplined, liberal thought to do its work, than anything since the reformation. I think this will be admitted. A man need not be a believer in Spiritualism to give credit to its accomplished work.

Charles Sumner says: "In the Providence of God there is no accident." Now as there is no more apparent intelligent direction in the movement of Modern Spiritualism than there is in a swarm of bees, and as the Sumnerian quotation is only a glittering generality, I must say that, if there were not, to some who have listened, a voice from the land of silence to prove that there is an intelligent force unrecognized as yet by science, bearing directly on our human affairs, the result so far of this movement (with no head and all tail, if you choose), coming uncalled, unless as a response to hungry souls and doing its work with no plan of campaign, would almost of itself give a rational basis for the claim made for it by its believers.

Its most accented expression is, that everything is natural and nothing supernatural. The moment a man is a believer, he can be superstitious only so far as he is inconsistent. A man may be credulous; he may be shallow; he may be ignorant; these are human attributes, and may appear in human beings who are Spiritualists. But the subject tends to correct all such weaknesses. When superstition is found in an individual who has a belief in this "ism," one is inclined to say to himself—what would he have been, if a church-member? Having myself been one, I wish from my heart others would pass out of their darkness into light through this door, feeling sure they would leave nine-tenths of their superstitions at the threshold.

But what is superstition? I keep reverting to the question, but I am not likely to answer it. One thing I feel safe in saying, and there I will agree with Mr. Frothingham, as I generally do, that it is the *dry rot* of the Christian Church. Eliminate from Christianity what is irrational, and the remainder is "free religion;" take superstition out of the world's faith, and we shall find made of one "blood," so to speak, all the religions of the earth. Let us flank, then, or try to, what we cannot storm with a definition, by being picturesque or scriptural.

"Thou shalt not suffer a witch to live," says their law by Moses. Why? Because the witch pretends to have the power of dealing with dwellers of the other world. Moses did the same. To-day, rational men think he was only a strong pretender trying to squelch a weak one. It is neither rational nor scientific to say that Moses was divinely appointed and the witch a sham. We know there was as much delusion in Moses as in the witch, only one was orthodox and the other heretic. It will not satisfy a well-balanced mind to say that Moses had evidence, believed in his mission, was sent of God, and therefore was no pretender. The same logic is as good for the witch.

The world is full of cheats. Many or all such may be pretenders; but history, looking at the exponents of religion, will not permit them to say to the exponents of witchcraft, "Smut." If black is good for one, it is for the other also. The divine right of priests is no surer in pedigree than the divine right

of witches. "By their fruits ye shall know them." Let us examine in detail.

Saul, the first king of Jewry, like the average man, as long as he could rely on his religious teacher as authority, was all right; he made and kept a tolerable defile connection. Under the religious guidance of Samuel, the Lord sent him to war on and slay the Amalekites. He did so; but in the end he showed some mercy—in modern language, his heart was better than his creed; he did not slay all, and for this disobedience the Lord through Samuel rejected him. In his distress he sought out one of the women who had a familiar spirit. This was long after the Lord had departed, and after Samuel had died. From this proscribed woman, who knew Saul by her familiar spirit in his disguise and, like a sister of charity, fed him who was her enemy, and then raised (so the story goes) the ghost of Samuel, he learned his future fate. It came to pass as foretold.

In this record, the religious world sees in Saul, in his dealings with the Lord through Samuel, nothing irrational. When he declines being as bad as he is divinely commanded to be, and the Lord left him, this is rational according to orthodoxy. He goes to the woman, gets a return of good for evil, gets a communication from a dead man which turns out as prophesied. That is superstition all the world over from the same standpoint. As a matter of course, this legend may be a fable; just as good, for all that, to point a moral or adorn a tale. If I had not had a similar experience, I should say fable. As it is, I receive it as a possibly authentic record. I differ from the church, because I consider the part acted by the Lord through Samuel as superstition, and the witch as the rational part of the story. Some day I must write this thought out; but I must be brief now.

I was a member of Dr. Sharp's Baptist Church once; and as long as I relied on authority or believed in the letter which killeth, I thought myself one of the elect and the outsiders doomed to destruction. I was Saul in his happy but ignorant condition. I could not slay, and would not, all the Amalekites (the unconverted); and the spirit of the Lord, as taught by that sect, departed from me, and I wandered forth. A decade later, I met a man who had a rational, if not a "familiar," spirit, in Theodore Parker. I got into rational and happy conditions by light shining from or through him; and I only wanted one link to be religiously happy. That was an intelligent hold on the life that follows this. Happy is the man who, like Theodore Parker, and John Weiss, and others, knows it by a sort of inward revelation. People generally have not that satisfaction—I am one. I have got it unmistakably through what Mr. Frothingham calls superstition, namely, modern Spiritualism. Thousands of others of atheistic tendency are also its debtors. With this later light, I am aware, is associated much that is frivolous and inconsistent—I will add also, irrational; but I can wade, and expect to, through slaughter to a throne, if the throne is sure. Oh what oceans of sack for a little bread! But what of that, if we only secure some bread?

"Better," says Mr. Frothingham, "that very sacred and dear beliefs should go than this enemy of all rational belief should remain." I cannot see the enmity. It seems to me the most rational thing possible that the loved and the lost should be lovingly near and active, and the most irrational thing for them to exist and never manifest the fact to us. "Better," says Mr. Frothingham, "to have no other world than to have one full of teasing, troublesome beings." Not so, Mr. Frothingham! The world we live in is full of trouble and troublesome beings; and who but an atheist would dispense with it, if it be but a portal? Let us believe in progress, and that things will be better by and by, both in this world and what we know of the other also. Perhaps we do not know the conditions of connection. That may refract the straight lines into crooked ones. I feel that the reliable cable will yet be laid. In the mean time, even if in doubtful company, will one man hold on to this occult intelligence because it says this, and as yet nothing more with certainty, namely, "I once dwelt on the earth. I am alive now, though my human body is under the sod."

I have not answered, I own, the question—what is superstition? But let me say, I think "Spiritualism," has come into this world to stay; and instead of being, will prove to be the antidote of, superstition.

JOHN WETHERBEE.

Boston, July, 1871.

When the Erie Canal was first started, the subject of investing in it was discussed in a Quaker business meeting of the men. It was opposed by an influential member—no other than Elias Hicks—on the ground of its being a speculation. Among other objections, he went on to say: "When God created the world, if he had wished canals, he would have made them." Upon this, a "weighty friend" (one of their terms) rose up and said slowly, in the intoning voice in which they always speak in meeting, "And Jacob digged a well," and sat down.—*Independent*.

We are authorized to assert that when our President, Vice-President, and Secretary of State signed the paper expressing their satisfaction with the proposed meeting of the Christian Alliance, they did not append to their simple names any official title. If this was the case, they did only what any other citizen has a right to do; but the paper as published purported to be signed by them in their official capacity. This statement would relieve them, but charges the officers of the London branch of the Alliance with forgery.—*Independent*. [Only a "pious fraud."—ED.]

ADVERTISEMENTS.

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FRANCIS ELLINGWOOD ABBOT, Editor.

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CRETE AND THE CRETANS.

[The following lecture, read in Dover, N. H., July 14, 1867, was written and delivered for the purpose of raising funds for the Cretan insurgents. Although the insurrection long since terminated in the renewed domination of the Turks, the effort was one that must always enlist the sympathies of all who love freedom; and the lecture is here published in the hope that it may at least interest some in a cause that is not lost, but only postponed.]

The island known in ancient times as Crete, and more recently as Candia, lies about eighty miles to the south-east of Greece, and about two hundred miles north of Africa. It marks the extreme southern point of Europe. Extending about one hundred and sixty miles in length, in a direction nearly east and west, and varying in breadth from six to forty-five miles, it contains an area of four thousand miles and over, or a little less than one-half the area of New Hampshire. The mountain chain that runs through the entire length of the island, sends off towards the south numerous spurs ending in steep bluffs, and presenting a very bleak and forbidding coast pierced by very few inlets or bays; the northern coast abounds with harbors. Many of the peaks of this mountain chain are loftier than Mount Washington, and are crowned with dazzling snow for three-fourths of the year. The climate is famous for its mildness; in winter there is only rain, and in summer, being cooled by the breezes that come from the snow-tipped mountains, Crete enjoys really a balmy spring. The hyacinth and the jasmine are in bloom as early as December; orange-blossoms load the air with fragrance during the entire year, and at all seasons alike the eye is charmed by the fresh verdure and constant perfume of the lemon, olive, cyprus, laurel, palm, pomegranate, myrtle, and oleander. Groves of immense olive trees, each twenty or twenty-five feet in diameter, everywhere adorned the landscape with their gray old trunks and the silvery lustre of their foliage, and formed a chief source of wealth to the inhabitants, until the barbarian Turk, in wanton and cruel waste, destroyed with torch and axe vast numbers of these veterans of a thousand years. The quince-tree, not uncommon in our own rougher climate, received its name from Cydonia, a district in Crete where it spontaneously grows. Flowers of brightest hues and sweetest perfume are found everywhere,—white, blue, and red thyme on the mountains and hill-sides, myrtle and laurel blossoms and countless roses in the valleys, and in the hollows of the rocks the aromatic, far-famed dictammon, which de-

rives its name from Mt. Dicte, and is used in medicine as an opiate and drastic. From all sides is heard the hum of bees, busy in making the finest honey of the Old World; and above the music of the countless songsters rises the clear, beautiful note of the *kajr-bulbul*, so highly esteemed in Turkey for the sweetness of its melody and the splendor of its plumage as to command the price of a hundred dollars. The land is stocked with game, and the waters with fish; no wild beasts or noxious animals are found, though wild horses graze on the slopes of Mt. Ida that can only be caught with the lasso. The Cretan hounds are famous for their fleetness; and the Cretan *agrimi*, or wild goat, is supposed to be the original stock of all our domestic varieties of that animal. Vineyards abound, and Homer himself celebrates the fine flavor of the Pramnian wine. Nothing but liberty, and the enterprise which liberty engenders, are wanted to render Crete a perfect paradise among the islands; if well cultivated, it would produce in abundance corn, wine, silk, oil, honey, and wool. But the vast inundation of Turkish barbarism is fast sweeping away the vineyards, the olive-groves, the peaceful cities and happy homes of Crete, and converting the paradise into a desert.

The population of Crete at the outbreak of the insurrection on the 28th of August, 1866, was about 250,000, of which number about 200,000 were Christian, and the remaining 50,000 Mahometan. The lowlands are inhabited by a race more or less mixed in origin, but the Sphakiotes, the mountaineers of Crete, have never been subdued, and preserve to this day many of the customs, and even the dress, of the ancient Cretans from whom they are descended. They still dance the Pyrrhic, the famous war-dance held in such high honor among the ancient Greeks. Their language, according to Col. Leake, one of the best authorities on the subject, is genuine Hellenic, although corrupt; while the purity of their descent is still further attested, according to Sieber, a German traveller who published in 1823 a work of two volumes on the subject of Crete, by the great similarity of features throughout the tribe.

In remote antiquity it is very evident that Crete exercised a strong influence over the development of the Greek race. It was regarded by the Greeks themselves as the cradle of their religion, the birthplace of their supreme god; and many of the most beautiful legends of the Grecian mythology are connected with it. Next to the Phœnicians, the Cretans were the great sailors in the earliest period of classical history; and while they themselves thus received many ideas of the Oriental worship, they in turn imparted them, more or less modified, to the Greeks of the mainland. The Cretan idea of Zeus, or Jupiter, the king of the gods, was doubtless derived from Phœnicia, where he was called Moloch. The story handed down in the Greek mythology is this.

During the Golden Age of human innocence and happiness, the supreme ruler of heaven and earth was Kronos, the god of Time, who, fearing to be dethroned by his offspring, devoured them as fast as they were born. His wife, Rhea, naturally objected to this cannibal proclivity, and, on the birth of Zeus (or Jupiter, as the Romans called him), gave to Kronos a stone instead of the infant; and the royal father, whose digestion must have been of the best, gulped down the stone without perceiving the difference. The mother then sent the infant Zeus to Mt. Ida, the highest of the Cretan mountains, to be reared in a cave by nymphs, who fed him on honey and the milk of the goat Amalthea. When the baby god became fretful, as all babies will at times, however celestial in their origin, the Curetes or priests of Cybele clashed their cymbals to drown his cries, and this prevented the hungry Kronos from discovering and devouring his offspring. When grown up at last in safety, Zeus crossed over to Phœnicia, fell in love with Europa, the king's daughter, and taking the form of a white bull of great beauty and gentleness, induced the incautious princess to take a seat on his back. But no sooner was this done, than the bull entered the sea, and swam across to Crete with the royal maiden, who afterwards became the mother of Minos and Rhadamanthus. It was Europa who gave name to Europe. Minos, her son, became the king of Crete, and reigned so justly as after his death to be appointed one of the judges of the dead in Hades. He was the great hero of Cretan mythology. The pirates that infested the seas were destroyed by his victorious fleets; colonies were planted by him in Thrace and Asia Minor; and Athens herself was conquered and compelled to pay a yearly tribute of young men and maidens. These captives were destined to be the victims of the Minotaur, a monster half-man, half-bull; and the annual sacrifice of the flower of their youth filled the Athenians with grief. At last, Theseus, the hero of Athens, volunteered to go in person and fight the monster. He went, and

by the help of Ariadne, the daughter of king Minos, succeeded in killing the Minotaur and freeing his country from the awful tribute. He then returned to Athens, bearing Ariadne with him; but stopping at the island of Naxos on the way, he most ungratefully abandoned there the poor princess who had done so much for him.

The myths about Dædalus, the constructor of the famous labyrinth and the inventor of wings with which he flew over the seas, appear to indicate that the early Cretans had made no little progress in mechanical invention. Many other myths point to the same conclusion, the most remarkable of which is the story of Talus, the brazen man who was made by Vulcan, the celestial blacksmith among the gods, and given by him to king Minos. This very peculiar person was made wholly of brass, and ran round the entire island three times every day, to prevent the landing of enemies on his majesty's dominions. If any dared to approach, Talus heated himself red-hot in a furnace, seized the invaders in his brazen arms, and hugged them to death in what might be well called a warm embrace. In the head of this metallic gentleman was an opening closed by a plug, to remove which would prove fatal to him. Medea contrived to pull it out, and his life speedily exhaled.

In the world of letters Crete can boast of no great names. Epimenides, however, to whom are attributed an immense number of works, was reckoned one of the seven wise men of Greece. Dictys Cretensis was said to have gone to the Trojan War with king Idomeneus, and to have kept a diary of its events which was buried with him, and forgotten till the time of Nero, when an earthquake rent the tomb and disclosed the book. This, of course, is all fable; yet the book that bears the name of Dictys has furnished a basis for a large part of the romantic legends of the Middle Ages.

In his epistle to Titus, Paul the apostle quotes from some Cretan author a remark not very complimentary to his countrymen;—"The Cretans are always liars, evil beasts, slow bellies [i. e. lazy gormandizers]." There is no doubt that the charge of lying was a very common one against the Cretans on the part of the Greeks. In sarcasm they coined the verb *to Cretize* in the sense of *to lie*, and the noun *Cretism* in the sense of *lying*. But the charge probably arose from the fact that the Cretans held certain beliefs concerning the gods which were offensive to the national vanity of the Greeks. They held that Zeus, the supreme god of the whole Hellenic race, who was admitted on all hands to have been born in Crete, was only a deified man, and had died there; they even pointed out his burial-place. They also held that Pallas Athene, the protecting goddess of the Athenians, was also a Cretan divinity, and not a native of the Attic skies, as the Athenians claimed. These heresies were quite sufficient to bring a stigma upon the Cretans. If the great writers of Athens had been born in Crete, it is quite likely that the verb to signify *lying* would have been the verb *to Atticize*, not the verb *to Cretize*. There is no reason whatever for believing that the Cretans were any more untruthful than the other Greeks.

Enough, however, of mythology and empty controversy. The striking analogy between the institutions established at Sparta by Lycurgus and those established in Crete by Minos (who, notwithstanding the myths that cluster about his name, was probably an historical person), has led us to an inquiry, still unanswered, as to which were borrowed from the other. Probably, as the Spartans and the Cretans both belonged to the Dorian race, kindred national characteristics produced independently similar national institutions. But, however this may be, Minos was renowned throughout Hellas as a just and wise legislator, and his system of legislation was everywhere held up to admiration. To the credit of Crete be it said, she established the earliest common school system on record. All the boys were obliged to attend public instruction in gymnastics, athletic games, and the simple learning of the times; all the girls were trained in house-keeping, and in whatever would fit them to become useful and healthy wives. Further, no young man was permitted to exercise the functions and enjoy the privileges of citizenship, until he had chosen a wife. Such, at least, are some of the civil regulations traditionally attributed to ancient Crete, and modern society may derive from them very useful hints.

From the death of Minos until their conquest by the Romans, the Cretans seem to have maintained their independence, under a government at first monarchical, and afterwards somewhat republican in form. In B. C. 67, Quintus Metellus, with great difficulty, and not until the Cretans had several times defeated the Romans, destroying two fleets and maintaining a fierce contest for more than two years, succeeded in reducing the island to the condition of a

Roman province. The numerous ruins of cities sacked by Metellus and his legions still attest the former power and glory of Crete. On the division of the Roman Empire, at the end of the fourth century, into the Western and Eastern Empires, Crete fell under the sway of the latter, and remained so until A. D. 823, when it was conquered and held by the Saracens. In the tenth century it fell into the hands of the Genoese, from whose possession it passed by gift into that of Boniface, Marquis of Montferrat, who in the year 1204 sold it against the wishes of the inhabitants to the powerful republic of Venice.

For more than four hundred years, a period which may well be styled the golden age of Crete, agriculture and manufactures flourished under the fostering sway of the merchant princes of Venice, who here established a middle station for their commerce between Asia and Europe. Many Venetian merchants and noblemen made Crete their home, and caused her to share in the dazzling prosperity of the Queen of the Adriatic. But the pride of Venice provoked the hostility, and her wealth the cupidity, of rival States; and the League of Cambray destroyed her prestige and influence forever. At this time the Turks, who about two hundred years before had captured Constantinople, were flushed by a career of victory as yet unchecked by any overwhelming defeat. They had overrun the whole of unhappy Greece, except where held at bay by Venetian outposts; they had even thundered at the gates of Vienna, and carried dismay into the heart of Germany; the Crescent, that hated symbol of Mahometan cruelty and power, was borne on in triumph by the ferocious hordes of Asia, and threatened to wrest the empire of the civilized world from the Christian Cross. A small matter drew down on the devoted island of Crete the unbounded fury of this terrible Ottoman power.

A Turkish vessel, conveying to Mecca a Sultana and one of her sons, was captured by some Maltese galleys, that anchored with their prize off the coast of Crete. The prisoners were kept in bondage; the poor Sultana died of grief, while the young prince was made a Christian friar,—the worst insult that could be offered to the haughty heir of Mahomet. Then, in the year 1645, commenced a long and stubborn contest for the mastery of Crete. On one hand was the colossal Turkish power, with the boundless resources of men and money of forty satrapies in Europe, Asia, and Africa, all under the control of a single infuriated despot. On the other hand was Venice, still powerful by sea, and backed not only by the sympathy and prayers of Christendom, but by the more efficient aid of the Knights of Malta, the chivalrous nobility of Louis XIV, the German Emperor, the kings of Spain, Savoy, and Sicily, and by the whole active power of the Papacy. For twenty-four years the conflict raged with varying fortunes. Candia was captured by the Turks after a heroic fight of three months; Rhetimo, Suda, and other cities yielded one by one; and at last commenced the famous siege of Candia, the capital of the island, which lasted more than twenty years, and was signalized by most brilliant feats of arms. The Sultan was compelled to suspend all other enterprises, and concentrate the entire forces of his vast dominion, before the long siege was crowned with victory, and the Crescent waved in triumph from the battlements of the Cretan stronghold. Thirty thousand Christians had fallen in its defence; one hundred and twenty thousand Mussulmans found graves before its walls. On the 6th of September, 1669, the island of Crete surrendered to its barbarous foes, who from that day to this have trampled it under iron heels.

The nineteenth century has been in no respect more remarkable than for the development of a strong national consciousness among the various races of Europe. The Russians, the Hungarians, the Poles, the Germans, the Italians, the French, the Scandinavians, the Irish, the Greeks, have all in different ways manifested a profound yearning for the union under a single government of all those who have sprung from the same root, and speak the same language. This is the famous doctrine of Nationalities which is re-casting the map of Europe, and must yet produce many another terrific collision among its artificially based governments. It has been said that our own great civil contest is only another illustration of the working of the same principle; but I do not so interpret it. The deep love for the American Union and the deep resolve to preserve its absolute integrity which carried us so triumphantly through the Slaveholders' Rebellion, was no blind instinct of race and language, but a profound and intelligent loyalty to political principles,—to the institutions of democratic government based on the great ideas of equal rights and universal human brotherhood. Men of most diverse national origin,—English, French, German, Dutch, Italian, Irish, African, and even Indian,—stood side by side in the ranks of our victorious armies, and vied in devotion to the national flag. The European doctrine of Nationalities means only the brotherhood of single races; the American doctrine of Republicanism means the brotherhood of all men. The European idea is limited; the American idea is universal. But none the less is the European idea a vast advance on the wretched and selfish ideas which have hitherto controlled the destinies of Europe. Our best sympathy and aid are due to the effort to carry out the doctrine of Nationalities, for it is an onward step, a progressive movement, towards the ultimate embodiment of our own idea. The oppressed masses of Europe must learn to love the *fellowship of country*, before they can love the larger and sublimer *fellowship of humanity*. Hence by every peaceable means in our power we ought, as friends of mankind, to favor and assist the struggles of the various European

races to achieve new political organization on the basis of common blood and common language.

Now there is not a single race in Europe which has shown a more wonderful tenacity of national consciousness, and made more heroic efforts to achieve national unity, than the Hellenic or Greek race in modern times. No matter what foreign races, as conquerors or emigrants, have poured into the various parts of Hellas, the Greeks have always remained Greeks still; they speak today almost the identical language of Plato and Demosthenes, and preserve all the best elements of the grand old Greek character. Under the dominion of haughty Rome, they ruled their rulers by the force of larger intellect and higher civilization; and so has it been under the accursed tyranny of the Moslem. According to Mr. Finlay, the eminent historian—"The Greeks are the only existing representatives of the ancient world. They have maintained possession of their country, their language, and their social organization, against physical and moral forces which have swept from the face of the earth all their early cotemporaries, friends and enemies."

After cruel oppression by the Turks for nearly four hundred years, in 1821 the Greeks arose in open rebellion, and cast the gauntlet of defiance at the foot of the Ottoman throne. For seven long years they fought, almost wholly without help, against the whole power of Turkey and Egypt. Their enemy exhibited every instinct of maddened beasts of prey. Year after year the country was ravaged, its resources exhausted, its towns and villages destroyed, the inhabitants either massacred in cold blood, or driven in terror to the mountains, to live in caves and feed on roots and leaves. But the Greeks were bold of heart and firm of will; they suffered without despairing and conquered by endurance. In the words of Dr. S. G. Howe, who fought as a volunteer in their ranks,—“They were united and resolute, without thought of surrender or even of compromise; *there was not a copperhead among them.*” Listen to the story of Scio, to understand the temper of the foe they had to deal with. Scio, an island of the Archipelago, was at that time inhabited by about 150,000 people, a prosperous and happy community. Some bands of patriots visited Scio, and, although the inhabitants themselves were neutral and quiet, offered some resistance to Turkish authority. The Sublime Porte at once let loose upon the island an army of fifteen or twenty thousand soldiers, and in one or two months, out of that population of 150,000, only 900 were alive upon the island! Only 40,000 women and children survived, and they had been sold into slavery; all the rest, more than 100,000 human beings, had been butchered in their own homes. Such was the foe that, like a thirsty tiger, fastened its fangs on the throat of Greece, and sucked out its very life-blood.

For seven years this horrible war continued, and Greece, though well-nigh exhausted, was unsubdued; but at last England, France, and Russia were compelled to interfere, and on October 29, 1827, fought the great sea-fight of Navarino, by which the combined Turkish and Egyptian fleet was utterly destroyed, and the Sultan forced to come to terms. The war ceased the following year. The Greeks, full of enthusiasm for popular liberty, established a republic, and elected the illustrious Capo d'Istria their President; but he was murdered in 1831, and the Allied Powers, hating republican institutions, forced Greece to accept a king. Fortunately, they chose a good one,—Otho, son of the king of Bavaria, who, in 1843, granted a constitution to his people. The population of Greece, which was then 650,000, has in thirty-six years nearly doubled, being now 1,250,000; its revenue, then about \$1,000,000, is now \$5,000,000; its exports, of which currants, olive-oil, and figs are the chief, have immensely increased. Its institutions are of the most liberal character. It has a free press, universal manhood suffrage, vote by ballot. Religion is perfectly free, and every government appointment is open to persons of all religions, Jews, Turks, or Christians. Recently a Turk was chosen “Demarch” of a village in Eubœa,—which would be equivalent to choosing a negro Mayor of Dover. The Grecian code is one of the best in Europe. All criminal trials are by jury; the courts are all excellent in theory and well conducted in fact. Frequent elections, universal suffrage, vote by ballot, are sufficient safeguards of public liberty. In every village there is a free school where the poor can send their children; there are also free colleges where persons in all conditions in life can educate their children without expense. There is no better system of public instruction in all Europe than that of Greece. When we add further, that, although a kingdom in name, Greece has no titled or privileged aristocracy, surely the heart of every true American must beat quick with sympathy for the complete deliverance of the Hellenic race.

I have been thus particular in describing the recent history and present condition of Greece, because it is the aim of the insurgent Cretans, or Candiotes, not to become an independent nation, but to become a part of the Greek kingdom. They aspire to re-unite themselves to the ancient parent-stock of Hellas, and throb once more with the pulses of a new national life. Let us, then, turn to see what part Crete bore in the revolution which brought to Greece a blood-bought liberty.

In 1669, as we have seen, Crete surrendered to the Turks. With her freedom, she lost her prosperity. Nearly all the wealthy inhabitants fled from the island to escape the exactions of Ottoman rapacity. From a thriving colony of Venice, it sank into an exhausted province of the Turkish Empire. Before its conquest, Crete contained a Christian population of 700,000 souls; a year ago this had already dwindled down to 250,000. What a comment on the ten-

der mercies and fostering care of Turkey! What untold histories of extortion, cruelty, and anguish, lurk under those simple figures! The Mussulmans are simply a horde of Oriental locusts, that devour every green thing on the face of the country they pass over, and leave only a blackened waste behind.

Reduced, however, as they were, in number, the Cretans took an active part in the revolution of 1821, and bore their full share of its sufferings. They took and held one of the strongest fortifications, although they were compelled to abandon much of the open country and take refuge in the mountain-range in the interior, where the brave Sphakiotas still kept the flag of Greece flying in the breeze. The Cretans everywhere shared the dangers, privations, and struggles of the other Greeks, and were distinguished for good courage and patriotic devotion. They fairly earned their liberty.

But after their victory at Navarino, the Allied Powers undertook to arbitrate the destinies of Greece, and define its boundaries. The independence of Crete was involved in that of Greece, and was secured by the annihilation of the Turco-Egyptian fleet; but the Allied Powers deliberately hurled her back into the seven-times heated furnace of Turkish rage. Out of deference to that grim spectre of European politics, the so-called “balance of power,” and in fear lest Turkey should be so much enfeebled as not to be able to hold her own against Russian aggression, England and France turned poor Crete over to Egypt, by which in 1840 it was restored to the Ottoman Porte. Speaking of the Cretans, Dr. Howe says:—“I knew hundreds of them, good men and true. I had been in their beautiful island, and stood a siege with them in one of their beleaguered fortresses, and witnessed their courage. I knew that the independence of Crete was just as well assured by the result at Navarino as that of any part of Greece. Giving up the Cretans, therefore, to the Turks, seemed to me then as unrighteous and cruel, as seems now the proposal to give up the negroes who fought with us and for us to the dominion of their old masters, without even a ballot-box for defence. But Greece was forced to disarm; she was utterly at the mercy of the Allied Powers, and Crete was given over, bound hand and foot, to her enemies and her old oppressors.”

Thus it came to pass that Crete, which had shared the agony of the conflict, had no share in the final salvation. In 1833, in 1842, in 1858, she made futile attempts at armed insurrection. We know but little of the present struggle in its details. In April, 1866, unable to endure longer the exactions of the Turks, the inhabitants met in council, and drew up a petition to the Sultan for redress, couched in the most respectful terms, and showing that for two years the taxes they had been compelled to pay into the Turkish treasury exceeded the entire yearly income of the island. The Sultan's reply came three months later in the shape of an Ottoman army thirty thousand strong. During July and August there was no fighting; it was the lull before the storm. But towards the end of August, Mustapha Pasha arrived with orders to concede nothing to the petitioners. Then the lamp of hope went out in darkness; and in despair the Cretans raised the revolutionary Greek flag, drew their swords, and flung away the scabbards. From that time the contest has raged with relentless fury. The despatches received, at least those received through Turkish channels, have been unscrupulously tampered with, and no great confidence can be placed in their details; yet it seems clear that the struggle is still stoutly maintained by the insurgents, that the Porte has been compelled to invoke the aid of Egypt, and that Omar Pasha has achieved no decisive success. But the Cretans, ill-armed and worse provisioned, have been reduced to great distress; their country is devastated, their homes burned, their wives and children butchered in cold blood, or driven to starve among the mountains, or forced into exile to depend on the precarious charity of strangers. The men, meanwhile, are determined to die or conquer. In their General Assembly, September 2, 1866, after the Turks had commenced a war of extermination, sparing neither man, woman, nor child, but putting everything in human shape to the sword, the Cretans adopted this Declaration of Independence;—

“Faithful to the oath taken in 1821, and to the will of the whole people, who desire the union and independence of the entire Hellenic race, it is decreed:

I. The sovereignty of Turkey is forever abolished in the whole territory of Crete and the places appurtenant to it.

II. The indissoluble and eternal union of Crete and of all the places appurtenant to it, under the sceptre of his Majesty George I., is hereby proclaimed.

III. The execution of the present decree is confided to the valor of the generous people of Crete, to the patriotism of our brother Hellenes wherever residing, and to the liberality of all Philhellenes, as well as to the powerful mediation of the great nations protecting and guaranteeing it, and to the protection of Almighty God.”

Well have these descendants of ancient heroes backed their brave words with braver deeds. The annals of war record no more thrilling exploits than some of the feats achieved by these dauntless warriors, apparently well authenticated. If high-souled devotion to liberty, unflinching courage, and the sternest sacrifice of self in the common cause, entitle men to the admiration and applause of their fellows, then will the sons of Crete, every whit worthy of their Grecian sires, be forever honored. At Vryses less than 3,000 Cretans, armed only with the rusty guns once carried by their grandfathers, attacked 4,000 Egyptians in their entrenched camp, fought off 2,000 more who tried to rescue them, and compelled

their invaders to surrender at the end of four days. At Candanos, they defeated the enemy and drove them into the town, where they held them in strict blockade; and it took 16,000 troops to raise the siege. At Keramia and at Vafe, although repulsed, the outnumbered Cretans fought as fought our own ancestors at Concord and Lexington, and by the loss they inflicted turned defeat into victory. At Sourba, where the wounded and sick were in hospital, less than 1,000 Cretans held at bay twenty times their number of Turkish troops, and having received small reinforcements, drove them out of the valley after two days' terrific fighting. The Turks made four distinct assaults, and the roar of their artillery was heard for miles; but the Cretans turned Sourba into a new Marathon, and won the battle at last. At the renowned Monastery of Arkadi, 540 Cretans had taken refuge, of whom only 197 were men, the rest being women and children. Mustapha Pasha, the Turkish commander, with a force of 12,000 soldiers, bombarded the Monastery for forty-eight hours, and at last breached the walls. With savage yells, the Turks poured in to massacre and pillage; but the venerable Gabriel, the head of the Monastery, with the consent of all applied a match to the magazine. A flash—an explosion—and high in air were hurled Christians and Turks together, to rest at last in a common grave. More than 2,000 Turks were destroyed, and many more wounded; and the few Christians who escaped were put to death by the maddened victors. The Mussulmans murder all, without discrimination of sex or age. On a single threshing-floor in the village of Kaysonos, the bodies of 150 children lay headless in one heap; in a single cave in Kephala, over 200 men, women, and children were suffocated by fire and smoke. No wonder the Cretan warriors send their families to the mainland for safety, and implore the charity of civilized nations for their dear ones, while they themselves stay to fight the stern fight of freedom to the bitter end. It is the same cry for mercy and pity that came from Greece forty years ago, and moved our fathers to send supplies with a lavish hand. Then as now, Dr. Howe went in person to distribute food and clothing.

"During that period," says he, "I saw thousands and thousands of women and children who had fled to the mountains, seeking shelter in the caverns, under the lee of rocks, under rude tents, sheltered anyhow, and living on roots, sorrel, snails, dogs, donkeys,—anything that could be found. I could then digest a donkey's leg better than I can now digest a chicken's wing. So I could stand it pretty well, and so could other young men; but the women and children suffered dreadfully from cold, exposure, and hunger, aggravated by fear and despair,—just as the women and children of the Cretans are now suffering."

"It became manifest, however, that even snails and sorrel and dogs and cats would soon be exhausted; and that if Greece was to be saved, it must be by help from abroad. Soon help was coming in from Europe, and a little from America, but not enough; so I came home and told the tale. The result was the raising of a very large sum of money, and the sending-out several cargoes of food and clothing. I went back in one of the ships, and attended to the distribution personally."

"Knowing the whole coast, I took lighters and boats to various points; and people flocked down by thousands from their hiding-places in the mountains to get their share; they came haggard and weak and foot-sore and half naked. They ate and drank, and put on the clothes, and wended their way back, carrying flour and corn in bags, and garments for their little ones in bundles, and joy and hope in their hearts. Their appearance was grotesque enough. They hardly knew how to put on the strange garments; and, besides, the tender hearts of our women had led them to make a score of children's petticoats and shirts to one garment for a grown person. So the Greek women would take three or four of these, and make for themselves one garment, without much regard to color or pattern."

[Let me here add to Dr. Howe's account what I heard in my own childhood from the lips of a Greek emigrant. It was formerly the fashion for ladies to wear what was called the "leg-of-mutton sleeve," very small at the wrist and very voluminous at the shoulder; and many of the dresses carried out by Dr. Howe were made in this style. The simple-minded Greeks were much astonished at these singular sleeves, and were heard to remark among themselves that the American ladies must have enormous arms.]

Dr. Howe goes on to say:—"The effect was marvelous; not only were thousands fed and clad, but the report thereof went abroad, and was magnified an hundred-fold; and men said, 'Courage! hold on to your arms! help is at hand. Far-off, republican America is coming to our aid!' And they held on. As, in the miracle of the loaves and the fishes, the godlike virtue of Him who brake the bread gave to it power to fill the multitude, so the love and good-will of the American people filled the hearts of the Greeks with courage and hope. They held out two years more: and I hesitate not to say—for I was there all the time to see, and had become as one of them—that the American supplies did more than any one thing to keep up the courage of the people, and lengthen out their struggle for independence."

These simple, earnest words of Dr. Howe cannot, I believe, fail to touch your hearts; they have touched mine to the core. What you may now give will pass through his hands, and reach the Cretans who most need it; not a dollar will be wasted or lost. Under the blue skies of Greece and Crete, the homeless wives, sisters and mothers, the little sons and daughters, of the Cretan heroes who are now wrestling in a death-grapple with the cut-throat hordes of Turkey and Egypt, strain their sad eyes with looking for suc-

cor towards the happy and prosperous America. Shall they look in vain? Or will you, as your own fathers and mothers did before you, spare a little from your own abundance to feed the hungry and clothe the naked?

POLICE COURT.

TRIAL OF CASE FOR CRUELTY TO ANIMALS—CONVICTION OF DEFENDANTS.

[From the Toledo Commercial, August 7.]

Our readers will doubtless remember reading the item in the *Commercial* of July 27, relating to an un-called-for and aggravating case of cruelty to animals, which took place the evening previous, on Market-space. They will also remember that the parties to the affair, Thomas Johnson and Augustus Van Orden, were promptly arrested and confined in the station house, and that, on being arraigned before the Police Court on the morning of the 28th, the case was continued until August 5th, they giving security for their appearance.

The matter was taken up by the Society for the Prevention of Cruelty to Animals, and Messrs. Lee & Brown employed as attorneys for the prosecution; while the defendants retained Mr. C. F. France to act in their behalf. There being so little to extenuate the guilt of the parties to the cruel act, it was resolved to endeavor to make such an example of them as would deter others similarly inclined from pursuing a like course.

Saturday morning all the parties to the trial were promptly on hand, the defendants with their lawyer named above, while the distinguished counsel, Hon. John C. Lee, came forward in behalf of the Society. There being no other business before the Court, the crowd in the room was not large.

Dr. Nolen was called by the prosecution, and testified fully to having been standing within a few feet of the defendants, Johnson and Van Orden, at the time of the transaction, and saw them start their teams in opposite directions, after having first chained together the two hind axles of the wagons. One of the wagons had a load of wood. Both men urged their horses, and he thought Van Orden struck his with a whip, or lines. Johnson's team pulled the other back about a hundred and sixty feet, about sixty feet while one of the animals was down on the rough stones of the pavement. Harness gave way and horse was dragged by the neck mostly. Finally the other horse fell across the neck of the one already down. Saw bruises on the hip and shoulder of animal that fell first. Called to defendants to stop, but they paid no heed.

Several other witnesses were present, prepared to testify to the same as Dr. Nolen, but it was not deemed necessary to call them to the stand.

Mr. Wm. Chubner, owner of the team driven by Van Orden, testified as to the horse being lame and bruised, when it returned home. Never knew it to be lame before. Did not sanction the trial of strength of horses, as claimed by the defendants.

The defendants did not deny the fact of fastening the wagons together, or of the horses pulling, but said the horse that fell was not dragged more than fifteen feet. Did not intend any cruelty to the animals; merely wished to test their strength.

At the conclusion of the testimony on both sides, Gen. Lee made a brief and eloquent plea against the inhumanity of the defendants in thus needlessly torturing dumb animals, and against those persons at large who are so often guilty of this criminal charge. He presumed the men before the Judge did not claim to be barbarians, and they should have had better sense. The law bearing upon the case was cited, and the necessity of making a striking example of some persons in this class of offenders, urged upon the mind of the Judge.

Mr. France arose and took the position that the defendants did not intend cruelty to the animals, that they only wanted to test their strength. A man had as good a right to test the strength as he had the speed of an animal, and the latter test was being daily made without check or any hindrance of the law. He also called attention to the fact that his clients claimed they did not drag the horses as far as stated by the witnesses for the prosecution, and that the owner of the animals said they were not seriously injured.

Gen. Lee replied to the argument in favor of the right of the owners of animals to test their strength and speed, by saying that those who are guilty of cruelty to animals upon the race-course, by reason of compelling them to over-exertion, until they are tortured and pant for very life, are just as amenable to the rough hand of the law, as in this present case. The men did not stop with a simple test of strength, but dragged the animals some distance after it was known which ones were the strongest. Horses were given to us for our use and for our benefit, and not to be tortured or misused in any manner. "A merciful man is merciful to his beast."

Judge Cumming then summed up the evidence, read a portion of the statute bearing on the case, and spoke at some length of the importance of placing a check upon the perpetrators of this offence, the committing of which was becoming too common. In view of the fact that the defendants doubtless did not commit the deed for the express purpose of cruelty to the animals, and as said animals were not seriously injured, he would impose light fines—the extreme limit being \$50—of \$20 and costs in the case of Johnson, and \$15 and costs upon Van Orden. Paying the amounts, the defendants were allowed to depart, thus ending the first case of prosecution by our new Society for the Prevention of Cruelty to Animals.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I some time ago subscribed for THE INDEX with a request for the back numbers of the present year. These I have received promptly, and have read or rather studied them with great interest and pleasure, for I find your views, principles, and statements to be an expression, better than I ever expected to find, of ideas which I have long cherished conscientiously, as the only true and consistent way of righteousness. I am with you heartily for free inquiry and veneration for truth; and let me assure you that there are more among the masses who are with you than you think. They only need, as I did, to become acquainted with the progress of these opinions, the character of the leaders, and the true nature of the conflict, to give evidence of this fact in a way that you would appreciate. I am twenty-five years of age, and a mechanic by occupation. The last fifteen years of my life has been passed among mechanics and artisans; and I am certain that there are thousands among the more intelligent of this class, whom you can count among your comrades. Of course there are various degrees of development, as there are various degrees of intelligence and education among these men. If it is asked—'how do they form these opinions in defiance of the common belief?'—I can only say that in the majority of cases I do not think it is the result of reading any of the so-called infidel publications; but that it is due generally to reflection, based on observation and the comprehension of the simple truths which every one is learning all his life-time, and of which all are possessed in some measure; from the boy who is puzzling over the rules of arithmetic, to the philosopher who is inquiring into the Origin and Destiny of Man. In my own case the book that has had the greatest influence in forming my opinions is 'Combe's Constitution of Man,' and the book that has had the most to do in confirming those opinions is 'Watts on the Improvement of the Mind,' although both these books accept the orthodox creed, inconsistently I should say, but evidently after the fashion that Dr. Watts explains when he says:—'For the most part men are born to their opinions, and they clothe their minds as they do their bodies, according to the fashion in vogue.' The reading of THE INDEX, and the agitation of my mind on this subject, have had one effect which I did not expect. I take a greater interest in preaching and attend church more regularly than ever before; but not as a worshipper, but as an observer. I find it the most effectual way of strengthening my position and finding peace in—disbelieving what they say. I find some odd theories presented. For instance, on one occasion, I remember the minister alluded to Jesus, disputing with the doctors in the temple, and said:—'It must not be supposed that Jesus went to the temple for the purpose of entering into a controversy with the doctors, but that he went there with an inquiring mind to learn wisdom; and in the course of the conversation he found that he knew more than the doctors, and in this the consciousness of his divinity dawned upon him.' Continue your fairness. Don't allow any scornful abuse of Christianity, for most Christians are such conscientiously. They are only suffering from a delusion of the intellect. Their emancipation should be undertaken in a kind spirit, out of respect to the universal element of morality which most of them possess. Don't become faint-hearted yourself because, in devoting the best years of your life to the service of others, your own financial prospects are seemingly darkened. Every good man has a right to look forward to an old age of honor, comfort, and the elegancies of abundant means. I have nothing to do but make a fortune. I will divide with you. Others will divide with you, and of all men the future is bright for you."

"I should like to see in some of the pages of THE INDEX your reason why Christians hate the Jews. I have asked a Syracuse orthodox minister; he answered, because the Jews have hated and crucified the Son of God. Only this is not radical enough for me. Please excuse my troubling you with such questions, only I am young and like to search for truth and reason." [We see no reason but the difference of religious opinion.—Ed.]

"I could not think of parting with THE INDEX; it has a charm for me which no other paper has. Friend McClintock's letter and your reply in No. 5, present volume, is worth the year's subscription."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be suspended during the months of July and August. Special notice will be given of any occasional meetings that may be held.

GROVE MEETING.—The Spiritualist Society and the Children's Progressive Lyceum of Toledo have made arrangements for holding a Grove Meeting and Basket Pic-nic on Sunday, Aug. 27. The steamer "Cora Locke" will leave the dock at 9 A. M., for the Grove. Tickets 50 cents. Children 25 cts.

Addresses are expected from Mrs. H. F. M. Brown, of Chicago, and other speakers. All persons interested are invited to attend.

DONATION.—THE INDEX ASSOCIATION acknowledge with thanks the receipt of \$2.00 from Miss M. C. PERKINS, of Boston, as a donation.

Poetry,

MY PRAYER. [FOR THE INDEX.]

Not as a suppliant I come to Thee,
Nor before Thee my life's poor garments rend,
Mourning because they are so poor. To be
Clad fit to come at all is joy, O Friend.

I hold my self-hood with the friends of earth
Too high to beg of them what I can win;
And human friendship is of little worth
That will not generous be to human sin.

Then firmly trusting in a birth divine,
And safely resting in Thy care for me,
This weak and selfish waywardness of mine,
O more than mother-love, I leave to Thee.

This only comes between us to conceal,
Cloud-like, the tenderness upon Thy face;
Dispersed by breath of love, it shall reveal
The same clear look. I feel the old embrace.

O how I love the coming home again—
I, prodigal, who wandered far from Thee!
I love the husks of conscience' stinging pain
Which send me home, to prove Thy love for me.

And now my prayer is not that I may go
No more astray, or that my life may be
Other than full of weakness, care and woe;
But that I grow in confidence toward Thee—

Hold out my hand as to my bosom friend,
Assured that with a kindly grasp Thou'lt say,
"Trust me, dear child, through all unto the end."
Trying to be to Thee a friend, I pray

That all my tryings may be prayers more true
Than supplications or repentant sighs;
Till, with these efforts and these failures through,
Triumphant will shall over all arise.

Let me come nearer Thee, Thou sovereign Will,
Who hold'st in check a universe with law,—
Come, reverently but bravely, nearer still
Than I could ever come in fear or awe.

MILWAUKEE.

W.

The Index.

AUGUST 19, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

For Special Notices see eighth page.

THE INDEX ASSOCIATION.

CAPITAL \$100,000. SHARES EACH \$100.

No subscription is payable until \$50,000 shall have been subscribed: and then only ten (10) per cent. will be payable annually. No indebtedness can be incurred in any current year by the Association beyond ten (10) per cent. of the stock at that time actually subscribed. Subscriptions are respectfully solicited from all friends of Free Religion.

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COFFEE AND COCKROACHES.

In the *Illustrated Christian Weekly* we find the following paragraph, apparently editorial:—

"In Toledo the 'Liberals' have organized a 'Liberal Association,' composed chiefly of German free-thinkers, the immediate object of which appears to be the election of William Kraus, on an anti-Sabbath ticket, with an ulterior aim to create political diversion in favor of liberal, *i. e.*, infidel candidates and principles. If the Roman Catholics had organized a Catholic Association, or if the Evangelicals had organized an Evangelical Association, who would have been quicker to rebuke them than the Liberals? It is a dangerous precedent, gentlemen, and a strange precedent to be set by those who claim to be, above all others, the advocates of the separation of religious belief and political action."

From our remarks in THE INDEX, No. 81, the *Christian Weekly* has drawn unwarrantable inferences. The Toledo Liberal Alliance is not an aggressive but a defensive union. It was called into existence by the aggressions of the Young Men's Christian Association in bringing forward a *Sabbath ticket*, and thereby defeating the re-election (not first election) of Mayor Kraus. It was precisely because the "Evangelicals *had* organized an Evangelical Association," which secured the defeat of the regularly nominated Republican candidate for mayor in a city where a large majority of the voters were Republican, that the liberals were awakened to the necessity of combined action in defence of religious and political freedom. If, as we certainly believe, the editor of the *Christian Weekly* is above intentional misrepresentation, he will correct a statement of the matter which necessarily conveys wholly erroneous impressions of it.

But the closing sentence of the above paragraph opens up a question on which we are glad to find an opportunity to speak. All true liberals deprecate and condemn the introduction of religious [theological] opinions into politics, as disturbing elements. So long as a man forbears to force his religious opinions on others, and is content with his own liberty of thought, speech, and action, it is nobody's business but his own what these opinions may be; and it would be anything but "liberal" to object to such a candidate, otherwise well qualified, that in religion he believed thus or so. Interpreted in this way, every liberal worthy of the name must indeed advocate the "separation of religious belief and political action."

But suppose that a body of voters, comprising only a portion of the community, insist on compelling the entire community to sustain a religious institution based solely on the minority's (or even the majority's) religious belief. Suppose that this body of voters combine together to enforce by law the observance of a "holy day" which is holy in their own eyes alone, and thus propose to rule the State by a code which has no basis but the Church. This is the actual state of the case. In Toledo, as all over the country, the Young Men's Christian Association use their political influence very actively to sustain and enforce Sunday-Sabbath legislation. In Cincinnati, the Evangelical Ministerial Association lead the Sunday-Sabbath party, and have just held a great meeting in Pike's Hall to oppose the repeal of the Sunday-Sabbath laws. In New England an organization has just been formed under the name of the "New England Sabbath Association," and the "pastors of New England" are to secure signatures as numerously as possible to the following preamble and resolution:—

WHEREAS, The Evil Spirit of Sabbath Desecration

is undermining both our civil and religious liberties; therefore

Resolved, That it is expedient for us as patriots and Christians to pledge our influence, example and co-operation to the great work of preserving the Sabbath of our Fathers."

Thus the Sabbatarian party are not content with the privilege of meeting for worship on Sunday unmolested and undisturbed (which is their undoubted right); but they insist that all the rest of the community shall suspend their common avocations, and pay public homage to the idol which they themselves worship. In other words, by the Sunday laws the orthodox fragment of the public imposes on the whole public the solemn maintenance of orthodox ideas. *They have already carried their "religious belief" into "political action."*

Now what shall the liberals do who believe in the *separation* of religious belief and political action? Shall they, in order to be true to their own principles, acquiesce in the existing *union* of the two? Or shall they, in order to secure the separation they desire, combine to reform the laws, not only by the abolition of all Sunday statutes, but also by the abolition of all similar abuses? The evil exists. Does consistency require those who oppose it to leave it untouched, or to take vigorous hold and abolish it?

There are some persons who dislike cockroaches in their coffee. They object to the union of cockroaches and coffee. They prefer the utter and absolute separation of cockroaches and coffee. But if they are so unfortunate as to find cockroaches in their coffee, they are apt to be so unreasonable as to fling out the cockroaches, even if they have to order fresh cups.

We give the orthodox public fair warning, that the liberals of America are rapidly making up their minds henceforth to have their coffee *without cockroaches*.

A FRIEND IN ENGLAND.

Our readers will remember the two very interesting discourses in THE INDEX, No. 79, upon the famous "Voysey Case" which created so much excitement a few months ago throughout England. It is with great pleasure that we acknowledge the receipt of a letter from the Rev. Charles Voysey, accompanied with a copy of a lecture recently delivered by him in Manchester and London. This lecture is so admirable a condensation of radical criticisms on the Bible—so clear in statement, so cogent in argument, and so temperate yet uncompromising in tone—that we shall print it entire in the next two numbers of THE INDEX. It is the best popular exposition we have ever read of the errors and immoralities which contrast so darkly with the finer portions of the Scriptures. No one can read this lecture without a profound respect for the writer and a belief that he has a very important work to do in the future.

It will not, we trust, be a violation of confidence to make the following extract from Mr. Voysey's very kind and interesting letter:—

"I have, therefore, only time to thank you briefly but warmly for sending them [some copies of THE INDEX], and to give you my promise to do my best to make THE INDEX known in this country. I shall be delighted hereafter to send you a contribution to your columns. What I have read I heartily concur in. I only seem to miss a reference to the Divine Being as the object of religious feeling. Humanity ought to be the object

of our religious action. But I must not enter upon this discussion now. It is enough to assure you of my great sympathy and my earnest wishes for your success."

It is, of course, superfluous to add that we shall be highly pleased to receive Mr. Voysey's promised contribution, and that our readers will undoubtedly share this pleasure.

TYNDALL'S "LIGHT AND ELECTRICITY."

In a thin volume of less than two hundred pages, D. Appleton & Co. have given to the American public the admirable condensation by Prof. Tyndall of the leading facts and principles of "Light and Electricity," interspersed with historical notes of great interest to the general reader. The two divisions of the work are each thrown into the form of successively numbered paragraphs, arranged very conveniently under numerous heads, thus enabling the student to perceive at a glance the general arrangement of the matters treated of—a very great assistance in any study. For terseness and clearness of statement, and for thoroughness and comprehensiveness of exposition, the work is a model; and we know of no other handbook giving in so small a compass so complete, intelligible, and exact a survey of these sciences in their latest developments.

Prof. Tyndall understands the true theory of popularizing science, which is not to pour out a flood of baby-talk and rhetorical fustian *about* it, but rather to give accurate elementary instruction *in* it. This is what the people want; and we rejoice at the multiplication of such treatises as the present. They are silently but rapidly "flanking," in Lecky's phrase, the superstitions still preached in the pulpit, and preparing the way for a truer and healthier civilization.

There is an old story told of Cuvier, we forget where, that well illustrates the manner in which science emancipates the mind from the terrors of superstition. The Devil, it is said, alarmed at the discoveries of the great naturalist, and fearing to lose his sway over the people as their ignorance diminished, appeared to Cuvier by night as he sat in his study, and with terrible gestures threatened to "eat him alive," unless he would swear to discontinue his scientific pursuits. Cuvier coolly put on his spectacles, and surveyed his sulphureous majesty from head to foot. "Horns," he slowly said, "and hoofs. Graminivorous. *You can't do it!*" And he quietly resumed his studies, leaving his discomfited guest to chew the cud of mortification at his leisure.

We fancy that Prof. Tyndall would receive a similar visit with equal *sang-froid*. At any rate his volumes help to enable others to do so.

For sale by H. S. Stebbins, Toledo.

Mr. Pillsbury was at Ashfield, Mass., Aug. 13. He will be at Linesville, Pa., Aug. 20, and at Salem, O., Aug. 27. In September he will be in Battle Creek, Mich. We are sorry that his "Notes from the Field" arrived this week too late for publication. They will appear in our next issue.

THE RADICAL for September will contain "A Defence of the Paris Commune," by W. J. LINTON; "The New Protestantism," by W. J. POTTER; with other articles of interest to radical readers.

Price \$3.00 a year. Single copy 30 cts. Address S. H. MORSE, 25 Bromfield St., Boston, Mass.

RELIGION AND ATHEISM.

Under this head, in the last number of THE INDEX, the relation of the Free Religious Association to the class of persons who are called "Atheists" was discussed. The ground taken was that the Association as a body would not probably undertake, in order to indicate its purpose of fellowship, to define the words "religion" and "religious" occurring in its constitution, but that it meant rather to provide an opportunity where all persons, of whatever phase of opinion, who are interested in the great problems of thought and life that are commonly included under the term "religion," might confer freely and equally together, to the end of reaching the solutions that are both most rational and most practical. The Association may be said to stand in the history of religion for this principle,—that the highest interests of mankind, individual and social, mental, moral, and spiritual, are to be promoted by the most complete freedom of thought and the largest possible practical fellowship on the basis of free thought. On such ground as this the man who believes and the man who denies theism may stand together as fellow-members of the Association. This point, it is believed, was made plain, and, it is hoped, satisfactory to all concerned in the former article.

There are one or two other points involved in the subject, but of a more general character, of which it may be well to speak while the matter is fresh. And this is the first point.

It is a singular fact that the so-called atheistic class manifest a good deal of interest in the problems of religion. They may not only doubt, but positively deny, the existence of a Supreme Being; they may declare, as many of them do, that religion is synonymous with superstition and is to be abolished; yet they do a good deal of thinking, and have a good deal to say, about religion. They are by no means indifferent to the subject, but as a class are apt to show a livelier interest in it, though speculatively on the negative side, than do very many who are classed as religious believers. Where sufficiently numerous, they hold Sunday meetings for the discussion of religious questions. And latterly in a number of places, they have joined with liberal believers in religion, especially with "Spiritualists," in the support of Sunday services where there is regular speaking, it may be by an ordained Christian minister, and where prayer is permitted. They help sustain Sunday Schools, and even teach in them. And their newspapers are discussing constantly the same problems that the newspapers called "religious" are discussing; and when it comes to practical problems, they usually take the same ground that is taken by the most liberal of the "religious" newspapers. It cannot be said, then, that this class of people are *indifferent* to religion.

Secondly,—there is a good deal to be learned by the believers in religion from the class who are called atheists. Their opinions are to be listened to with respect. Their record both in the matter of thinking and of practical life may be studied with profit. When a fair judgment shall have been obtained, it will be found that they have made a much needed protest, first, against a superstitious and degrading theology, and, secondly, against any power being permitted to

usurp the place of the moral sentiment in human conduct. They have stood as special advocates of reason and conscience in the problems of life; and their merits for this service will surely be allowed in the ultimate judgments of history. And no fair-minded religious believer even now would say that their record in practical morality is not good. As a rule they are upright, honorable, benevolent; good neighbors and good citizens; and though they may not believe in using the word "religion," because in their view it has always been leagued with superstition and hypocrisy, yet they are usually strong believers in and good practisers of the substance of that which was defined as "pure religion" by the apostle James,—"*the visiting of the widows and fatherless in their affliction and the keeping oneself unspotted from the world,*"—that is, moral integrity and Charity. And believers may well take a lesson from their fidelity in these respects; may possibly, also, learn some higher conception of infinite Being and of universal Providence from their so-called "atheism," which has certainly many points of union with modern rationalistic theism.

On the other hand, the class called atheists may learn something of value from those who call themselves theists; and also from those who, whether theists or not, believe that the word "religion" stands for something in human nature which, however falsely developed it may have been, is not to be eradicated. They must admit the possibility that, in their office of protesting against the irrationality and immorality which have often gone hand in hand with religion, they have overlooked some important facts in the problem. That type of atheism, especially, which manifests itself in the popular mind in this country and in England, is based for the most part on a method of reasoning that was in vogue a century ago, but is now nearly obsolete among the greatest thinkers; and it had reference to the conditions of the religious world that were once prevalent, but are now to a considerable extent changed. The philosophy of religion is now treated by some of the profoundest believers in religion without any resort to the supernatural theory, and in a manner that should command the respect of all who profess to believe in Nature and in human reason. And those who count themselves atheists and deniers of religion may well study the new aspects of religious thought,—coming possibly by the study to see that the religious sentiment, which has such a mighty history in the human family, cannot be wholly false, but must cover some great reality in man's consciousness and life.

Now if these two classes of honest thinkers and of honest workers for human welfare can anywhere be brought together in fair and earnest conference, each class bringing its own thought and experience, great good must result to both. It would probably be found that the difference even in speculative opinion is not really so great as it had been supposed, and that in matters of practice the difference is very slight; that at least in a free interchange of views and feelings on the deepest and most central problems of human experience, the truth which all are seeking will be best reached and the higher conditions of life towards which all aspire will be soonest realized. And very likely it would also be learned that, as the religious senti-

ment needs to be rectified by reason and braced by a vigorous conscience to prevent it from sinking into mere superstition and ceremonious emotion, so to the intellectual and moral nature will be added a finer grace, a something more of warmth and earnestness and consecration to the noblest ends, if it shall be permeated with the essence of that feeling which mankind have always indicated by the term *religious* obligation. The marriage of reason to reverence, of conscience to aspiration, of human experience to human ideals,—this, surely, is “a consummation devoutly to be wished.” And towards effecting this union, religion and scepticism, theism and atheism, have each something to say which the other should hear.

W. J. P.

THE PRIEST AND THE PROPHET.

The priest and the prophet always stand opposed. They head an inevitable conflict, which, in one form or another, has always been the accompaniment, if not the condition and means, of the world's progress. Whether it be a law of Nature that the world shall always advance by strifes and violence is a different question. To me it seems not so. Rather, I believe, is the conflict to be ascribed to the “inventions” of men into which passions have led them astray. I confidently expect a time when the peace which seems Nature's ideal shall reign, and the profitable conflict of ideas shall be insured by the harmony of the passions and the discredit of force. But however that may be, it is certain that hitherto and now the strife still rages; and it is always the war between the priest and the prophet, under whatever other names it may at times be waged.

The priest stands as *the exponent of whatever is*; the prophet as *the advocate of whatever ought to be*. The priest gathers to himself the support of all the existing institutions of society, because he is the organ which proclaims the present system, establishes the interests of the governing class upon religious sanctions, and represents the extreme of immobility by virtue of the supernatural pretensions of the church. The prophet gathers to himself the lowly and obscure,—a fisherman or two and a tax-gatherer; but only a few of them, because the interests and fanaticism of the prince and master are no harder to combat than the ignorance and superstition of the vassal and serf. The priest is always the party in power, and it is one of his functions to persecute the prophet and put him down by violence.

This is a very trite lesson of history, and is very evident too in our own day. There is no longer power to burn and slay. But raging priests hurl about vile epithets; ecclesiastical odium cools friendship, limits sympathies, and inflicts social penalties. It is the necessity of a creed-bound church. Wherever there are supernatural pretensions enforcing a creed, we may rest assured that all peace is a most hollow sham. Such churches are persecuting bodies by an internal tendency which they cannot avoid. And not only are *some* others their enemies, but *all* others are their enemies. Each creed-church is, by constitution, a pirate, at war with all the rest of the world; and when peace is patched up between them, it is only an armed alliance that they may share the booty by despoiling a neighbor too strong for either separately. What can be more sweet

and edifying than the present relations between evangelical churches, joined in alliance and what not? But they have simply agreed to postpone their several hatreds until they have put down a common foe.

There are many who can remember the time when the feud between the Congregationalists and Baptists was more bitter than their present joint dislike of the Liberals. It is not very long since the Episcopalians denounced Presbyterians and banished Puritans; then the Presbyterians defied the Episcopalians, and the Puritans hung the Quakers; then the Hicksite and Orthodox Quakers ostracised each other; then all sects of the Orthodox united in hating the Unitarians and Universalists; then Unitarians, Universalists and Orthodox joined to denounce Parker, and still make a motley union against a class of free spirits known as radicals; and finally, the Universalists, the much decried, the berated, the persecuted, the despised, have bestirred themselves mightily, disinherited some young scions who ventured to differ from their grandfathers, “scorn running with their heels” towards the fond advances of the Unitarians, and, led by the redoubtable priest of School Street, go about standing up for Jesus, against all the heretics and sinners with the like of whom Jesus rather loved to associate. It is as certain as daylight that all these sects would fall by the ears together straightway, if they had not the Rationalists to combine against. There is, also, the great Roman Church which is every year fortifying itself more firmly in our Republican land and which will inevitably use the power of the sword again if it ever becomes strong enough. And it will become strong enough, if republican virtues decline; for the amazing historical consistency of that Church will give it a victory, never so speedily coming as now, over all forms of Protestant Christianity, and whether or not we shall be able to take our stand with rationalism, depends upon the political and social virtues of the people.

Here we are, then, in a time which has by no means outgrown the conflict of the Priest and the Prophet. Nay, it is my interpretation of the signs of the times that the struggle yet to come upon our soil may be such as Europe never yet passed through. God grant it may be the last expiring throes of tyranny, while reason arises merciful but triumphant! But let us look to our common schools. These are the main anchors of hope. The next is simple rational religion, undefiled by any taint of pride,—either the pretensions of Christian supernaturalism on the one hand or the egotism of luxury on the other. It is full time to be very serious and very earnest. Call me a croaker if you will, but allow me to confess freely that I have little sympathy with that *hurrahing*, cheering, triumphing and mutually congratulating disposition which seems to be a prominent trait among our radicals, whether political or religious. “Whither are we drifting?”—I believe to be a question ignored now only by those who turn giddy upon the heights. It is true that we live in a great and glorious time. It makes my heart beat high to see how the lines of education have gone out over the earth; how freedom has arisen with healing in her wings; and how all humanity has become one organization, so that cruelty on the Archipelago makes a pulse in the vast frame flutter painfully in

Washington. But to my mind there is a cloud in the West, no bigger than a man's hand comparatively, but most portentous and threatening. It is not that anything which has taken place or may take place is to be dreaded of itself, but that many signs agree in a certain *tendency*, like the footsteps all pointing to the lion's lair. High as the pulse of exultation plays, there are things in the present which all but stop its beat. They are obvious to all eyes,—in New York, in Washington, in luxurious churches and luxurious houses. It is well to “trust the people;” but it is well also to understand that the people are as summer wax in the hands of those invisible moral laws which marvelously execute themselves and average themselves. The priest will never disappear from *religion* till all men become prophets in *morals*.

J. V. B.

The *Golden Age* of Aug. 5 has the following very generous notice of the Index Association. Last year the New York *Independent* had not unfrequently a friendly word for THE INDEX (as indeed it has had this year also); and we perceive that, in leaving the *Independent* office, Mr. Tilton did not leave behind him the habit of saying kindly things. We should reciprocate his wishes for our “success,” if we did not see that, unless all signs fail, the *Golden Age* has already succeeded so well as to stand in no more need of wishes, in lieu of which we offer our congratulations. We cannot say that we endorse everything we read in his columns, as he would doubtless say also of THE INDEX. But a little alloy may be necessary for practical purposes, and the *Golden Age* is at least eighteen carats fine:—

“THE INDEX of Toledo, the organ of the Free Religionists, is attempting to re-organize itself on an enduring pecuniary basis, and we hope it will succeed. Its plan is to raise a capital of \$100,000, in a thousand shares of \$100 each. No subscription will be payable until \$50,000 shall have been subscribed, and then only 10 per cent. will be required annually. No indebtedness can be incurred in any current year by the Association beyond 10 per cent. of the stock at that time actually subscribed. Thus far, the subscriptions amount to \$21,000. The list is headed by that very free religious clergyman, the Rev. Petroleum V. Nasby, with \$2,000. Mr. Nasby, whenever he consents to appear in his true character as Mr. Locke, is a very radical, generous, and noble man. Eight other citizens of Toledo subscribe \$1,000 each. S. L. Hill, of Florence, Mass., subscribes \$1,000; J. T. Dickinson, of Middlefield, Conn., \$1,400; and Asa K. Butts, of New York, 3,000. The other shareholders hold small quantities of stock—principally single shares. THE INDEX is ‘the voice of one crying in the wilderness,’ and we hope that its friends will feed it, if not with honey, at least with money.”

Correspondents will greatly oblige us by not sending articles for publication exceeding a column and a half in length, or two columns at the farthest. By so doing they will spare themselves the annoyance of having their communications declined, and will also spare us the painful duty of declining them. But we are always grateful for *short and pithy* articles. Our friends must remember how little space we have at our disposal.

An esteemed correspondent inquires whether “Franklin's Letter to Paine,” now going the rounds of the press, is genuine. If any one can bring forward decisive proofs either for or against its genuineness, we shall be happy to publish them, provided they are not too voluminous.

The *Liberal Christian* of July 22 can afford to copy from our own columns a criticism upon THE INDEX; but it cannot afford to copy our reply to it.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

A NOTE.

DETROIT, Mich., Aug. 7, 1871.

F. E. ABBOT:

My friend,—While writing my word on O. B. Frothingham's article on "Spiritualism and Superstition," published in THE INDEX of July 29, I remembered he was in Europe, and for a moment it seemed hardly fit or fair to comment on the words of an absentee. But on second thought I concluded he would care little, and would very likely rest content without any reply, as I often do in such cases, satisfied with the statement of the matter from different stand-points, and leaving the readers to judge between the two. So "the spirit moved," and I wrote on.

Yours truly,

G. B. STEBBINS.

[Our little note to Mr. Stebbins's article was not at all designed to intimate any impropriety in the criticising of an absentee, but only to call attention to the fact that Mr. Frothingham had joined in inviting several representative Spiritualists (among whom we should not have omitted to mention Mr. Stebbins himself) to the platform of the Free Religious Association. This would not have been necessary on our part, if Mr. Frothingham had been at home. There was nothing improper or unfriendly in Mr. Stebbins's communication, but we felt unwilling that casual readers should draw false and of course unintended inferences concerning our friend's treatment of the Spiritualists.—Ed.]

THE TABLES TURNED.

DEAR MR. ABBOT:—With this I send you an article from the *N. Y. Tribune* of July 28, on "Foul Hitting." It reminds me that the presumption with which orthodox people try to proscribe every man who does not pay his weekly devotion at the shrine of that stupendous anachronism called Christianity, received a fitting rebuke the other day from a stern old radical, Mr. —, a bookseller of New York. A mutual friend brought in and introduced Dr. A. of the orthodox fold, who, looking over the books, said:

"Mr. —, I see you have Emerson's works here."

"Yes, certainly!"

"Do you sell many of them?"

"Quite a large number," was the reply.

"Ah!" with a regretful sigh, "I suppose they are very dangerous works."

"How so?"

"Why, I'm told that he is no better than an infidel; that he never goes to church."

"What in the name of God should such a man as that go to church for?" exclaimed Mr. —, his flashing eye and deep gruff tones speaking surprise and indignation. "Why, that Emerson has furnished the orthodox ministry with brains for the last twenty years!"

B.

INTUITION—WHAT IT IS AND WHAT IT IS NOT.

ELDORA, IOWA, July 10, 1871.

FRIEND ABBOT:—You will probably think it a little strange that one who is neither a scientist nor a theologian should presume to criticize discussions on such delicate questions as divide the great schools of thinkers at the present day. Indeed, I have no other apology to offer, except that I am "deadly in earnest after truth," and cannot see the truth clearly in some statements made by THE INDEX and its writers.

Either there is a little mysticism about that word intuition, or else I am too dull of comprehension to perceive the sense intended by those who use it. The same may be said of some arguments on the subject of Deity and Immortality, which appear in THE INDEX from time to time.

While Mrs. Mills, in her communication to THE INDEX of July 1, expresses "surprise that science and intuition should ever be opposed to each other," I am equally surprised that science should ever occupy any other position than that of *opposition to intuition*.

Your assertion that "they need not be, if rightly understood," I would respectfully ask permission to criticize before accepting.

Now it may be that I do not rightly understand the term intuition. I admit that I have experienced the same difficulty in comprehending the term intuition, as distinct from naked perception, that I have in comprehending the term *faith* as distinct from *belief*.

Permit me to state what in my mind intuition is not, that we may more readily understand what it is:—

1. Conclusions arrived at by any reasoning process, however short, are not intuition.

2. Beliefs imbibed from others are not intuition.

3. Knowledge obtained by actual contact with the physical world is not intuitive knowledge.

4. Comparative reasonings are not intuitive, however quickly they may be made. By this I mean conclusions drawn from premises because of their resemblance to certain other premises requiring such conclusions.

5. I should not call that an intuitive judgment by which, after having heard all the evidence, one decides in the affirmative, while he acknowledges the weight of evidence to be on the negative—still being impelled to believe the affirmative right, without being able to discern any adequate reasons why.

This last embraces much of the so-called intuitive knowledge. But I think that in nearly or quite all such cases we shall find, upon a closer analysis of the question, that *adequate reasons* and intermediate ideas *did exist*. Such has been my experience, at least.

Now since I cannot conceive of an example which may not be classed under some one of the above heads (except in the case of infants, etc.), am I wrong in concluding that *intuition* is but another name for reasonings and beliefs the causes of which are at first sight *non-apparent*?

There are many cases where conclusions follow the presentation of premises so quickly that we can not discern the exact process of reasoning used.

When, in reading rapidly, we look at a printed word, we are not cognizant of having noticed or seen any one of the several letters of which it is composed; and yet philosophers tell us we *do* see them all, and it is our multiplied experience which enables us so quickly to associate the word with this particular combination of letters, and also the idea with the word. But I do not see the necessity of intuition here.

We have many beliefs which we have possessed from childhood, and we cannot tell how we obtained them; and if there is such a thing as dogmatism in this world, I believe we have reached it when we insist that these beliefs are made known to us through *intuition*.

I have spoken of the communication of Mrs. Mills. In all kindness I desire to follow her through some of her reasonings. And I do this because I think they are identical with those used by many members of the Free Religious Association, and I fear calculated to mislead the seeker after truth. I do not wish to be understood in any mood of fault-finding, but in the simple spirit of inquiry.

Mrs. Mills says:—"We must investigate the phenomena of intuition, and assign rational cause for its existence. My intuitional nature accepts this as a self-evident fact, while my reasoning nature demands it."

Let us see how much there is of intuition here. Her reasoning nature demands it because it is the very process by which she tests the truthfulness of all other propositions in Nature; and its agreement with the uniform principle which she has found to hold good in all cases where it could be tested makes it acceptable to her mind. The perception of this agreement or non-agreement with determined principles is really all there is of our judgment between right and wrong. It is the *way* we distinguish right from wrong. And this according to Webster is the act of reason itself. Am I in error if I fail to see the need of intuition in this action of the mind?

Neither can I find use for intuition in the mind's action in comprehending Professor Huxley's ideas of protoplasm, when clearly written out on paper; nor yet when I draw upon imagination to see the Professor while he describes it.

Again she says:—"What do we know of science without its basis of intuition, or self-evident truths?" But if these truths are really *self-evident*, why subject them to the above-named investigation, and accept or reject them on *outside* evidence?

Is it not because we suspect they are *not* self-evident, but that we may have obtained them by false reasoning, or may have been taught them by persons no wiser than ourselves?

That "twice two are four," no one will dispute; not because it is self-evident, but because it has been demonstrated by experience beyond the possibility of doubting.

She says:—"I seek for mind in the abstract. . . . I see it in the earliest dawns of the human race, before the reasoning powers are strong enough to give birth to science. All these elements (meaning their desires, purposes, inclinations, wills, etc.) are manifested in them through the action (if I may so call it) of the energies of pure intuition."

If she has reference to the early history of the world, I reply that I have no history running back beyond the realm of man's reason and a very limited science; and in discussing *facts*, I am not inclined to draw on imagination.

But if she refers to the apparently instinctive actions of children or infants (and the same would apply equally well to the lower animal), then I own that we cannot always know what reasons they may have for their apparently intelligent actions, since they cannot explain them to us, and since the science of instincts (if I may be allowed the expression) is but little known.

But this very fact forbids me to assign intuition as its cause.

Neither can I see intuition, nor yet *mind*, in the rootlet which is thrust out with such precision in the direction of moisture and nourishment, instead of pushing into a dry and innutritious soil. Admitting the fact of its growth, it can only grow when moisture and nutriment are supplied, and hence it *must* grow where it finds support, and cannot, if it would, run in the opposite direction beyond the

point where these needful supplies are suspended. I do not deduce from all this any evidence of either mind or design. I simply see the impossibility of its being otherwise.

Because the tender bud of the helianthus follows the direction of the sun in its course from east to west, shall I assert that it possesses mind and hence purposes and wills to do so? Or shall I assert that the direct agency of an Almighty Mind is at work in it? Or yet that there is evidence of design, and hence intelligence, in the nice adaptation of means to ends in thus securing to the opening bud the greatest possible benefit of the sunshine? Why should I ignore the more reasonable supposition that the light and heat (and perhaps other unknown properties) of the sun, acting upon the plastic plant, compel it to turn as it does, and that it could *not*, if it would, turn its head from the sun?

Again:—"On and on I go . . . till I come to the minutest atom my mind can take cognizance of; and here, too, in its infinitesimal perfection, I see the embodiment of mind . . . yet I have not found anywhere mind distinct from matter, nor matter independent of mind."

Before me is an atom of iron. By what authority shall I assert that it is clothed with life and crowned with mind? I know it has the quality of definite form, of gravitation and cohesion, and is wrapt in electricity. But I also remember that life and mind in their lowest known forms are more than these. Beneath my feet is the great earth. It possesses a multitude of substances, is permeated by heat, and covered with a sheet of electricity. But there is not the organized arrangement of its substances nor the specific order of its electrical currents, which I find is the grand distinction between animate and inanimate bodies. How shall I proclaim the earth endowed with life and intelligence without uttering a mere fancy?

Look at that spreading plant in your garden. Sever it from its root and return in an hour, and what do you behold? Is that drooping form—are those withered leaves—but a change of form, and is death truly "swallowed up in life?"

When you stand by the bed-side of the dead, can you persuade yourself that you witness no death but only a "change of form?" There are the same perfect limbs, the same countenance, the same pleading look, it may be. Nothing is wanting but the action of its fluids and the restoration of that subtle something we call life.

The atoms entering into the composition of a once organic body may all be left; the galvanic forces and other agencies which made up that life may all be preserved in the great reservoir of Nature ready to be used in other forms of life. But by what fine-drawn thread of reason do I conclude that all this is life, or that it is anything else than what I see—the active forces of inanimate nature?

That one form of life goes to make room for another, and the elements of one body are immediately appropriated in another, is evident. But this only proves a rapid succession of life, and, I think, equally implies a rapid succession of death. So with the same breath that exclaims—"Death is swallowed up in life," I am compelled to own that life is swallowed up in death. I cannot understand Nature to "say 'there is no death.'"

I do not assert that Nature, *as a whole*, is not animate, nor that her various laws are not the eternal edicts of an Almighty God. But I own that I have but little evidence that such is the case. These propositions come to my mind as wild hypotheses; and though they are pleasant to look upon and agreeable to the heart, yet they are none the less hypothetical.

This article has already grown much beyond the limits intended for it; and though there are some thoughts I would like to add, yet I forbear, asking pardon for inflicting upon you so lengthily a communication.

S. F. BENSON.

[It was not in a *theological* but in a *philosophical* sense that we said intuition need not be antagonistic to science. This we could not explain without stating at length the outlines of an entirely new philosophy—which is manifestly impossible in THE INDEX. We have no more faith in theological intuition than our thoughtful correspondent, and use the term to signify certain kinds of perception only. With very much of the above article we wholly agree, though not with all.—Ed.]

It has been often affirmed that Roman Catholicism is fundamentally incompatible with republican government. Whether this postulate be true or false, few will deny that the incompatibility exists between the principles of this Republic, as set forth in the Declaration of Independence and in the Bills of Rights of many at least of the States, and such utterances as this from *The Catholic World*:

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LECTURE ON THE BIBLE.

BY THE REV. CHARLES VOYSEY, LATE VICAR OF HEALAUGH, ENGLAND.

PART I.

This evening I shall endeavor to fulfil the promise made in my Lecture on Rationalism, that I would verify, by illustrations drawn from the Bible itself, all that I have said against the doctrine of its infallibility.

I do not ask for your indulgence so much as for your pity, in having to perform a task which must deprive me more than ever of the esteem of many good men.

At the outset, I must confess that it is an odious and a thankless task to have to show up the faults of a venerable book which has been the fruitful source of blessing and happiness to countless millions of our race, and which is to me, this very day, both dear and precious. The very faults which I have to hold up for your censure are by no means exceptionally bad, when considered in the light of those times in which they occurred. Some of them are common human blemishes, which any of our best men in the 19th century might have fallen into, had they lived and written in those early times. Nay, I am not sure that in every period throughout those 2,000 or 3,000 years supposed to be covered by the Biblical writings, the Bible writers were not always in advance of their own times, and that their views of God and of duty were not at each successive point superior to those which prevailed in other nations around them. Thus what now appears to us as faults were, by comparison, originally great merits, whereby alone the books of the Bible obtained their supremacy over the literature of the world. To illustrate this, let me remind you of the story of Abraham offering up Isaac. We will criticise it from another point of view by and by. At this moment, I ask you to look at it in the light of those times in which Abraham lived. The narrative, at least, assures us that the Patriarch resisted the temptation to offer up his son as a burnt-offering; and in overcoming it, Abraham most surely made a protest against the horrible human sacrifices which prevailed around him, and which he so narrowly escaped imitating. Bad as things seem to be, and really are, in some of the Bible records, it is more than probable they were not nearly so bad as much that went on among the Gentile races which were co-eval with the personages in the Bible histories. Moreover, the Bible contains so much that is true and beautiful, so much that will never perish so long as men aspire to virtue and communion with God, that

the whole world would be a loser if its pages were to be closed forever, and its precious words forgotten. In proper hands, and read in a reasonable common sense manner, by persons whose minds are absolutely free from superstitious reverence for it, the Bible may still be, and I hope will ever be, a source of delight and instruction—a text-book of praise and worship, and a treasury of examples of all that good men admire.

My opponents, then, will not accuse me of approaching this subject without due reverence for what is really reverend, or without a becoming tenderness for those pious feelings which have thrown a halo around this venerable book—feelings in which I myself share, and which I should be sorry to lose.

This present work is forced upon us by those who have placed the Bible before us in a false light, who have made claims of Divine origin and authority for the book which the book does not make for itself, and who have foolishly and suicidally affirmed that, if the Bible be not infallibly true from beginning to end, it is of no value at all.

Our opponents are not all agreed in their views of the Bible, but I shall endeavor to answer them all at once. Their leading positions are the following:—

Some Revelationists affirm that the Bible is all true from beginning to end, that "every letter, every word," and so on, has been written under the direct inspiration of God, and is, therefore, of one uniform Divine authority throughout.

This class I shall endeavor to answer by showing that there are absolute and irreconcilable contradictions between one part of the Bible and another part; and that in the Bible there are downright falsehoods. One such instance, of course, would be sufficient to overthrow the position taken by this class. Another class of Bibliolaters affirms that though there may be errors in science, history, chronology, and geography, in the Bible, yet on one point it is absolutely and invariably true, namely, in its religious and moral teaching.

This class will be answered by showing that the religious and moral teaching in the Bible is not uniform nor coherent, but in some places contradictory of itself, and that some of the religious teaching is degrading to God, and some of the so-called moral teaching is degrading to man.

Another class, driven from both of these positions, has finally taken refuge in that part of the Bible which relates the history of Jesus Christ, and they affirm that, although the Bible is full of errors, scientific, historical, etc., and even religious and moral, yet the teachings and life of Jesus were absolutely perfect, without the slightest blemish or defect. This class will be answered by my illustrating, from the Gospels, certain moral blemishes in the character and life of Jesus, and even in parts of his teaching, as reported in the Gospels themselves.

But I beg you to observe, and especially desire any opponents who may be present to observe, that the whole and sole aim of this Lecture is to refute the ideas that *the Bible is infallible and that Jesus was no less than the Almighty God*. I stand here to-night with this single purpose; I do not come here to make men love the truths of the Bible less than they did before, or to regard with diminished homage the noble life and beautiful teaching of Jesus himself. I attack only the extravagant notions that the Bible is all true, that its moral and religious teachings are infallible, and that Jesus was more than man and free from every human blemish.

My arguments will be addressed to your reason, your consciences, and your hearts. "I speak as unto wise men; judge ye what I say."

First of all, I would warn all the spectators in this contest against the tactics of orthodoxy. They will be told that all these objections to the Bible are old, and have been answered over and over again. To this my reply is, that I have searched in vain for any satisfactory answers to them, and have never found them; my reputation and my future prospects as a teacher of religion are at stake in this evening's work. I offer these as a pledge that I am going to speak honestly of the Bible, and not wilfully to misrepresent any part of it; and also that I am not going to make myself a laughing-stock by bringing forward objections which have really been already satisfactorily answered. Another of the orthodox manoeuvres is not to allow us to take the words of the Bible as they stand, but they insist on altering an ugly passage by the change or withdrawal of a word or two so as to get rid of a difficulty that cannot otherwise be overcome. The school represented by the Rev. F. D. Maurice is eminently skilful in this manipulation of texts. In my opinion, if this be permissible, then any text may be made to give any meaning, and the greatest possible comfort may be drawn from an Athanasian Creed. The attempt to alter and modify passages in the Bible should at once be recognized as

an admission that those passages are not God's word, which of course it would be impious to tamper with or attempt to improve.

I may be called very narrow and arbitrary, but I insist upon keeping close to the plain sense of the words in our authorized Bible, which the ministers of religion of all denominations put, without any warning, into the hands of every one who can be got to read it. Revision of translation is no doubt necessary, and, if conducted fairly, would in many instances be unfavorable to orthodoxy. But until we have a new authorized version, we must use the old one.

I will give you the book, the chapter, and the verse for every quotation which I shall make. I cannot render myself "infallible" for the occasion, or else I surely would; but I may safely say, that if a wiser head or a keener eye than my own should discover a blunder or two in my remarks, those few possible blunders will not detract more than a grain from the weight of the crushing evidence which will still remain.

If all my quotations *but one* could be explained and harmonized satisfactorily, and that one irreconcilable contradiction or moral blemish remained, it would be enough to accomplish my task of refuting the infallibility of the Bible. My work divides itself into the following sections, though here and there they may unavoidably overlap one another:—

- (1.) I shall adduce a few illustrations of contradiction pure and simple.
- (2.) I shall cite passages of Scripture which attribute to God feelings or conduct unworthy of Deity.
- (3.) Passages which directly or indirectly inculcate wrong-doing or bad motives in man.
- (4.) Passages from the Gospels illustrating the human error and infirmity of Jesus, inconsistent with the idea of His being God.

(1.) CONTRADICTIONS, PURE AND SIMPLE.

The first instance which I will notice is the contradiction between the two versions of the Ten Commandments as given in Deuteronomy v. and Exodus xx.

The Fourth Commandment, as given in Deuter. v. 12, 13, 14, runs thus:—

"Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; thy cattle may rest as well as thou. And remember that wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day" (please to notice the reason here given for the observance of the Sabbath day).

Now at the end of the ten commandments here given in Deuteronomy v. (see verse 22) we read:—*"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more."* And he wrote them in two tables of stone, and delivered them unto me."

Compare this with Exodus xx. In the 1st verse we read:—"God spake all these words, saying." Then follow the Ten Commandments as we read them in Church, and the Fourth Commandment (ver. 8—11) runs thus: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; Wherefore the Lord blessed the Sabbath day and hallowed it."

Here we find two glaring contradictions—first, a different reason for the ordinance of the Sabbath is given in Exodus to that given in Deuteronomy, and if "*God added no more*" than those words given in Deuteronomy, he could not have added the reason assigned for the Sabbath as given in Exodus.

Another instance of contradiction is where one and the same act is ascribed in one place to God, in another place to the Devil. In 2 Samuel xxiv. 1, we read, "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." Ver. 10, "And David said unto the Lord, I have sinned greatly in that I have done."

In Chronicles xxi, 1—7, the same event is thus described, "And Satan stood up against Israel, and provoked David to number Israel . . . And God was

displeased with this thing; therefore he smote Israel."

In Genesis xxii. 1, it is written, "God did tempt Abraham." In James i. 13, it is written, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man."

This is a case in which shuffling is resorted to. Opponents will say the word "tempt" does not mean to tempt, but to "try one's faith;" to which I reply for the present by asking on what authority do you give a totally different sense to the same word in a book written by one and the same Divine Being? If this is God's word, what right have you to say that He does not exactly mean what he has written? We shall come to the temptation of Abraham presently.

1 Samuel, xv. 10, 11. "The Word of the Lord came unto Samuel, saying, It repenteth me that I have set up Saul to be king." Verse 29 says, "And also the Strength of Israel (God?) will not lie nor repent; for he is not a man, that he should repent."

Exodus xx. 5 (2nd Commandment). "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children." Compare this with Jer. xxxi. 29, 30, "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge." And this from Ezekiel xviii. 20, "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."

Deuteronomy xxiv. 16. "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin."

This was quoted and acted upon. 2 Kings xiv. 6, "The children of the murderers he slew not: according unto that which is written in the book of the law of Moses."

It is the boast of Bible-worshippers that we should have no ground for belief in immortality, were it not for the Bible. I beg to remind them of the following passages, which distinctly teach that there is no life after death:—

Psalms vi. 5. "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" This occurs in a prayer offered up in sickness that the speaker's life may be spared.

Isaiah xxxviii. 18. "The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."

Job xiv. 10, 12 and 14. "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. If a man die, shall he live again?"

Eccles. ix. 5, 6. "The dead know not anything, neither have they any more reward. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun."

Verse 10. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Eccles. iii. 19. "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast."

The inspired Solomon certainly had no faith in immortality. And his words are contradicted both in the Old and New Testaments repeatedly.

The contradictions in the New Testament, where they are not merely verbal, can only be proved by quoting very long passages. But they include the following:—

Luke accounts for the whole time of Jesus' infancy in this way. After his birth in Bethlehem (Luke ii. 22) his parents took him to Jerusalem to perform some religious ceremony in the temple, when he was 40 days old, and then at once departed (Luke ii. 39) into Galilee to their own city, Nazareth, and from there they went every year up to Jerusalem at the feast of the passover (41).

The youth of Jesus was thus accounted for till he was 12 years old.

Now Matthew ii. says that immediately after the birth of Jesus his parents carried him down into Egypt. Moreover, in the three first Gospels it is affirmed that Jesus did not openly and publicly claim to be the Messiah, and that when Peter acknowledged him to be the Messiah (Matt. xvi. 16—20) Jesus "charged his disciples that they should tell no man that he was Jesus the Christ." Whereas the fourth Gospel (John i. 41, John iv. 25, 26) describes Jesus as openly claiming the title of Christ, or Messiah, from the very beginning of his ministry, not only among the Jews, but also among the Samaritans.

It is impossible to get over a contradiction like this. Take again the intentional omission by Matthew, from the genealogy of David's descendants, of no less than four persons, only to make his assertion appear to be true that there were three periods of fourteen generations each.

Moreover, both the genealogies in Matthew and Luke say they trace to Joseph—not to Mary—and yet both the books say that Joseph was not the real father of Jesus; how then could Jesus be descended from David through a man who was not his progenitor at all? The names purposely omitted by Matthew are Ahaziah, Joash, and Amaziah in one place, and Pedajah in another place. See 1 Chron. iii. 11, 12, and 18.

In the first three Gospels Jesus is represented as

going to the wilderness immediately after his baptism, and being there 40 days. In the fourth Gospel he is said to be on the third day at a marriage in Cana of Galilee, and not a word is said about the wilderness or the temptation. If he was not in two places at once, one of the varying accounts must be false.

Again the first three Gospels fix the day of the last supper on the night of the Passover; the fourth Gospel makes it the night before that. To prevent mistake, in John xiii. 29 we find that after the supper Jesus says something to Judas understood to be an order to buy what was necessary for the morrow's celebration. According to this Jesus was crucified on a Thursday, and not on a Friday.

The inscription on the cross, though copied down by the inspiration of the Holy Ghost, is different in the different inspired books.

Matthew xxvii. 37. "This is Jesus, the King of the Jews."

Mark xv. 26. "The King of the Jews."

Luke xxiii. 38. "This is the King of the Jews."

John xix. 19. "Jesus of Nazareth, the King of the Jews."

1 Cor. xv. 5. Paul says Christ was seen of the 12 apostles after his resurrection, whereas there were only 11, if Judas had hanged himself; and the 12th apostle, Matthias, was not elected until after the ascension.

Human beings might easily fall into such discrepancies in their reports; but God certainly could not have done so.

Then there are all the endless contradictions between Kings and Chronicles, and between the first three and the fourth Gospels; between the several narratives of the Resurrection; between the Acts of the Apostles and Paul's Epistle to the Galatians. It is impossible to enumerate them. In place of this, I beg to refer you to the following admirable books, which deal with these subjects at length.

"*The Hebrew Monarchy*," by PROFESSOR FRANCIS W. NEWMAN.

"*The Creed of Christendom*," by W. R. GREG; and a new and very complete work entitled

"*The Bible, is it the Word of God?*" by T. LUMSDEN STRANGE.

"*The Finding of the Book*," by JOHN ROBERTSON, of Coupar Angus.

"*John or the Apocalypse*," by REV. PHILIP DESPREZ, Vicar of Alvediston.

"*The English Life of Jesus*," published by THOMAS SCOTT, Esq., of Ramsgate.

"*The Fourth Gospel*," by the REV. J. J. TAYLOR.

PART II.

I come now to the consideration of those passages which attribute to God feelings or conduct unworthy of Deity. It must be observed that very many of these passages will apply equally to the third branch of our subject, namely, to instances in which wrongdoing, or bad motives, are directly or indirectly imputed upon men.

As the chief aim of this inquiry is to correct popular impressions as to the moral character of God, I pass over those passages in which God is described as walking upon earth, talking face to face with men, and even eating and drinking with them—all of which are totally at variance with our modern conceptions of the Divine Being.

In Genesis vi. 5—7, we read, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast and creeping thing, and the fowls of the air; for it repenteth me that I have made them."

Here is a degrading picture of the Almighty and All-wise God. He is represented as having made a grievous mistake, and being sorry for it. "It grieved him at his heart." He has created a race of men incurably wicked, and there is nothing for it but to destroy them. Not content, however, with destroying the wicked men and women, he must needs destroy the innocent beasts, and creeping things, and the fowls of the air, as though he could not destroy man without destroying all creation as well.

In Gen. viii. 21, after Noah's sacrifice of one of every sort of clean animals, "The Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake." Why? One would expect it was because they were now going to be good—not at all. God goes on to say, "For the imagination of man's heart is evil from his youth; neither will I smite again any more every thing living, as I have done." The same reason is given for God's sparing men, as was given before for his destroying them; as much as to imply that God had acted on an impulse of savage and indiscriminate rage, which had also proved to be futile, and when he had had time for reflection, or after being appeased by a burnt-offering, he resolved never to do so again.

In Gen. xii. 11—20, we have an account of a deliberate lie told by Abraham, in order—not to protect the honor of his wife—but to save himself from being murdered on her account. I will not read the whole passage, but ver. 17 tells us that God punished—not Abraham for his falsehood—but poor Pharaoh for his being deceived. "The Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife." Pharaoh had taken her on Abram's

own statement that Sarai was his sister, and being purely innocent he was yet punished as guilty, while the cowardly and guilty Abram goes free.

In chap. xx., a similar scene is recorded between Abraham and Abimelech, King of Gerar, Sarai being dangerously beautiful at 90 odd years of age (Gen. xvii. 17). In ver. 9, Abimelech asks Abraham in reference to his falsehood, "What have I offended thee, that thou hast brought on me and my kingdom a great sin? Thou hast done deeds unto me that ought not to be done." And yet in ver. 7, God is represented as saying to Abimelech, "Abraham is a prophet, and he shall pray for thee and thou shalt live." And in ver. 17, "So Abraham prayed unto God, and God healed Abimelech, and his wife, and his maid servants."

Any child in a Sunday-school would learn from this passage that God was monstrously unjust, because Abimelech had not even laid his hand upon Sarai, whereas all the wrong done, or intended, was the direct result of Abraham's lie. For the benefit of those who do not know their Bible, it is striking to observe that a similar affair is related also of Isaac and Rebekah, and Abimelech, King of Gerar, in chap. xxvi. of the same book.

We come now to the story of Abraham's sacrifice of his son Isaac (Gen. xxii.). To state it briefly, it was either wrong or right for Abraham to kill and burn his son on an altar as a sacrifice to God. If it was right, why did God stop him from doing it? It was wrong, and God knew it. Then since it was wrong to do this, it was unworthy of God to tempt Abraham to do it; to command him to do it; to keep that wicked purpose harbored in his heart all those three days of silent agony. It was horrible in a Divine Being to suggest so odious a thought as that of child-murder, and that, to satisfy his own craving for human sacrifice. The whole story may be easily and satisfactorily explained by reference to the customs of the time, except that part of it which describes God as tempting Abraham, and commanding him to do a wicked deed.

We pass now to the Book of Exodus. In the Second Commandment (Exodus xx. 5), the reason urged by God against idolatry is that he is a "jealous God," i. e., jealous of the false Gods. This is not a noble trait in any human character, even though it be very natural to man; how much more, then, is it unworthy of God!

If you ask a child who has been trained in a Sunday-school, who are God's favorites among the Bible heroes, he will be sure to mention Abraham and Isaac, ready to sacrifice the virtue of their wives for their own safety; Jacob, the fraudulent and accomplished liar; Lot, a drunkard and worse; David, addicted to bloodshed and lust; and Solomon, a notorious and wholesale profligate. This comes of your indiscriminate Bible teaching.

Exodus iii. 8, the Lord said, "I am come down to deliver them (i. e. the Israelites), out of the hand of the Egyptians (ver. 17), and to bring them into the land of the Canaanites," etc. Ver. 18 says that God ordered Moses to say unto the King of Egypt, "Let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice unto the Lord our God."

What is this but to teach that the God of all truth did not hesitate to order his prophets to deceive the king in order to secure his purposes?

Verses 21 and 22 of this chapter give God's orders to the Israelitish women to borrow jewels of gold and silver and raiment of the Egyptian women, "And ye shall spoil the Egyptians." This order is repeated in the 11th chapter, verses 2 and 3, where the men are included in the order. Thus God is represented as making them rogues as well as liars. Many times in the 7th, 8th, 9th, 10th, 11th, and 14th chapters of Exodus, God is described as telling Moses that he would harden Pharaoh's heart and the heart of his servants, so that he should not let the people go. And then it is stated on each occasion but one, "The Lord hardened Pharaoh's heart." The Bible worshippers shall not get out of these obnoxious passages by saying that it was a judicial hardening caused by the sinner himself, for this interpretation is not only flatly contradictory of the words in Exodus, but the Apostle Paul himself cuts off that retreat by adducing this very case of God hardening Pharaoh's heart as an illustration of the doctrines of election and predestination. Rom. ix. 17, 18, "Even for this same purpose have I raised thee up that I might show my power in thee, and that my name might be declared throughout all the earth;" therefore, adds St. Paul, "therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

We might well ask the Apostle what sort of a name hath this vile representation of God declared throughout the earth? A name of infamous untrustworthiness and malignity; the name of one who, instead of helping to turn a humble sinner from the error of his ways at the moment of his softening, deliberately stepped in to quench the rising flame of good intention, and to harden his relenting spirit into fresh evil—and all to show his power!

That is not the name of "the Lord God merciful and gracious, abundant in goodness and truth, who will not break the bruised reed, nor quench the smoking flax."

These early books abound in such misrepresentations of God, but I must press on and miss a great deal, or else we shall never have done.

In the 32nd chapter of Exodus, verses 9—14, God is represented as being on the point of consuming all the people in His fury, but was kept from doing so by an appeal to His vanity.

"And the Lord said unto Moses, I have seen this people, and behold it is a stiff-necked people. Now

therefore let me alone, that my wrath may work hot against them, and that I may consume them. And Moses besought the Lord and said, Lord, why doth thy wrath wax hot against thy people which thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath and repent of this evil against thy people. And the Lord repented of the evil which he thought to do unto his people."

In Numbers xiv., verses 11—20, a similar scene occurs in which (ver. 15, 16) Moses says to God, "Now if thou shalt kill all these people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. Pardon them, I beseech thee. . . . And the Lord said, I have pardoned according to thy word." But now just consider what this pardon amounted to. God goes on to say, ver. 21, "But as truly as I live all the earth shall be filled with the glory of the Lord." And how was this "glory" to be shown? Verses 22, 23 tell us, "All those men which have seen my glory and my miracles which I did in Egypt and in the wilderness," etc., etc., "surely they shall not see the land which I swore unto their fathers; neither shall any of them that provoked me see it. But my servant Caleb, because he had another spirit with him and hath followed me fully, him will I bring into the land, and his seed shall possess it." So, after all, the children of Israel who came out of Egypt, deluded by promises of the land of Canaan, all perished in the wilderness except two, Caleb and Joshua. God was either unable or unwilling to keep his oath which he swore unto them.

On another occasion, the revolt of Korah, Dathan, and Abiram, Moses and Aaron again prevent the destruction of the people, but this time by an appeal to God's sense of justice. Numbers xvi. 20—23, "The Lord spake unto Moses and unto Aaron, saying, separate yourselves from among the congregation, that I may consume them in a moment. And they fell upon their faces and said, O God, the God of the spirits of all flesh, shall one man sin and wilt thou be wroth with all the congregation?" In spite of this plea 14,700 persons died of a plague, besides the 250 insurrectionists who were swallowed up by an earthquake. The plague would have gone on till the last man was dead, if it had not been for Aaron rushing in with a censer full of incense, which made an atonement for the people, and the plague (ver. 47) was stayed. Can any picture of God be more degrading than these?

In Numbers xxi. ver. 4—6, God is represented as having sent fiery serpents among the people only because they complained that they had neither bread nor water, and they did not enjoy the manna. Then in utter forgetfulness of the 2nd commandment already written by God's finger on tables of stone, God, instead of removing the biting serpents, orders Moses to make a fiery serpent of brass, and set it on a pole that any one who was bitten might look on it and recover.

In Numbers xxii. verses 20, 21, 22, "And God came to Balaam by night, and said unto him, If the men come to call thee, rise up and go with them. And Balaam rose up in the morning and saddled his ass and went with the princes of Moab. And God's anger was kindled because he went." Verses 34, 35, after Balaam's conversation with his ass, he sees the angel of the Lord and says, "Now, therefore, if it displease thee, I will get me back again," and yet the angel of the Lord says unto Balaam in reply to this, "Go thou with the men." A thousand asses speaking with a thousand human voices is not so incredible as this monstrous fickleness and injustice here attributed to God.

At your leisure read the 32nd chapter of Deuteronomy, which abounds in degrading pictures of the Divine character.

In 2 Samuel xxi. 1, we read, "There was a famine in the days of David three years, year after year, and David inquired of the Lord. And the Lord answered, It is for Saul and for his bloody house because he slew the Gibeonites." After seven of Saul's sons had been hung up before the Lord in Gibeah, we read in verse 14, "After that, God was entreated for the land."

2 Sam. xxiv. 1. "The anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." Ver. 15, "So the Lord sent a pestilence which carried off 70,000 men." Ver. 17. David is distressed. He says to God, "Lo, I have sinned and done wickedly; but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house."

Here is the creature fairly accusing the Creator of an atrocious act of injustice. As usual, after some burnt-offerings had been made, "the Lord was entreated for the land, and the plague was stayed," ver. 25.

1 Sam. vi. 19. The Lord smote 50,070 persons in the little village of Beth-shemesh for peeping into the ark. Those who were left are recorded as saying—possibly in bitter irony—"Who is able to stand before this holy Lord God?"

2 Sam. vi. 6, 7. Uzzah ventured to put forth his hand to keep the ark from falling over; but was killed on the spot in reward for his reverent service.

1 Kings xxii. 19—23. Micaiah, the only true prophet out of 401 who persecuted Ahab to go up to Ramoth-gilead, says the following: "I saw the Lord sitting upon his throne, and all the host of heaven

(heaven only, mark you) standing on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouths of all his prophets. And he (i. e., God) said, Thou shalt persuade him, and prevail also; go forth, and do so. Now therefore," adds Micaiah, "behold, the Lord hath put a lying spirit in the mouth of all these thy prophets."

Ezekiel, probably referring to this, says, chap. xiv. 9. "If a prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and"—can you believe that I am not reading falsely?—"I will stretch out my hand upon him, and will destroy him."

The Apostle Paul, too, says (2 Thess. ii. 11, 12), "For this cause God shall send them strong delusions, that they shall believe a lie: that they all might be damned who believe not the truth." (Father Hyacinthe, in a letter from Rome, dated 22nd June, writes: "God never requires falsehood, but falsehood often has need of God; and it is never so effective as when it presents itself to us in His name."—*London Times*, 29th June).

My friends, is it not incredible that such teachings as this should be believed to be the very Word of God—the inspired revelation of his mind and will? Surely Atheism is better than this. With what pretence of justice were Ananias and Sapphira slain for lying unto God, when God is represented as lying unto men? I defy the bibliolaters to get over such difficulties as these extracts present. No explanation will avail them but that only which carries the inevitable conclusion that God is represented in parts of the Bible as an immoral being, and not "righteous in all his ways," or "holy in all his works;" that He does not "love truth and equity," and that He is neither just, nor true nor trustworthy. I will only say, further, on this point, that I have had to miss many and many an illustration because it is impossible to give them all.

[To be concluded next week.]

PROGRESS OF SCIENCE.

[By W. P. T., in the National Standard.]

Among the prominent associations in the interest of science, whose proceedings are looked forward to by the thoughtful and cultured of both hemispheres with increased interest, may justly be mentioned the British Association for the Advancement of Science. At its recent annual meeting at Edinburgh, for the very interesting detailed account of which we are indebted to the pen of Mr. Smalley, of the N. Y. *Tribune*, the proceedings were of a varied and exceedingly interesting character. At the opening of its deliberations, Prof. Huxley, long the honored President of the Association, resigned the chair to Sir William Thomson, paying, in a brief address, a graceful tribute to his successor as an important contributor to many departments of science, and worthy in every way of the confidence reposed in him by the Association.

The President elect then took the chair, and proceeded to deliver the inaugural address, in which he ably reviewed the work done by the Association in past years; and dwelt upon the achievements of its prominent members,—of Adams's great labor, "A recalculation of the harmonic analysis for the altered state of terrestrial magnetism;" of the self-sacrificing toil of Sir Edward and Lady Sabine engaged in perfecting their "magnetic chart of the world, to be, when completed, the key which must powerfully conduce to the ultimate opening up of one of the most refractory enigmas of cosmical physics, the cause of terrestrial magnetism;" of the fundamental electric discoveries of Faraday, etc. Passing to the subject of spontaneous generation, Sir William said that "careful scrutiny has, in every case up to the present day, discovered life as antecedent to life. Dead matter cannot become living without coming under the influence of matter previously alive. This seems as sure a teaching of science as the law of gravitation. I am ready to adopt, as an article of scientific faith, true through all space and through all time, that life proceeds from life and nothing but life." The address, which was listened to with the closest attention, closed with the acknowledgment of the overpoweringly strong proofs of the intelligent and benevolent design of the universe, and the dependence of all "living beings on one ever-acting Creator and Ruler."

At this annual meeting of the Association there were present, in addition to those named, Herbert Spencer and the most illustrious men of letters and philosophic thought in the United Kingdom, each adding, by some individual labor or research of the year, to the solid stock of scientific attainment.

As these details come to us, in our own country an association of a similar character is assembling at Indianapolis, at which nearly all of our most eminent men of science will be in attendance. Younger by so many years than its trans-Atlantic compeer, the brief period of association in the interest of American science must plead apology for any unfavorable comparison; though, with the activity in every circle of thought, we doubt not that the day is not far distant when upon European lips, the members of the British and kindred Associations, the reports and achievements of American scientific societies will be as thoroughly respected as though emanating from their own halls, and be as warmly welcomed to the general fund of knowledge.

Voices from the People.

[EXTRACTS FROM LETTERS.]

—"We have read your INDEX from the start, and wish it were possible to express in words our admiration for its boldness and fidelity in taking a step so unpopular. Personally, I think the paper more nearly expresses my present thoughts than any publication in the country, not excepting the *Radical*, which I have read for years with great profit. I desire to express great satisfaction in reading your discourses setting forth the warmth of Free Religion. They will meet a need long felt among free thinkers, a need that it seemed hard to satisfy, one I could not fully answer for myself. They were loaned to a lady friend who, with so many, had been wanting, longing, suffering for something warm to grasp in the new faith before they relinquished their hold of the ancient. Could you see those copies, chafed and worn to rags through wide-spread circulation and reading, you might know their work in this locality. Many persons, you know, will secretly read that which they could not be persuaded to tolerate publicly. Still I think you will have additions to your subscription list from that quarter. I regard Mr. Frothingham as among the finest, purest thinkers of our time. Have loaned his "Farewells of Jesus" to an orthodox young lady, one who thinks but who has always been surrounded by ecclesiastical influences.

The good work must go on. This idol worship, of Jesus as well as others, must be broken up. Ten years ago I became disgusted,—yes, that's what I mean!—with the everlasting talk, adoration, worship, &c., &c., of Jesus Christ. You place him in humanity just where I conceive he belongs. A noble, glorious life he lived. He wrought out his own salvation. He helps us by example. All this is true and beautiful; but we say something is due to other men who have lived equally good and noble lives, many of whom were tried longer and under circumstances unknown in the life of Jesus. I sometimes question how he would have proved under prosperity. Some men are splendid in adversity who could not stand before success."

—"In renewing my subscription to THE INDEX, it is only to aid with my mite the effort to spread a more liberal and enlightened religious thought. I have more reading matter than my time allows a perusal of; but that the able minds controlling THE INDEX may feel that the thinking people are with them, I hope all such will do what they can to encourage them. The world's history abounds in human wrong, but no species of wrong is more monstrous and disgusting than that perpetrated in the name of God and religion."

—"You are hereby authorized to subscribe in my name for one share of the capital stock of The Index Association upon the same terms and conditions as the original signers. I regret that I do not feel able at present to take more, but this acknowledgement at least is due towards the support of a paper which speaks so forcibly to the best sympathies of the heart and the highest intuitions of the reason and understanding. Hoping that you may have abundant success in this new phase of your enterprise, I remain, &c."

—"THE INDEX for last week did not come to hand. It may be the next number will explain; but I thought it would do no harm to advise you of my loss. You may 'stop my grog,' but don't stop my INDEX!"

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be suspended during the months of July and August. Special notice will be given of any occasional meetings that may be held.

RECEIVED.

PROCEEDINGS AT THE FOURTH ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION, held in Boston, July 1 and 2, 1871. Boston: Press of JOHN WILSON AND SON. 1871. pp. 88.

POLYGAMY: ITS SOLUTION IN UTAH—A QUESTION OF THE HOUR. An Address delivered in Liberal Institute, Sunday, July 30, 1871, by WILLIAM S. GODBE. Printed at the Office of the SALT LAKE TRIBUNE. 1871. pp. 16.

THE ANTI-DRAMSHOP PARTY. [A Letter by GERBET SMITH.]

THE TRUE FOUNDATION. A Lecture given at the Chapel on the Hill, Malden, Sept. 18, 1870, by J. WESLEY DODGE. Boston: Published by the Author, and for sale by WILLIAM WHITE AND COMPANY, 158 Washington St. Price 10 cents. pp. 24.

SPIRITUALISM A TEST OF CHRISTIANITY, or, The True Believer and his Work. A Lecture by D. W. HULL, delivered in Huntsman Hall, Laporte, Ind., June 25, 1871. Baltimore: Published by the Cosmopolitan Publishing Co., 106 West Baltimore St. 1871. pp. 29.

SPEECH OF VICTORIA C. WOODHULL on the Great Political Issue of Constitutional Equality, delivered in Lincoln Hall, Washington, etc., together with her Secession Speech, delivered in Apollo Hall, May 12, 1871. New York: WOODHULL, CLAF-LIN & Co., 44 Broad St. 1871. pp. 33.

THE CATHOLIC WORLD for September, 1871. New York: THE CATHOLIC PUBLICATION HOUSE, 9 Warren St.

Poetry,

THE DIFFERENCE.

[For THE INDEX.]

They call upon Thee, Infinite!
They name Thee "Three in One,"
And deem by Pagan mystery
Salvation shall be won;
How poor in human charity,
Is Christian duty done!

They worship on the bended knee
Before the Great White Throne,
And give to hungering souls in need,
For life-bread, but a stone;
Oh when shall human Idols be
By Truth's might overthrown?

They call upon Thee, Infinite,
The Only God of Love,—
Enfranchised souls that claim the light,
The Truth-rays from above;
On Freedom's mandate earthward speeds
The olive-bearing dove.

No blood of sacrifice demands
The Father of the soul,
Nor that as price of human joy
A funeral bell should toll;
Religion "pure and undefiled"
Is God's benign control.

CAMDEN, Maine, Aug. 10, 1871. CORA WILBURN.

The Index.

AUGUST 26, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

For Special Notices see eighth page.

THE INDEX ASSOCIATION.

CAPITAL \$100,000. SHARES EACH \$100.

No subscription is payable until \$50,000 shall have been subscribed; and then only ten (10) per cent. will be payable annually. No indebtedness can be incurred in any current year by the Association beyond ten (10) per cent. of the stock at that time actually subscribed. Subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

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H. L. HOLLOWAY,	"	"	"	" 1,000
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C. L. SMITH,	"	"	One	" 100
				\$23,500

"Believing ignorance is much better than rash and presumptuous knowledge." So taught an old Scotch Presbyterian minister. So teaches the church today. As if knowledge could be rash and presumptuous, or as if ignorance could believe anything but dangerous folly!

STOCKHOLDERS' MEETING.

According to legally advertised notice, a meeting of the stockholders of the Index Association was held at 90 St. Clair St., Toledo, on Thursday evening, Aug. 17. The meeting was organized by the election of Mr. Guido Marx as Chairman, and Mr. P. H. Bateson as Secretary, a majority of the shares taken being represented. The following gentlemen were elected Directors—A. K. Butts, S. L. Hill, J. T. Dickinson, T. W. Higginson, F. E. Abbot, P. H. Bateson, A. E. Macomber, C. Cone, E. Bissell. A meeting of the Directors was appointed for Tuesday, Aug. 29, at 4 P. M. Adjourned.

THE REPORT OF THE FREE RELIGIOUS ASSOCIATION.

There is a wide-spread and just antipathy to Mutual Admiration Societies. Nothing can be more offensive than for people to club together for the purpose of crooning flatteries into each other's ears,—one burning incense under another's nose in hope of sniffing in return the same delicious fragrance a little intensified. Such displays deservedly excite derision among persons of good sense; and the apprehension of falling into folly of this sort may well operate to make men weigh carefully their words of praise in the case of personal friends.

But we must run the risk of suspicion of "mutual admirationism" in speaking of this Report. The brain and character implied by such addresses as these may well make any one proud of such associates. The time will assuredly come when thoughts like these will be appreciated at their true value. This we say without intending to "endorse" them, for in each address we have found something to dissent from. But the hard, strong, patient thinking, the wide and rich culture, the intellectual honesty and moral courage, that have arrested our attention as we read, we cannot regard as projected upon the pages by any subjective illusions of personal sympathy. These qualities are *there*, to be recognized by all who have eyes to see.

The paper by Mr. Weiss on "Religion and Science" (advance sheets of which were kindly forwarded to us by the author) is the ablest he has ever published, so far as our knowledge extends. It takes up the "controversy that now prevails between the two parties of Natural Evolution of Forces and Natural Development of Divine Ideas," and handles it in the largest and fairest spirit. The antithesis suggested is not perhaps here couched in the happiest terms, for we, at least, believe both in the "Natural Evolution of Forces" and the "Natural Development of Divine Ideas"—the latter *in and through* the former; and we are thus at a loss to discover to which "party" we belong. Nor is our perplexity wholly removed as we follow Mr. Weiss's cogent and subtle thought. We see no alternative but to accept to the full the results of physical science so far as they are affirmative, and we only enter our protest when physicists more rash than philosophical venture on negations which outrun their own premises. This also is the spirit of Mr. Weiss himself; and there could not be a franker or fuller confidence than his in the determinate conclusions of physical science. His essay is especially valuable for the strong emphasis it lays on what physical science can never disprove and should not be expected to prove, while his speculations

on "latent mind" are very ingenious and interesting, and show a surprising reach of what, in imitation of Prof. Tyndall, we might call the "philosophic imagination."

Mr. Potter's essay on the "Natural Genesis of Christianity and its Relation to Preceding Religions" strikes us as, on the whole, the best and most comprehensive treatment of the subject within our knowledge. The only point of importance on which we should be disposed to supplement his sketch would be that of the relation of the Christ-idea to the various elements absorbed from other religions. Not merely, in our opinion, is this idea "one of the most central principles" of Christianity, but, as we should say, it is its *one central principle*. To the philosophic student of Christianity there can be, we think, no richer field of thought than the wonderful organic power manifested by this idea of sucking up all other religious ideas into itself, and of making them contribute to its own growth. Mr. Potter by no means overlooks this; but he lays a little less stress upon it than we think it demands, and regards what we have called the "universal element" of Christianity as less dependent for its historical efficiency upon its "special element" than we do. This, however, is mainly a question of proportion in treating the general subject; and we cannot express too strongly our appreciation of the wide mental survey and deep insight exhibited in this address. Mr. Potter is never heated or harsh. His tone is always contemplative, judicial, and measured. Never was character more faithfully mirrored in style. Never will he, like the most of us, have to regret a phrase too highly colored or a sarcasm too keenly edged.

Mr. Frothingham's address on "Superstition and Dogmatism" is less speculative than practical. It points out real dangers with a sincerity and directness all the more noticeable because of its finish and elegance. It does not shoot at random, but takes deliberate aim, and hits every time. No wonder there is winning. Will our Spiritualist friends take a word of advice from one who is in no degree unfriendly to them? It is this. Instead of feeling sore or sensitive at what we must in candor say we believe to be very homely truths, we counsel them to guard themselves against the great peril of superstition here pointed out, and, if they expect the sympathy of clear-eyed men and women, to beware of defending what is absolutely indefensible. A vast crop of most pernicious superstitions is springing up about the simple doctrine of spirit-intercourse, which, if it be the wheat of truth, runs great risk of being choked by the weeds of error. No one can accuse THE INDEX of being unfair to Spiritualism; some very good friends even suspect it unjustly of seeking to propitiate Spiritualists by a politic forbearance. But we are only willing that every tub should stand on its own bottom; and while we cordially sympathize with all liberals, thousands of whom are to be found among Spiritualists, we want it understood that we have not a particle of sympathy with sectarian Spiritualists, of whom there are also thousands, or with any Spiritualists who would shield frauds or follies from merited condemnation. It would be bigotry to deny what is beyond our knowledge, and we therefore do not deny the doctrine of spirit-intercourse; but we mean to share whatever odium

is visited upon Mr. Frothingham for honestly denouncing the numerous superstitions which have sprung up about it. Every liberal and rational Spiritualist should be anxious to get rid of these, and feel no sort of offence because Mr. Frothingham has faithfully pointed them out. Such brave, blunt dealing hurts no truth; it is error only that is vulnerable.

We have no room left to speak of the other addresses in this Report. But we have been thrilled with many a bold, true word in them, and feel now an increased regret that we could not have been present to hear. Especially do we feel sorry that the letters of Isaac M. Wise, Gerrit Smith, and William Lloyd Garrison, referred to on page fifty of the pamphlet, were not printed in an Appendix. These are men whose words every liberal ought to hear. Perhaps the letters may yet in some appropriate way be given to the public—if in no better way, in **THE INDEX**.

Will not the friends of the best and most earnest religious thought of the times send their thirty-five cents to Mr. Potter for the Report and thus help the Free Religious Association in its noble work? Surely it is not much to give; and the day will come when these early Reports will command a far higher price—if money is indeed the “price” of ideas.

Mr. Giles B. Stebbins, of Detroit, who has been widely known for years as a popular lecturer on various subjects throughout the West, informs us that he shall re-enter the lecture field in September, devoting his “main efforts against superstition, or rather to bring people up above the possibility of superstition or bigotry into the realm of the discovery and application of truth for truth’s sake, and the wise-conduct of life in the light of freedom, progress, love, and wisdom.” Among his subjects will be the following:—

“The Old and the New Religion.”

“The Primal Gospel, or the Truths of the Soul.”

“Nature’s Gospel of Reform and Progress.”

“The Immortal Life.”

“Spiritual Realities and Experiences.”

“Scientific Education in Schools and Colleges.”

“Woman’s Era.”

“Diversified Industry and Civilization.”

Mr. Stebbins is authorized to receive subscriptions for **THE INDEX** in all places he may visit; and he desires us to say that he “can be addressed at Detroit, Mich., by Liberal Societies, by Spiritualists, and Lyceums.”

In the leading article of the *Catholic World* for August occurs the following significant sentence:—“With sceptics we wish to have nothing to do, for they are not entitled to be treated as rational beings.” We would inform the editor of the *Catholic World* that he will have much to do with sceptics, before he succeeds in making the “Secular Not Supreme.”

If an enemy threatens to do you an injury, appeal to his “inner man.” If a mastiff threatens to bite you, appeal to his “inner dog.”

The thoroughly free man equally detests ruling and being ruled. It is the slave who makes the worst tyrant.

A GREAT POINT GAINED.

It will be a great point gained, when theologians generally shall discard the use of reason and shall admit that their views must be sustained by some other means. Rev. Dr. Bodwell, of Hartford Theological Seminary, is clear-sighted enough to accept this position, in a recent address before a college theological society, reported in the *N. Y. Times*. He proceeds as follows (the italics not being his):—

“It is generally considered that to answer rationalistic arguments requires great dialectic power and long training. This is not so; though infidels have been philosophers, infidelity has ever been unphilosophical. The arguments of its greatest thinkers are superficial. *Indeed, it is better not to attempt to answer them logically, not that this cannot be done successfully, but that it is not expedient. Reason in theology is most unreasonable; it starts with a lie—that reason is supreme in higher matters as in lower, and the inevitable result is, that Christianity is determined to be false.* Faith should be supreme, and guide reason, which, left to itself, leads to darkness, because blinded by sin.”

This is of a piece with the instructions of a Boston clergyman to his Sunday-school teachers, as reported in the *Boston Journal*, to the effect that they were not expected to investigate theological questions for themselves, but must take them upon trust. True, there is not a superstition on the face of the earth which could not be defended by just such arguments. But it certainly simplifies matters, and saves a deal of trouble. It renders it unnecessary for anybody but the clergy to think at all; and when that is once settled, the clergy can stop thinking also. This process has already been pretty thoroughly carried out in the Roman Catholic Church, and with the steadily lowering standard of education in our Protestant clergy—and the efficient aid of Dr. Bodwell—there will soon be little to choose between the two.

The fatal defect of this kind of reasoning has been often pointed out. The final argument against an infallible book is precisely the same as that against an infallible Church. It is that the stream cannot rise higher than the source. The building cannot be securer than its foundations. You cannot set up an authority to supersede conscience and reason, for it is only by conscience and reason that you can select, recognize, or interpret your authority. No Jesuit ever reasoned in a circle more thoroughly than Dr. Bodwell, or laid down a doctrine more sure to drive from him the strongest and noblest young men.

It is not strange that under such teachings, by admission of all, the established religion is losing its hold upon thinking minds. Henry Ward Beecher says:—

“The educated men of Europe are almost all of them going through science into unbelief. I think it may be said that the general tendency of the educated brain of Europe is not towards religion—not even natural religion; nor towards the instinct or sentiment of worship—not even natural worship, vague as that is; but that it is towards material thought and material science.”

The *Westminster Review* notices the same tendency.

“Already,” it says, “character and influence and sympathy with mankind mark those who stand aloof from Christianity. The best heads and the best hearts are gone. The ablest and the sincerest feel their faith giving way. The newspaper, the review, the tale by every fireside are written almost exclusively by men who have long since ceased to believe; so also is the school book, the text book, the manuals for the study of youth and manhood, and the whole mental aliment of the day. The mother’s words fall coldly on the ear of the son; the prayers of the wife are unmeaning to the husband; and the gray hairs of the preacher scarcely save him from contempt.”

Only the error made by both these witnesses is in calling that “unbelief” which is simply a profound belief in the laws of the universe and a contempt for the superstition

which treats those laws as something common or unclean. It is a great point gained when reason and superstition are clearly set apart from each other, and a theological professor admits that his creed has no chance except where reason is dethroned. If Dr. Bodwell can once make it clear to his classes that “Christianity is determined to be false” so soon as reason is made the test, he will soon discover that there are other paths to “unbelief” beside the path of science.

T. W. H.

THE DEFINITION OF RELIGION.

No definition of religion has probably ever been given that would satisfy everybody. The etymologists have not even agreed upon the derivation of the word. Yet leaving aside the differences that separate from each other the specific systems of religion, and leaving aside also the theological differences that separate the sects of the same religion, though these differences may be held to be, and may really be, of great importance, we may find, perhaps, that there is general agreement on this one essential central point of religion,—namely, that it is a recognition of the relation between human conduct and some law beyond human creation that has a right to govern human conduct. There may be great variety of belief as to the exact nature and details of this relation, great variety of speculative opinion with regard to the source of the law, and great variety of idea concerning the practical methods of expressing the sense of obligation to it: and there may mingle both with the speculative beliefs and the practical methods very much that is untrue, crude, superstitious, gross, hypocritical even. But when we get through all these wrappings, true or false or artificial, to the vital kernel of religion itself, we shall find that every attempt either to define the word or to practise the thing must, to be successful, somehow cover the point where the human will confesses allegiance to a law which is beyond and above itself; which some would call *divine* law, while others might prefer to call it the law of *nature*,—both parties meaning, however, essentially the same thing; that is, a law superior to the human will with recognized right to direct it.

So, too, though the etymologists have not agreed as to the primitive derivation and meaning of the word *religion*, it seems probable that their differences may be reconciled at last in substantially the same root-conception, if not in the same root-syllable. Take the two derivations that are usually given,—that of Cicero from the Latin *relegere*, to re-collect, to bring together again, to go over a second time, to re-read; and that of Lactantius from the Latin *religare*, to bind back, to fasten firmly together, to hold by something fixed. Though at first sight these seem very different, yet they suggest, on reflection, a similar root-idea, and an idea which in some shape is the vital germ of all religious experience; the idea, namely, that there comes to man a time in the natural development of his life when he discovers that he does not exist of and for himself; when he becomes conscious of an obligation to serve another law and purpose than the blind physical instinct or unreasoning inclination that may thus far have controlled him; when he awakes to a sense of duty, and perceives that his thoughts and acts have relations to the whole universe, and are so bound to a cer-

tain universal, immutable standard of truth and right that he must of necessity continually compare what he feels and thinks and does with his idea of what, according to this standard, he ought to feel and think and do. We might, indeed, very well define religion as man's *second thought* concerning himself; or as the re-reading of his own nature. It is the voluntary collecting of his faculties and powers, which have been at work aimlessly, perhaps wastefully, and the putting of them to work with forethought of their proper use and destiny. It is the awakening of human nature to perceive the normal law of its own action. It is natural impulse regulated and governed; natural affection purified from all corrupting limitations of merely selfish gratification to serve some chaste universal purpose; natural desire and aspiration made subservient to intelligence, to reason, to right, to love, to human welfare. It is human nature become conscious of its obligations to a law which has its source beyond and back of itself, and voluntarily giving its allegiance, binding itself back, to that primeval, immutable, eternal law of all intelligent existence.

Whichever derivation, therefore, we may choose, we seem to come substantially to the same root-idea,—that religion is the awakening of human nature to a new reading of its capacities, to a new adjustment of its functions in accordance with the high purposes and possibilities which this new reading has brought to light. We spend our earliest years as instinct or childish inclination or circumstances may dictate, with little or no thought of any obligation upon us to perform any act to which we are not prompted by some momentary impulse of self-gratification. And this is the natural and perfectly legitimate condition of infancy and early youth. But just as naturally there comes a day—when we have to reflect whence and wherefore these faculties and powers were given us. We see that they are not our own, to do with them whatever the whim or fancy of the hour may suggest, but that we possess them for some purpose that reaches far beyond ourselves, and that they are all to be brought under the control of the law that is involved in this higher intelligence concerning them. We see that we ourselves are but ministers and agents of this universal law, and we discover that our noblest satisfactions henceforth are in following the commands which it lays upon us rather than in any gratifications which begin and end in self alone. Our faculties are transfigured to us by the light of this new revelation of their meaning. Within and above the blind force of instinct which has hitherto impelled them to their uses, we now recognize an intelligent aim which rightfully imposes the law and method of their service. And the recognition of this power within us, and of its claim to direct our lives, is the dawning of the religious consciousness in man. Usually it is referred back for its origin to the will of a Supreme Being. But whether there be belief in the existence of such a Being or not, every person of mental and moral sanity recognizes allegiance to a higher law than that which inheres in the human will; to a law of truth and right, of which reason and conscience are the human representatives. And is not this recognition of a higher law, springing from some source beyond ourselves, the one central fact that goes with all theological beliefs and is common to all religions?

W. J. P.

NOTES FROM THE FIELD.

The universal eulogy on the late Mr. May of Syracuse leads almost to the fear that he may suffer at the hand of one Scripture warning, namely: "Woe unto you when all men shall speak well of you." No one in life was more just, humane, and faithful, in every calling, in every duty in every direction. And yet he disarmed all enmity, all censure, all criticism. Above all reproach in his lifetime, no wonder that at his departure everybody everywhere offer incense to his memory.

I can relate a little story of his generous liberality towards the apostles of new truth, which may not be without interest to the readers of THE INDEX.

When Theodore Parker preached his memorable sermon at the ordination of Mr. Shackford at South Boston, which waked the thunders of almost the whole Unitarian pulpit against him, and was the beginning of the end of his connection with the denomination, Mr. May was the settled minister of Scituate, Mass. The sermon was printed, and with a copy of it in my valise I called, in my regular round of anti-slavery lecturing, on Mr. May. He and Mrs. May had other company, but insisted on my remaining during the afternoon and till lecture time. In course of conversation, the new heresy and its author came up, and I asked if any one present had seen the sermon. None had, and so I produced it. Mr. May proposed that I read it. He and others declining, I did so. I had read it as I drove along in my carriage, and had marked some passages as of peculiar significance, and so endeavored to give them what emphasis I could in this second but wholly unexpected reading, and to audience so worthy. The company heard me in silence to the last word.

After a pause, Mr. May said—"O, is not that a beautiful sermon?" To which all assented in general terms; but some present took exception to some passages. Mr. May, however, defended the discourse in the main, praised the ability and extolled the heroism of its author, at the same time murmuring the fear that, as a recognized Unitarian minister, he had sealed his doom.

To Mr. May and to others of us present, the discourse was prophetic, and to whom has it not since so proved? And how many Unitarian ministers are there now, young or old, who would not feel proud to have been its author?

Mr. May's conduct towards Mr. Parker ever after, while he preached in Boston and while he lived, proved how sincere, earnest, manly, and brotherly, not to say Christian, was his regard for him and his work. The "Free Religionists" may equal Mr. May in generous magnanimity and liberality towards others of different modes of belief, or unbelief, but cannot, need not, surpass him.

My last Sundays were spent in Lowell, Mass., and Malden. The days were intensely hot and all who could had scampered down to the sea-side for breath and being. Still I had creditable audiences in both places, both day and evening.

In Malden, a generous and religiously liberal man, Mr. J. Wesley Dodge, had at his own expense erected a convenient hall, literally "founded on a rock," and on a hill, too, where it "cannot be hid," and dedicated it to freedom of thought, speech, and discussion. It is named "the Chapel on the Hill."

Mr. Dodge delivered the dedication discourse himself, a copy of which I will send to THE INDEX.

In Lowell, freedom of thought and speech is drowned in the endless din of loom and spindle, and (more fatal still) every mortal thing seems belted up to the great Corporation Wheel. The union of Church and the Cottonocracy seems complete. And every exertion appears to have been made to render expulsion from church or factory alike fatal to the future of the victim.

P. P.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

TO THE READERS OF THE INDEX.

I herewith appeal to the generous hearts of the friends of free thought, having been allowed the privilege by the kindness of my friend, Mr. F. E. Abbot. A middle-aged woman, in feeble health, and without one kindred tie in this world, I am compelled by the urgent force of circumstances to make this public appeal to your sympathies. Dependent upon my pen for a livelihood, my failing health has unfitted me for making such efforts as would obtain for me what I now ask at your hands,—the needed pecuniary help, that shall obtain for me the shelter of a home.

I belong to the Progressive Jewish faith, and am therefore in heartfelt sympathy with those who labor for the Truth and the overthrow of superstition. My conscience will not permit me to deny that which I believe; consequently I am outside of the pale of Christian sympathies, and must apply to those who think and feel as I do.

My co-religionists of the Reform Temple Emanuel, in New York City, have most generously contributed the sum of Two Hundred and Forty dollars towards the purpose of buying me a home. For Two Hundred and Fifty more I can obtain a cosy, comfortable cottage, a shelter for my declining years. I respectfully refer you to Mr. Emanuel Arnold, No. 1942, Mervine street, Philadelphia, who with his family has known me for twenty years, and to Mr. M. Ellinger, Editor of the *Jewish Times*, No. 7 Murray street, New York, that you may be assured you are not called upon to assist one morally unworthy. In the strong hope that I shall have a response from the benevolent hearts who "feel for another's woe," I will state, not in self-laudation, but with the simple earnestness of truth, that I have suffered poverty, humiliation, sorrow and loneliness, rather than become a recreant to the truths I believe in.

Will you who are blest with abundance, who rest in the peace and security of home, whose robust health and strength render life doubly beautiful, reach out to me the timely, helping hand? Will you help to a resting-place the weary feet and aching heart of one for many years a wanderer, a woman reared in affluence, who asks you for relief from the galling chains of poverty, the wretchedness of a homeless life?

Hoping soon to have your generous response, I am yours for Truth and righteous Freedom.

MISS CORA WILBURN,
Address P. O. Box 215, CAMDEN, MAINE. (Please write the name of the State in full.)

[Although not personally acquainted with Miss Wilburn, we have every reason to believe that the above appeal is entitled to the kindest consideration of all those who have the means of beneficence at command. In justice to her, we ought to state that Miss Wilburn has shown a most honorable reluctance to make her case known in this public manner, and has only done so in compliance with our repeated request, as we had no other way of helping one whom we believe most worthy to be helped. A number of small contributions will be just as useful as a few large ones; and we hope that many such will gladden the heart of this modest petitioner. In accordance with her wish, they will be acknowledged through THE INDEX. A poem by Miss Wilburn will be found on our fourth page.—ED.]

CHRISTIAN DEMONOLOGY.

MADISON, GA., July 29, 1871.

MR. ABBOT:

Dear Sir,—In the different articles which have appeared in THE INDEX from your pen, occasionally alluding to the existence of God, and intimating that probably Science may ultimately verify his existence, I don't recollect that you have said what will be the fate of the Devil. If I understand their position, the Christians have as lively a faith in the existence of

the Devil as they have in the reality of God. They have simply incorporated into their system the doctrine of Zoroaster, that God and the Devil rule the world. Could the Christian system continue if Science should fail to sustain the probable existence of the Devil?

While upon this subject, allow me to ask you, where does the truth lie in reference to the words God, or Deity and Devil, in their radical sense being nearly synonymous terms?

Mr. D. W. Hull, in the last *Crucible*, says:—"The words *Dæmon*, *Devil*, *Deity*, *Divine*, &c., all find their grand root in the word *De*."

Robert Taylor, in his Lectures, of whose scholarship you have doubts, contends that the terms for God and Devil are much more nearly allied than Christians are willing to admit.

My experience is that Christians have no more sympathy for a man who doubts the existence of the Devil than for an Atheist. I am a physician, and have had people tell me they would not take medicine from me because I did not believe in a Devil. So I should like to know what we may expect from Science in establishing his black Majesty?

Yours, &c.,

A. A. B.

[Theodore Parker used to call the Devil the "Fourth Person in the Trinity"—a sarcasm not undeserved by the Calvinistic theology, which delivers over to perdition the vast majority of the human race. Whether Science will ever prove God or not, is a question on which men differ; but it takes Nescience to prove the Devil.

The word *dæmon* is probably derived from the Greek verb *daio*, signifying "to divide or distribute destinies."

The word *devil* is from the Greek verb *diaballo*, signifying "to slander, deceive, impose upon."

The words *deity* and *divine* are derived from the Latin *deus*, "a god." But this and the kindred Greek word *theos* are both derived from the Sanskrit *deva*, meaning "bright"; and *deva* is itself derived from *dyaus*, the Sanskrit word for "sky." In the Hindu Vedas, the gods are called *devas*. But in the Persian Zend-Avesta the Vedic gods are degraded in order to make room for the Zoroastrian divinities, and their name *deva* becomes *daeva*, "evil spirit." Thus the Hindu's god became the Persian's devil.

The word *God* has no etymological connection with the preceding. According to Bosworth, the words *God* and *good* are identical in Anglo-Saxon; but Grimm holds that the two are of independent origin.—Ed.]

OPINIONS OF SOME NOTED FREE-THINKERS.

[In reply to a question among "Voices from the People," in THE INDEX, No. 83.]

While at Salem, Mass., in the winter of his twenty-sixth year and just before going to West Roxbury to settle as preacher, Theodore Parker wrote (*Life and Correspondence*, p. 95):—

"Jesus, there is no dearer name than thine,
Which Time has blazoned on his mighty scroll;
No wreaths or garlands ever did entwine
So fair a temple of so vast a soul.
There every virtue sets his triumph seal;
Wisdom conjoined with strength and radiant grace,
In a sweet copy Heaven to reveal,
And stamp perfection on a mortal face;
Once on the earth wert Thou before men's eyes,
That did not half thy beauteous brightness see;
E'en as the emmet does not read the skies,
Nor our weak orbs look through immensity."

Later he added this closing couplet:—

"Once on the earth wert thou a living Shrine
Wherein conjoining dwelt the Good, the Lovely, the Divine."

He was very modest in regard to his poetical efforts; and hence, when one was thrown into the body of a discourse or lecture, he quotes himself. He says to Miss Margaret Fuller, when he was thirty-one years of age:—

"Herewith I send you a couple of little bits of verse, which I confess to you, *sub rosa* rosiissima, are mine. Now I don't think myself made for a poet. . . . So if you throw the lines under the grate in your critical wisdom, I shall not be grieved, vexed or ruffled."

But in regard to the sentiment, which is of more importance than the poetical merit, I would say that Mr. Parker always thought Jesus of Nazareth "a Man of the highest type."

"Blessed be God," he says, "that so much manliness has been lived out and stands there yet, a lasting monument to mark how high the tides of divine life have risen in the world."

Here was the greatest soul of all the sons of men; a man of genius for religion; one before whom the majestic mind of Grecian sages and Hebrew seers must veil its face. But eighteen centuries have passed since the tide of humanity rose so high in Jesus; what man, what sect, what church has mastered his noblest thought—comprehended his method and fully applied it to life? Let the world answer in its cry of anguish. *Discourse of Religion*, pp. 286-287.

It may be well to compare his view with those of other great thinkers.

First Benjamin Franklin:—"As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion as he left them to us the best the world ever saw or is like to see." (*Letter to Ezra Stiles*, Pres. Yale College.)

Thomas Jefferson:—"His character and doctrines have received still greater injury from those who pretend to be his spiritual disciples and who have disfigured and sophisticated his actions and precepts from

views of personal interest, so as to induce the unthinking part of mankind to throw off the whole system in disgust, and to pass sentence as an impostor on the most innocent, the most benevolent, the most eloquent and sublime character that has ever been exhibited to man." (*Letter to Dr. Priestley*.)

Thomas Paine:—"Nothing here said can apply even with the most distant disrespect to the real character of Jesus Christ. He was a virtuous and amiable man. The morality that he preached and practised was of the most benevolent kind; and though similar systems of morality had been preached by Confucius and some of the Greek philosophers many years before, by the Quakers since, and by many good men in all ages, it has not been exceeded by any. . . . He preached most excellent morality and the equality of man. Between the Jews and the Romans this virtuous reformer and revolutionist lost his life." (*Age of Reason*.)

Elias Hicks:—"The death of Jesus Christ was no more to us than the death of any other good man; he merely performed his part on earth as a faithful son." (*Fragment of Disc.*)

All those men had parallel views of Jesus. Franklin and Hicks perhaps thought less of him than the other three. Mr. Paine, considering the fact that he was never given to panegyric, perhaps thought as highly of him as Theodore Parker. They all considered him a man of the highest type, yet all thought him imperfect. Jefferson hits atheists and "infidels" a tremendous rap in the phrase "unthinking part of mankind."

These five Americans were all deists, and neither Christians nor infidels. Thomas Paine himself spurns the name "infidel." Listen to him:—"Infidelity does not consist in believing or in disbelieving; it consists in professing to believe what he does not believe." (*Age of Reason*, p. 2.)

Yours truly,

FACT.

A PITHY RESOLUTION.

SALEM, O., August 13, 1871.

F. E. ABBOT:

Dear Sir,—Enclosed please find fifty cents, for which I desire to get a few copies of O. B. Frothingham's discourse (printed in the last INDEX, Aug. 12) in tract form, as you state there are some to be struck off.

I can't help thinking that, if the orthodox Christians could be induced to read this discourse carefully, and ponder over it, the effect would be decidedly healthy, and cause them to fear God a great deal less and love him more.

After reading "H. L. G.'s" communication in the last INDEX concerning those resolutions passed by the Union Temperance Society at Syracuse on the death of Rev. Samuel J. May, and considering the fact that those two ministers and twelve church members who voted *no* to them had admitted that Mr. May had always been a genuine, good man, and had lived a very useful life, I was struck with the thought that, if those fourteen persons had voted unanimously to adopt the following resolution, they would have been entirely consistent:—

Resolved, That the Rev. Samuel J. May was a good man, and has done a great deal for suffering humanity, and was therefore a Christian for *humanity's* sake; but in consequence of certain opinions he had concerning the orthodox faith, we could not for a moment admit that he was a fool for *Christ's* sake.

Yours truly,

CHARLES BONSALE.

THE NEW DISPENSATION.

BY S. B. M'CRACKEN.

Having in a former article spoken of the probability of armed collision growing out of the conflict of opposing moral forces that are now active, the present purpose is to analyze those forces somewhat, in order to a clearer understanding of the situation. In so doing the writer advances his own religious belief as contributing an important element in one of the principal opposing forces, and this article is therefore written somewhat from the Spiritualistic standpoint.

There is prominent at this day a numerous class of manifestations in the moral world which we will characterize as phenomenal. Of these, Free Religion and Spiritualism are the only phases which are struggling for organic recognition as religious forces. Both are rationalistic. While it should not be denied that Spiritualism has received a dingy coloring from a too ready credulity on the part of many of its votaries, and from the incoherent, stupid and insane babbling of ignorant, weak and ill-balanced persons, it is true that the higher Spiritualism, equally with all other forms of rationalism, accepts nothing without proof and demonstration. The aims of Free Religion are perhaps set forth with sufficient clearness; but as it has no defined tenets, and perhaps cannot have so long as it is consistent with its name, we must look to the views of its leading exponents to discover its tendency, or the preponderance of concurring opinion that goes to form its vital life.

There are two kinds of religion—a religion that looks to the present, and a religion that looks to the future as well as the present. Free Religion looks more immediately to the present. Although through philosophy and through the law of compensations it would infer a future, its critical rationalism has never yet found a future scientifically demonstrated. Hence to make a religion for the future would be a

useless labor; it would be to make a commodity for which there was no market—to build castles and palaces for an imaginary tenantry. It would quite likely claim that a religion of the present forms the necessary substratum for a religion for the future, if there be a future, and hence meets the requirements both of the actual present and possible future,—its later relation, however, being purely incidental.

It has been said that the higher Spiritualism accepts nothing without demonstration; and if this be true, it logically follows that, equally with Free Religion, it admits the fullest right of individual judgment in all things. Equally with Free Religion, also, it recognizes the necessity of a religion adapted to the needs of man and the present life. It claims, however, through rational processes, to have demonstrated certain things to the individual judgment of a great many persons, although it does not hold that, because one or more facts have been so fully demonstrated as to produce conviction on one or more minds, other minds should accept the same conclusions, but that every mind should be convinced, if at all, of and for itself, by evidence adduced to and acting upon it.

Spiritualism claims to have ascertained these facts: *First*—The occurrence of many phenomena clearly importing a supermundane force in their production; *Second*—A supermundane intelligence controlling and directing this force; *Third*—The identity of this intelligence with known persons who have lived and died, in cases which are so numerous as to establish by demonstration the fact of what is called immortality. Hence it claims to have established the basis of a religion for the future—that is, a religion which shall be a preparation for the future—as well as a religion for the present. Hence it may claim to comprehend all that Free Religion comprehends, and a vital fact in addition. But there is no conflict between them. If the three postulates be true, Free Religion will discover their truth, and will advance to the ground which Spiritualism occupies. If they be not true, it is equally the interest of all to discover their falsity, which being discovered, Spiritualism will gladly entrench itself upon Free Religious ground.

We have endeavored to draw the comparison clearly; and if we have made any mistake, it is a mistake of judgment and not of intention. We have an object in thus drawing out and placing side by side these two bases for a religion, because every State should have a religion, and we are writing of a "New Dispensation" which contemplates an improved social state as well as a new religious development.

We have in the second paragraph spoken of certain phenomenal manifestations now prominent in the moral world. We group them together imperfectly, as they occur to us: Infidelity; Atheism; Materialism; Positivism; Female Suffrage, and the recognition of women in professional life; more humane views regarding idiots, lunatics, the imbecile and the criminal; the principle of co-operative industry and the association of the trades for mutual protection; anti-slavery, and the recognition of equal civil rights for all men; the more frequent interruption of marital relations, and the more liberal policy of our statutes and courts in granting divorces.

We remark specially upon the latter point, only to protest against the gross interpretation that will be given to it. It belongs to the family of Rationalism, and hence is not in any sense an "irrationalism." Modern opinion and practice on the subject has simply recorded its negative against the abomination which has endowed man with a desperate authority, with a complete and unchallenged absolutism in domestic life, and has commenced simultaneously therewith to recognize an individualism in woman. The rights of persons, in their relations to each other and to society, are regulated and defined by law. They are and should be so regulated and defined in marriage, as in other things. The modern demand is that they shall be rationally regulated and defined, and not arbitrarily, according to the doctrine of the past. The presumption is that this age is quite as good a judge of its own wants as was the age of Moses, of Solomon, of Herod, or of Constantine. This age takes issue with the claim that the book of divine revelation was closed with the death of certain historic personages whose lives, according to the record furnished by their own partisans, were lives of cruelty, of injustice and debauchery. On the subject under remark the position of Rev. O. B. Frothingham is liberal and rational.

[To be concluded next week.]

A FABLE.—A young man once picked up a sovereign lying in the road. Ever afterward, as he walked along, he kept his eye steadily fixed on the ground, in the hope of finding another. And, in the course of a long life, he did pick up, at different times, a good amount of gold and silver. But all these days, as he was looking for them, he saw not that heaven was bright above him and nature was beautiful around. He never once allowed his eyes to look up from the mud and filth in which he sought the treasure, and when he died, a rich old man, he only knew this fair earth of ours as a dirty road in which to pick up money as you walk along.—*Theodore Parker*.

It is to be hoped that no Medical Society in Great Britain will venture to ask Rev. M. D. Conway to preach a sermon upon any anniversary occasion, for there is reason to believe that he has already selected the following text in anticipation of such an imprudent request: "In his disease Asa sought not to the Lord, but to the physicians. And Asa slept with his fathers."—*Christian Register*.

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The Index.

A WEEKLY PAPER DEVOTED TO

FREE RELIGION,

PUBLISHED BY

THE INDEX ASSOCIATION, at TOLEDO, O.

TWO DOLLARS A YEAR.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.
OCTAVIUS BROOKS FROTHINGHAM, THOMAS WENTWORTH HIGGINSON, WILLIAM J. POTTER, RICHARD P. HALLOWELL, J. VILA BLAKE, WILLIAM H. SPENCER, Editorial Contributors.

LECTURE ON THE BIBLE.

BY THE REV. CHARLES VOYSEY, LATE VICAR OF HEALAUGH, ENGLAND.

[Concluded.]

PART III.

I now come to the third part of our subject, and will cite passages from the Bible which directly or indirectly inculcate what is wrong.

The first group of such passages will consist of those which describe vile and wicked conduct, either without a word of censure or with positive approval.

There is a passage in Gen. xix. 30—38, which I have too much delicacy to read, and in which a gross case of incest is recorded, without a word of censure. The offspring of this crime, Moab and Ammon, are especially protected by God, as you will find on reference to Deut. ii. 9 and 19.

In the story of Rebekah's and Jacob's lying (Gen. xxvii.), which is so familiar to all Bible readers, you will not find one word of censure upon them for their wickedness. Jacob himself is always included in the sacred three, when God calls himself the God of Abraham, the God of Isaac, and the God of Jacob. This no one will object to, were it not that the meaning is that these three men were special favorites of Jehovah. And to show that this is not my own arbitrary interpretation, I refer you to the prophet Malachi i. 2, 3, "Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, and I hated Esau;" and to Paul the Apostle, who quotes these words approvingly, "Jacob have I loved, and Esau have I hated." (Rom. ix. 13).

Jacob was an utterly mean, cowardly, and fraudulent deceiver, and made so by his own mother. Gen. xxv. 29—34 says, "And Jacob sold pottage; and Esau came from the field, and he was faint; and Esau said to Jacob, Feed me, I pray thee with that same red pottage; for I am faint. And Jacob said, Sell me this day thy birthright. And Esau said, Behold I am at the point to die; and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles."

Gen. xxx. 28—43 gives us an account of how this chosen servant of God cheated his uncle Laban and secured for himself by dishonest means all the best of the flocks and herds. In xxxi. 42, Jacob says to Laban his uncle, "Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty."

Wherein he claims that God had not only sanctioned but helped him in his fraudulent dealings.

Esau, on the contrary, who is never praised in the whole Bible, was a fine, noble, generous character, his only recorded fault being the desire to take revenge on Jacob when he had discovered his villainy; but his truly magnanimous forgiveness of Jacob afterwards made ample amends for that natural fit of anger.

Jacob's faults pass uncondemned, while Esau is said to be hated by God.

I pass now to the history of David, to notice one instance of outrageous villainy which never receives a word of censure in the Bible.

1 Sam. xxvii. records how David and six hundred men were sheltered and hospitably entertained by Achish, King of Gath (verses 2—6), "He and his men, every man with his household, even David with his two wives, and planted them in a town called Ziklag." Now day by day David and his men made marauding expeditions against the aborigines of the land by whom he was sheltered. Verses 9—11 tell us that David smote the land, *i. e.*, the Philistine district, and left neither man nor woman alive, and took away all the spoil and came to Achish, (Ver. 10—12.) "And Achish said, Whither have ye made a road today? And David (falsely) answered, Against the south of Judah, and against the south of the Kenites. . . . And David saved neither man nor woman alive, to bring tidings to Gath, lest they should tell on us. And Achish believed David."

This instance of treachery reminds me of one that must not be left out of this black list. I mean the treachery of Jael (Judges iv.). Like other stories which are so well known, I will not waste time in reciting it all. I only call attention, first, to the extreme sacredness in which Orientalists regard the pledge given and received in acts of hospitality. If food was given and received, it was tantamount to a solemn oath that no harm should be done by one to the other. There is a story told of a robber who entered a house, intending to murder the owner for the sake of his wealth, but who in creeping along with his hand touched the walls. He put his hand to his mouth and tasted salt, whereupon he withdrew from the house, gave up his coveted spoils, and afterwards confessed to the owner how his life had been preserved.

I mention this to show how sacred was the implied pledge in hospitality given and received. But what aggravated the conduct of Jael was, that (ver. 17) there was peace between Sisera's king and her husband, Heber the Kenite. As her husband's friend, Jael thus receives Sisera (ver. 18), and says, "Turn in, my lord, turn in; fear not." After being refreshed with a draught of milk from Jael's hand, the weary warrior lies down in perfect security and sleeps. The awful tragedy you know, and one could only extenuate or make excuses for the crime on the possibility of a panic of terror coming over Jael's mind for the safety of her husband, who was thus compromised by sheltering the enemy of the victorious Israelites. But no human heart now-a-days could look upon her act as anything but a crime, and a crime of the deepest dye.

Turn to Judges v., and what do we read? (ver. 24.)—"Blessed above women shall Jael, the wife of Heber the Kenite, be; blessed shall she be above women in the tent." (ver. 31) "So let all thine enemies perish, O Lord." These are the words of Deborah, a prophetess—an inspired woman—and this is a part of that Book which even today is asserted to be the infallible Word of God, written under the inspiration of the Holy Ghost!

The books of the Kings and Chronicles abound in instances of vile conduct uncensured, or actually commended. I will give you but one—King Jehu. 2 Kings x. 30, informs us that "The Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel." In the 9th chap., verses 6 and 7, we find the command of God to Jehu to "smite the house of Ahab."

Now let us briefly enumerate the acts of Jehu, which were done in obedience to God's command, and which were rewarded by God's approval.

He first shot King Joram, and then ordered the assassination of King Ahaziah (chap. ix. 24, 27); then, by a subtle and explicit message to the Samaritan elders, he obtained the heads of seventy of Ahab's children (chap. x., 5—10), which were packed in baskets and sent him to Jezreel. The next morning he addresses the people in most hypocritical language—"I conspired against my master and slew him; but who slew all these?" thus pretending to have had nothing to do with that massacre. This he followed up by slaying all the rest of Ahab's relations (ver. 11) and friends, and great men and priests, until he left

him none remaining (chap. x. 11). But, with the usual elasticity of Scripture, after they were all slain, there were a great many left, namely, forty-two brethren of Ahaziah (Ahab's son-in-law) and a whole temple full of priests. The former he slays without a word of warning; the latter he ensnares into his hands by hard lying (chap. x. 18—28). It is plain enough to us to see that Jehu only acted like an unscrupulous usurper, who finds the safety of his throne dependent upon the extermination of the late dynasty, while his slaughter of the worshippers of Baal was partly done as a sop to the priests of Jehovah, who had been instrumental in urging his pretensions, and partly to crush all lingering sympathy with the house of Ahab in the minds of the people. He was a consummate dissembler, hypocrite, and murderer; and yet the Bible tells us that he did according to all that was in God's heart, all that was right in God's eyes, and received for so doing God's approval and reward.

Of direct commands which are immoral and degrading there is, alas! a too plentiful supply in the Bible. It is impossible to give more than a few illustrations.

1st. As to the usages of war. God is said to have commanded the slaughter of women and children, even infants and sucklings. Joshua x. 40 sums up an account which must be terribly familiar to the ears of all church-goers:—"So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings; he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded."

In Numbers xxxi. 17, 18, Moses gives a command to slay every male and every married woman; but the virgins were to be reserved for their own enjoyment. Lest it should be said this was only Moses speaking, refer to the 25th and the following verses—"The Lord spake unto Moses, saying, . . . Divide the prey, . . . so and so—32,000 persons, women, who were virgins (I have altered the Bible expression out of decency.) Ver. 40 says, "And the persons were 16,000, of whom the Lord's tribute was thirty and two persons." We do not wonder at savage men doing these things; we only ask, in the name of the Holy God, how you Bible-worshippers dare to tell us that these were God's commands?

Turn now to Numbers v. 11—34, beginning "The Lord spake unto Moses, saying." It is the ordeal for jealousy—no, I cannot read it. It is too disgusting; and if I read it here or in church, I should earn the character of that notorious Protestant lecturer, who is blamed for going about the country exposing the alleged obscenities of the Catholic Confessional.

The law of divorce (Deuter. xxiv. 1—3), is another instance of immoral commandment; and we have the authority of Jesus for saying so. He upsets the Divine authority for the law, by ascribing it to Moses.

Again, the law of retaliation (Deuter. xix. 21), "Thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot," is eminently immoral, also reversed by Jesus.

Hosea is commanded (chap. i. 1), to break the Seventh Commandment. (See also chap. iii. 1).

Levit. xxvii. 29, involves human sacrifices, "None devoted shall be redeemed; they shall surely be put to death." "Every devoted thing is most holy unto the Lord." Jephthah, no doubt, acted upon some law like this.

Exod. xxii. 18, enacts a law which has caused thousands and tens of thousands of defenceless women to be murdered—"Thou shalt not suffer a witch to live." What are we to think of a God who knew so little about the men and women he had made as to believe in witchcraft himself? Slavery is also inculcated in Leviticus xxv. 44—46, "Thy bondmen and thy bondmaids shalt thou buy of the heathen that are round about you, and of the strangers that do sojourn among you, and ye shall take them as an inheritance for your children after you; they shall be your bondmen forever." (I have condensed this passage for the sake of brevity.)

Although the Hebrews might not marry any foreign women, yet they might have as many concubines as they pleased of the captives taken in war, or by purchase. Hence Solomon figures with his 700 wives and 300 concubines—1,000 women in all.

Lastly, the Bible itself endorses all that I have said, in these words from Ezekiel xx. 25, "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live."

I must not omit from this catalogue those blemishes on the beautiful Psalms, in which Oriental hatred and revenge find such fierce expression. Psalms cix., cxxxvii., are enough to quote in establishment of my argument, while I can assure you that there are very few Psalms in the whole book that are not more or less disfigured by prayers for revenge and curses against foes.

It has been urged by some that the moral teaching of the New Testament is also at fault. No doubt it is imperfect, but it does not deserve to be placed in the same black catalogue as that from which I have drawn the foregoing illustrations. One book of the New Testament, however, has earned our just execration. My sense of justice rose up in rebellion against it when I was but a boy, and I detest the book more than ever now. It is the last in the Bible—the Book of Revelation. In chap. xxii. 18, 19, the writer fiercely but vainly tries to guard his production from being corrupted by transcribers, and this he does by a malediction worthy of the spirit which has ever animated the diabolical side of the Christian church. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." I only wish the writer of that book could hear me say to him, "Your mouth is full of cursing and bitterness, and your feet are swift to shed blood."

False pretences generally defeat their own end. Let Bibliolaters beware of making threats against those who question the Divine origin and infallibility of this book. Those threats will make more rebels than they ever made slaves.

PART IV.

I now come to the last branch of my inquiry—that which relates to Jesus Christ. I will show from the New Testament itself that, however splendid and noble he was as a man, he could not have been the Almighty God, creator and preserver of the universe. Nothing that I can say will detract from his great human excellence. His nobleness, and purity, and lofty self-sacrifice for the truth, have never been surpassed. But, for all that, he was a man like ourselves; and even in a narrative purposely designed to represent him as faultless, he discloses certain sure signs of human error and infirmity which can never be reconciled to the idea that he was the Almighty God on earth.

(1). His knowledge was defective. In Luke ii. 52, we read that "Jesus increased in wisdom and stature, and in favor with God and man." The wisdom of God must be absolute and complete, and therefore not capable of increasing at all. If Jesus increased in wisdom, then he must at one time have been deficient in wisdom, and could not have been God himself. But it is further stated that he increased in favor with God. What can be more absurd than to say that God increased in his own favor? This text is perfectly consistent with the idea that Jesus was only a man, but utterly inconsistent with the idea that he was a God.

Then he believed that blindness and dumbness were the result of being possessed of a devil (Matt. xii. 22–28). "Then was brought unto him one possessed with a devil, blind, and dumb, and he healed him, inasmuch that the blind and dumb both spake and saw. . . . When the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of devils." And Jesus answered, "If I by Beelzebub cast out devils, by whom do your children cast them out? . . . But if I cast out devils by the Spirit of God, then the kingdom of God is come to you."

Another proof of his belief that devils were the immediate cause of disease is found in Matt. xvii. 14–21. A poor lunatic lad, subject to epilepsy, falling oftentimes into the fire and into the water, could not be healed by the disciples of Jesus, who thereupon reproaches them for their want of faith, and says, "Bring him hither to me. And Jesus rebuked the devil, and he departed out of him." He adds, in the 21st verse, "Howbeit this kind (of devil) goeth not out but by prayer and fasting."

His knowledge of Jewish history was at fault when he accused his countrymen of having murdered Zacharias, the son of Barachias (Matt. xxiii. 35). It was Zachariah, son of Jehoiada, who was slain, as described, between the temple and the altar. You will find this recorded in 2 Chron. xxiv. 20–22. Zachariah, the son of Berechiah, was one of the prophetic writers of the Old Testament, and lived 320 years later. A very trifling mistake truly, but one which makes all the difference to the claims made for Jesus that he was a god.

With respect to his future return to earth, he himself admits (Matt. xxiv. 36) that "of that day and hour knoweth no man: no, not the angels in heaven, but my Father only." Mark xiii. 32 says that Jesus said still more explicitly, "No man, no, not the angels in heaven, neither the Son, but the Father." That he spoke the truth when he confessed this ignorance is too well established by those passages in which he predicted his return "before that generation should pass away" (Matt. xxiv. 29–35. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. . . . Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." If words have any meaning at all, these words show that Jesus was mistaken in his prediction. I know a common

method of trying to get out of this tiresome fact is to say that the "generation" spoken of did not mean generation, but the present epoch or age of the world between Christ's ascension and his return to earth. But this involves the error of the apostles and the early Church, who all firmly believed that Christ would come again in the lifetime of some of them, and who accepted his words literally. (See 1 Thess. iv. 15–17.) I think myself that the immediate followers of Jesus were more likely to have known what he meant than we are. The later epistles show signs of the disappointment of this expectation (see 2 Peter iii. 4, and 2 Thess. ii. 2, 3. The genuineness of these two epistles is doubted by some critics). And it is worthy of notice that the Fourth gospel, which many critics believe to have been written A. D. 160–180, carefully excludes all these predictions of Christ's second coming, and has a most suspicious passage in chap. xxi. 20–23: "Then Peter, turning about, seeth (John), . . . and saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? . . . Then went this saying abroad among the brethren that that disciple should not die. Yet Jesus said not unto him, He shall not die, but, If I will that he tarry till I come, what is that to thee?"

When this book was written there can be little doubt that every one of the apostles and cotemporaries of Jesus was dead and buried, and John, who perhaps survived them all, had been dead half-a-century.

That saying of Jesus concerning Judas Iscariot always seemed to me inconsistent with the idea that Jesus was his Creator. "Woe to the man by whom the Son of man is betrayed! Good were it for that man if he had never been born!" (Mark xiv. 21). The Creator is surely responsible for the existence of all his creatures, and such a speech is unbecoming to the lips of the Creator.

Had Jesus been the Almighty God, neither could he have uttered those words on the cross, "My God, my God, why hast thou forsaken me?" As a cry of anguish and disappointment it was natural enough on the lips of a frail man; but if Jesus were God himself, those words would have no meaning or be but a solemn mockery.

In the Fourth gospel we have presented to us a character in Jesus Christ in striking and painful contrast to the Jesus of the first three gospels. In the Synoptics, he is at least simple and plain, willing to teach, and to reply to inquirers, and free from narrowness in his religious views. But in the Fourth gospel we find him represented as often striving to perplex and confound his questioners. He is in a state of chronic antagonism with the men around him who are not his own followers, and begins his ministry by condemnation of all who do not believe on Him. Chap. iii. 18, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

He teaches the doctrine of Election notwithstanding, chap. vi. 44. He says, "No man can come to me, except the Father which hath sent me draw him." Chap. ix. 39, "For judgment am I come into this world, that they which see not might see, and that they which see might be made blind."

Is this God loving the world impartially, or is it not? In chap. xvii. 9, speaking of those who believe on him, he says, "I pray for them; I pray not for the world." In chap. xi. 41, 42, he is represented at the grave of Lazarus, as saying, "Father, I thank thee that thou hast heard me," and as saying this only for effect, "but because of the people which stand by I said it." God would surely have known his motives in saying "I thank thee that thou hast heard me," without Jesus telling him so; and to announce the motive to the bystanders was to give an air of insincerity and artifice to his own conduct. I cannot believe this of Jesus. This alone stamps the narrative as incredible and fictitious.

According to this untrustworthy gospel he taught not the doctrine of the Trinity, but rank Tritheism. Chap. xvi. 7, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Chap. xiv. 26, "The Comforter, which is the Holy Ghost whom the Father will send in my name." According to this, one God is said to be unwilling or unable to be where another God is, but will take his place when he departs. These passages do not teach any doctrine of a Trinity, but only of Three Gods in the most unconquerable plainness. Moreover they directly contradict the statement that "Jesus [himself was] full of the Holy Ghost" (Luke iv. 1), and that John the Baptist and his mother Elizabeth (Luke i.) and his father Zacharias, and the aged Simeon were all filled with the Holy Ghost, and the Holy Ghost (Matt. iii.) visibly descended upon Jesus at his baptism.

I see traces of human weakness in the language which Jesus is reported to have used against the chief priests and scribes and pharisees of his time. I know what it is to be tempted to abuse and denounce fiercely the men whom in our day we believe to be hindering the work of God, and keeping back from the people the light of truth. But what holds me from giving free utterance to my angry thoughts? Why, instead of abusing the men themselves, do I force myself into attacking only their erroneous or mischievous opinions? It is my conscience. My moral sense tells me that I must not call ill-names, nor let my righteous indignation against falsehood and blasphemy get the better of me, and lead me into malediction.

My reason also tells me that men are scarcely ever responsible for their beliefs or misbeliefs; that they

deserve pity if they are in error, and do not deserve curses. Hence I could not, without a guilty conscience, take up the language of Jesus against the bigots of our own day. I could not say to any men, "Ye are of your father the devil" (John viii. 44), nor this, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. xxiii. 33.) I cannot be sure that he ever used such improper language as this to his fellow-men, but I am very sure that the Gospels say that he did, and therefore the Gospels represent him as giving way to bad temper, and doing that which all decent people now-a-days agree in condemning as not only wrong, but futile; for abuse is not argument.

The last point in the recorded character of Jesus which I shall criticize is that which I shall deliberately call his disregard of family ties.

Luke ii. 43, tells us that "the child Jesus [being twelve years old,] tarried behind in Jerusalem; and Joseph and his mother knew not of it." After three days they found him in the temple, and his mother said, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." Ver. 49. And he said unto them, "How is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them." (Notwithstanding all that is written about the miraculous birth.) "And he went down with them and came to Nazareth, and was subject unto them." Ver. 51. (Notwithstanding his Father's business, which he at once gave up.)

Now what chills my heart in this story is not that a little boy of twelve years old should be so thoughtlessly cruel as to get away unknown to his parents; but that when he was told of their sorrow in losing him, he made no sort of apology—never uttered a word of tender regret, but only began to vindicate himself on the ground of a higher obligation; as, though God in heaven ever did or ever would desire a child to inflict such a wound as that on its parents' hearts.

I know what it is to lose a child for a few hours. I have helped more than one poor mother to find her lost little one in the dense streets of London, and I have felt and witnessed the agony of parental anguish, worse while it lasts than the wrench of death. And yet this youth of twelve, said also to be God Almighty, could inflict such a wound as this and not know it: and when tenderly reminded of it, neither felt nor expressed the least sorrow. This disregard of natural ties is again exhibited (Matt. xii. 46–40): "While yet he talked to the people, behold, his mother and his brethren stood without, desiring to speak with him." Then a bystander tells him, "Behold thy mother and thy brethren stand without, desiring to speak with thee." But instead of regarding the fifth commandment, which says, Honor thy father and thy mother, he answered and said unto him that told him, "Who is my mother, and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren!"

I can hardly read such passages with patience. They exhibit Jesus as completely destitute of natural affection, cruel and disrespectful towards his mother, and carried away by egotistical vanity. Mark iii. 31–35, tells the same tale, and Luke viii. 20, 21, likewise, with this variation, "My mother and my brethren are those which hear the Word of God, and keep it." What about the fifth commandment being the Word of God?

The fourth Gospel has furnished two instances in which Jesus is described—and in my opinion, falsely described—as guilty of a coldness towards his mother, which is unpardonable and unworthy of a man. Chapter ii. gives an account of the marriage at Cana in Galilee. Verse 3, "When they wanted wine, the mother of Jesus said unto him, They have no wine." Instead of saying tenderly, Leave it to me, dear mother, he says, "Woman, what have I to do with thee? Mine hour is not yet come."

Those who are ignorant of Greek must not suppose there was anything disrespectful in the term "Woman;" it was equivalent to Lady or Madam. But the cutting coldness of this reply betrays the absence of natural affection, which, as a son and a father, I here openly denounce as a frightful blemish in the life and character of Jesus Christ.

Worse than all, when that neglected mother, who had followed him about with so much maternal pride, treasuring up every word of his in her loving heart, comes and stands by the Cross, to be at hand in his last hour, to render a kindly service, or to get a loving farewell from those lips which she had idolized more than they deserved to be, what is his greeting? He points to a disciple standing near, and says (John xix. 25, 26), "Woman, behold thy son;" and to the disciple, "Behold thy mother." Even supposing him to have been thus providing for her future support, yet anything more heartless than this you cannot conceive—it betrays a soul in which all natural affection is dead, or in which it never even had birth. There was not a word of love in it, not a word of tenderness. The sword that was to go through that poor mother's soul pierced her to her agony. (Luke ii. 35.) I for one would say, if this anguish of heart could not have been avoided because Jesus was God, then it was a thousand pities that he became incarnate at all. No benefit to mankind could compensate for the mischief of such a cruel example—for this persistent and heartless trampling on the purest affections of humanity.

If you, my Bibliolater, insist upon this being a proof that Jesus was Divine, and therefore superior to all family and local ties, then in God's name, I say yours is a God whom I will not follow nor believe

in; whose every word I will disobey, and whose every guidance I will distrust.

I will now place you on the horns of a dilemma. If Jesus treated his mother and his brethren as described in the Gospels, he was not the God who commands us to honor our father and our mother, and to love each other as brethren. If Jesus did not do so, then your Gospels speak falsely, and are no longer to be trusted, when they tell you that Jesus lived before Abraham, or was born without a human father.

My painful task is done. Had I known beforehand what a mass of evidence there was to choose from, I would not have attempted to treat this great subject in one Lecture. As it is, I have left an enormous quantity of illustrations for future use. When the popular superstition is destroyed, it will then be my privilege and happiness to speak of the truths and beauties of the Bible and of the character of Jesus, with the genuine enthusiasm which I feel.

I believe I am not saying more than the literal truth when I affirm that I have to-night completely proved that the Bible contains errors, and immoral teaching, and views degrading to God, and that the very records of the life of Jesus furnish their own testimony that he was only a man, and was not free from some human imperfections and infirmities.

It would be well for all those who clamor for the infallibility of the Bible, or for the Godhead of Jesus Christ, to be careful not to omit one very important preliminary before they venture upon arguing out their views—the advice I give gratis and with hearty welcome—

“READ YOUR BIBLES.”

THE CRUSADE AGAINST CHRISTIANITY.

[The following significant article, foreshadowing the formation of a political “Christian” party, was copied in the *Toledo Commercial* of July 27, which says:—“Elsewhere will be found a timely and able editorial article from the *Chicago Times*, on the present crusade against Christianity, which will richly repay perusal. The indications of a direct issue on that question seem to be increasing, and it becomes the duty of every citizen to be prepared for it.”]

Following the example of the “free-thinking” Germans in Chicago, the German-speaking inhabitants in many parts of the United States are organizing for a new departure on the Sunday question. All these movements partake more or less of a partisan political character. In all their pronouncements, the nomination and support of only such candidates for political offices as are “right on the Sunday question” are set forth as matters of the first importance. It is, indeed, only by political action, that the persons engaged in this crusade against the political recognition of anything in the name or nature of religion can hope to attain their object.

One of the resolves adopted at a recent meeting of twenty-one different German societies in Cincinnati, condenses the general scope of the political argument against the Sunday laws into the succinct allegation that such laws are “in conflict both with the constitution of the State and the United States, and can not properly be enforced anyway.”

Upon this ground a distinct issue may as well be made. The idea which our German “free thinkers” advance, and which not a few other persons seem to entertain, that the prohibition upon Congress to make any law “respecting an establishment of religion” is a fundamental declaration against all religion, or against all laws to foster and encourage religion, is a very great error. Equally erroneous is it to suppose that the prohibition was intended to place all religions—Mohammedanism, Judaism, Confucianism, Buddhism, as well as the different churches of Christianity—upon the same basis, or that the object or the effect of that provision of the Federal Constitution was to interfere in any way with the original, inherent and just rights of the several States to make such laws respecting religion as to them might seem proper. The proposition has indeed been advanced, and supported with considerable ability, that this is not a Christian country; and this, obviously, is the corner stone upon which it is intended to erect the platform of the no-Sunday party. Nevertheless, all the facts in the history as well as in the institutions and laws of the United States prove the contrary. Every American colony was originally settled by a Christian people. The settlers of Virginia did not more certainly bring with them the common law of England, the settlers of Louisiana did not more certainly bring with them the institutes of the civil law, than did both bring to the new continent the common institutes of Christianity. It was in virtue of their Christianity that they assumed the right to possess the land, and to expel the unregenerate heathen whom they found in possession. And it is upon this basis that rests to-day all the rights of ownership that the people of the United States have, as against the aboriginal owners. Moreover, it is a fact well known to every intelligent American school boy that every American colony, from its foundation down to the Revolution (with the single and doubtful exception of Rhode Island), did openly, by the whole concourse of its laws and institutions, support and sustain in some form the Christian religion. And this has continued to be the case in some of the States down to the present time, without the slightest suspicion that it was against the principles of public law or Republican liberty; or that it was inimical to the letter or spirit of the Federal Constitution. The right to make laws to foster and encourage religion was one of the original inherent rights of every State, which no State has surrendered; which every

State therefore still possesses, and which certainly most of them do now exercise, as witness the Sunday laws.

So far from intending to prevent the enactment of laws to encourage Christianity, the express object of the constitutional provision in question was to more certainly affirm to the several States their sovereign right to do that very thing. Concerning this prohibition upon Congress, Mr. Justice Story says:

“The real object of the amendment was not to countenance, much less to advance Mahomedanism, Judaism, or infidelity, by prostrating Christianity; but to exclude all rivalry among Christian sects, and to prevent any national ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national government.”

It is seen from these historical facts that the legal institution and government recognition of Sunday rests upon a very different basis from that which the Cincinnati Germans, in common with all others of the no-Sunday party, assign, namely, that out of the seven days of the week there ought to be one day devoted to rest and recreation. As regards rest and recreation, every inhabitant of the United States is at liberty to devote all days to those objects. Government has nothing to do with the regulation of any man's personal affairs; it can neither prescribe his hours of labor nor his hours of rest. It is his own business, which government leaves every man to regulate for himself, providing only that he shall respect the individual rights of others and the common interests of society. In every civilized country, and even in semi-barbarous countries, religion is regarded and treated as one of those common interests of the social body. In every civilized country religion of some kind is recognized and fostered, if not sustained by law. In this country, it is the Christian religion which receives such public and legal recognition and encouragement. It is for this reason that the laws in every State and in every city command at least the semblance of respect for that day which is, and for eighteen centuries has been, regarded by Christians everywhere as essentially a Christian institution.

Such governmental recognition of the Christian Sabbath, carries with it, however, no atom of compulsion upon any man's religious or irreligious notions. It compels no man to be a Christian. If he prefers being a pagan, the law indulges him in that preference. It only says to him that he must not be a pagan iconoclast and go about demolishing Christian idols. He may worship his own idol as devoutly as he will; but he must not undertake to substitute his idolatry for the Christianity which this country recognizes, and which its public policy is to encourage and respect.

The question, so far as government is concerned, is thus entirely one of public policy. The whole question is comprehended in a single inquiry: whether it is better policy for the State to repudiate Christianity or to recognize and encourage it? It cannot be doubted on which side of the question the intelligent, educated, and patriotic citizen will be found.

Henry Ward Beecher, in the *Christian Union* this week, says: “The Orange societies should parade next year without a banner less, and with no inscription rubbed out. They should not do it as an implied promise that, if protected for once, they will then do it no more. They ought to move through the streets of New York until nobody thinks of molesting them. When that time arrives, it will be a matter of no public importance whether the annual procession is kept up or not; but so long as a dog wags his tongue against the Orangemen's procession, or a bewildered magistrate forgets his duty towards them, the public good requires their continuance. If the Orangemen of New York fail next year to march through the streets of the city, they will betray a sacred duty. By accident they have become the representatives of a principle which lies at the foundation of modern civilization. They do not just now represent a spent fact in history, but a living principle; it is not the battle of the Boyne in Ireland, but a question of liberty in New York.” And he's right.—*Seaside Oracle*.

BIBLE FORTUNE-TELLING.—On the evening of the closing year a German minister's widow sat with her children drawing scriptural lots for themselves for the new year. When they had finished drawing for themselves, a daughter of nineteen said: “Let us now draw for the new Emperor.” They opened the volume, and the lot fell upon Haggai (ii. 9): “The glory of the latter house shall be greater than the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.” They sent a letter describing this incident to the King, then at Versailles; and Bismarck acknowledged the compliment by sending a special messenger to Stuttgart to hunt up the family and assure them of the Emperor's gratification.—*Hearth & Home*.

The *Chicago Post*, on the receipt of Mayor Hall's proclamation refusing to allow the Orangemen to parade, said that the next thing expected is that, if Mayor Hall hears that a gang of burglars are about to “go through” a certain house, he will address the proprietor as follows:—

“My Dear Sir: Some eccentric gentlemen have spotted your residence for this evening. They are wrong, but we cannot have a riot. You had better move out.”
A. OAKLEY HALL.”

Voices from the People.

[EXTRACTS FROM LETTERS.]

—“Enclosed find one dollar and send *THE INDEX* six months. I will add, I am much pleased with your paper, and hope to get a small club. I stand nearly alone in my religious views, in a village where nearly all consider attending the close communion Baptist Church the end of all religion; and whoever does not attend, of course, has no correct understanding of religion. I have been considered an infidel here for twenty years; and after a considerable discussion there is a tacit understanding to ignore me entirely, as it is better for their influence to have me keep still, as the young will listen to such discussions with considerable interest. I find there is a great change in opinion in this village since I have lived here. There are men who privately entertain very liberal views, and are glad to borrow *THE INDEX*, but want me to keep the matter private. There is much said about Doctor McCosh's lectures, and I notice some criticisms in *THE INDEX*, and nothing would please me better than to see more of them, and I am confident you are able to answer him at any time. I expect to read his lectures in a short time, and if I had a review of his lectures in *THE INDEX*, I should show them around among his admirers with great pleasure. His friends claim his arguments are unanswerable by the opponents of orthodoxy. I most earnestly hope to see some attention paid to his lectures in *THE INDEX*.” [Mr. Ripley, in the *N. Y. Tribune*, has sufficiently criticised Dr. McCosh.—ED.]

—“I think your course promotes liberal views and is doing good, although you do not strike as hard as you might at the vital point of the Christian Superstition, the Bible. I have sent you two subscribers, and I think I can get more. This is a strong *Universalist* town. The members of the Universalist Society are mostly free thinkers, supporting it as an opposition line to Evangelicalism.”

—“I have taken *THE INDEX* from its commencement, and therefore need not say that I like it; for were it otherwise, it could be stopped at any moment. ‘Free Religion’ is the lever that must affect the whole lump. The spirit of inquiry is not confined to any locality, but is to be found throughout the length and breadth of the land. *THE INDEX* points out the way of truth which leads to righteousness. Though of slow progress, the final result is certain.”

—“Enclosed find one dollar, for which please send me *THE INDEX* the ensuing six months. I would pay for the year, but I travel during the winter and should not receive it regularly. I have read several numbers, and feel much in sympathy with the principles you so boldly enunciate.”

—“Being short of funds at present for a year's subscription to your beautiful paper, I enclose fifty cents for the bread of life for three months.”

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be resumed next Sunday evening, Sept. 3, and will be held for the present in GERMAN HALL, St. Clair St., beginning punctually at 7½ o'clock P. M. The public are cordially invited to attend.

THE WILBURN FUND.—The following responses to Miss WILBURN's appeal in *THE INDEX* No. 87, have been thankfully received:—

	Cincinnati,	O.,	\$2.00
WILLIAM KRAUS.	Toledo,	O.,	5.00

RECEIVED.

LIGHT SCIENCE FOR LEISURE HOURS. A Series of Familiar Essays on Scientific Subjects, Natural Phenomena, etc. By RICHARD A. PROCTOR, B. A. Camb., F. R. A. S. Author of “The Sun,” “Other Worlds Than Ours,” “Saturn,” etc. New York: D. APPLETON AND COMPANY, 549 & 551 Broadway. 12mo. pp. 343.

HISTORICAL SKETCH OF LINCOLN INSTITUTE. By Prof. R. B. FOSTER. And Speech of Col. DAVID BRANSON, upon the Dedication of the New Building, July 4th, 1871. STATE TIMES PRINT, Jefferson City, Mo. pp. 15.

THE GOLDEN AGE TRACTS. No. 1. The Rights of Women: a Letter to Horace Greeley. By THEODORE TYLTON. Published at the Office of THE GOLDEN AGE, 9 Spruce St., New York. 1871. pp. 11.

THE RADICAL. Published Monthly. Boston: Office of Publication 25 Bromfield St. September, 1871. \$3.00 a Year. Single Numbers 30 Cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Advocates a Higher Type of Manhood—Physical, Intellectual, and Moral. New York: WOOD & HOLBROOK, Publishers, 13 & 15 Laight St. September, 1871. \$2.00 a Year. Single Copy 20 Cents.

THE LITTLE CORPORAL. Published by JOHN E. MILLER, Chicago, Ill. September, 1871. \$1.50 a Year. Single Copies 30 Cents.

PETERS' MUSICAL MONTHLY. J. L. PETERS, Publisher, 599 Broadway, New York. September, 1871. \$3.00 a Year. Single Copies 30 Cents.

Poetry,

MY HOPE.

[For THE INDEX.]

Not surer am I of this present life,
Than of the hope that I shall never die.
There is no grief, no joy, which takes not hold
On immortality; no passionate, pure
Desire to know what here we never may
Find out, to be what here we never can,
To see and know the venerable dead,
Who live for us not only in the words
Of gentle wisdom they have left, but in
Diviner words we hope to hear them speak,
In looks of recognition and of love,
Fulfilling all and more than all our dream.
There is no friendship, no deep human love,
Which takes not hold on immortality,
On the divine To Be.

I know not whence
I am, nor why, nor whence this hope that I
Shall never die. I only know 'tis part
Of my most inner life, and am content.

M. R. W.

The Index.

SEPTEMBER 2, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

For Special Notices see eighth page.

THE INDEX ASSOCIATION.

CAPITAL \$100,000. SHARES EACH \$100.

No subscription is payable until \$50,000 shall have been subscribed; and then only ten (10) per cent. will be payable annually. No indebtedness can be incurred in any current year by the Association beyond ten (10) per cent. of the stock at that time actually subscribed. Subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

D. R. LOCKE,	Toledo,	O.,	Twenty Shares,	\$2,000
C. CONN,	"	"	Ten	" 1,000
A. E. MACOMBER,	"	"	"	" 1,000
H. L. HOLLOWAY,	"	"	"	" 1,000
GUIDO MARX,	"	"	"	" 1,000
F. H. ABBOT,	"	"	"	" 1,000
F. H. BATES,	"	"	"	" 1,000
EDWARD BISSELL,	"	"	"	" 1,000
E. P. BASSETT,	"	"	"	" 1,000
H. E. HOWE,	"	"	Three	" 300
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V. KERN,	"	"	"	" 300
WILLIAM KRAUS,	"	"	Five	" 500
J. G. HOLZWARTH,	"	"	One	" 100
JOS. E. MARX,	"	"	"	" 100
C. AUCHARD,	"	"	"	" 100
ASA K. BUTTS,	New York,	N. Y.,	Thirty	" 3,000
T. W. HIGGINSON,	Newport,	R. I.,	Two	" 200
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J. SHIDEBERGER,	Painesville,	O.,	"	" 100
CARL POST,	Monroe,	Mich.,	Three	" 300
HENRY MILLER,	Sacramento,	Cal.,	Five	" 500
L. R. SUNDERLAND,	Quincy,	Mass.,	One	" 100
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WM. CLARKE,	Toledo,	O.,	Three	" 300
C. L. SMITH,	"	"	One	" 100
J. N. LYMAN,	Cincinnati,	"	Twenty	" 2,000
L. G. FEICH,	Monroe Centre,	"	One	" 100

\$25,700

In Mommsen's "History of Rome," Vol. I, p. 282, we find the following:—"The Romans, notwithstanding their zeal for religion, adhered with unbending strictness to the principle that the priest ought to remain completely powerless in the state, and, excluded from all command, ought like any other burgess to render obedience to the humblest magistrates." Shall America be less wise than Rome? Let her narrowly watch the efforts making to incorporate a Christian Amendment in the Constitution.

THE SYSTEM OF FOREIGN MISSIONS.

The New York Independent had the following paragraphs some time ago, in criticism of an article of ours in THE INDEX, No. 72:—

Mr Abbot, in THE INDEX, has our best wishes for the success of his endeavor to bring to a better understanding of their obligations two misguided Christians whom he has taken in hand. The one is a man who has paid his subscription to the missionary society of his church by "withholding payment of a wood-bill and several smaller bills," on the principle, as he expresses it in his letter, of making the cause of Christ first. The other is the corresponding secretary of the missionary society, who publishes the letter of the subscriber with the following comment:

"There need be no fear but that the brother will be amply able to pay his wood-bill, and any other debts he may have. The spirit and example here exhibited commend themselves everywhere as worthy of imitation, if we heed the principle of the Gospel."

That a man is really "making the cause of Christ first" by giving to the missionary society money that should cancel debts that are due, is a strange infatuation, indeed; and we agree heartily with Mr. Abbot in severely rebuking such immoral religiousness. These words of his are strong and true: "If we have any debts to God, they are these very debts to man. Nothing can be a debt to God which involves contempt or postponement of any debt to man."

Having made a good point against these erring brethren, it was unfortunate that Mr. Abbot did not rest his case, instead of punishing people who are not guilty, as he tries to do, in the following paragraph:

"When we are told that it takes three dollars to send one to the heathen—in other words, that seventy-five per cent. of all moneys contributed for foreign missions goes to pay salaries and keep the ecclesiastical machinery in running order—we see how easily secretaries and other officials may be led to look on all such donations as the 'brothers' as meritorious."

If Mr. Abbot has been told anything of this sort, he has been told what is not true. The American Board uses less than one-tenth of its receipts for running expenses; and, while the other missionary societies may not be able to show so good a record in this respect, none of them have ever expended for the purposes mentioned anything like the proportion Mr. Abbot charges them with using. This is a stale slander; and, if Mr. Abbot had taken pains to investigate the matter, he would have found it so. When he takes it up, and endorses it in this manner, he is guilty of something nearly if not quite as bad as putting into the missionary-box money owed for wood-bills.

The reason for our delay in noticing the last of the above paragraphs was a hope that we should see some statement in our exchanges that would give us reliable statistical information. The nearest approach to such information that has caught our eye is contained in the following item:—

According to Dr. Mullen, long a laborer in India, and one of the best missionary authorities probably in the world, the following are the totals of foreign missionary statistics: Missionaries, 5,033; societies, 50; and the whole amount expended in carrying on these missions last year, \$5,164,670. In Great Britain, there are 21 societies, who employ 970 missionaries, at an expense the last year, ascertained, of \$2,793,145. In Germany and other continental countries there are 13 leading societies, supporting 425 missionaries at an expense of \$573,775. In the United States, eight leading societies or boards, having 542 missionaries and an expenditure of \$1,530,710. Besides these societies, there are in all these countries more or less of societies operating for the Jews, and having, in all, 96 Jewish missionaries.

We have no desire whatever to misrepresent the missionary societies; but we shall remain convinced of the substantial truth of our first impressions until they are corrected by indubitable testimony. According to Dr. Mullen, over five millions of dollars are annually expended in sustaining foreign missions. What is the annual total of "conversions" effected? And what proportion of this vast sum is expended directly on the "heathen?" We believe that fully "seventy-five per cent." of these five millions is absorbed in salaries and running expenses of various kinds, and that a sum falling far short of the residual twenty-five per cent. remains to benefit those for whom the whole is ostensibly raised. We commend to the attention of our not unkindly critic a very significant passage in "The Wheel of the Law; Buddhism Illustrated from Burmese Sources. By Henry Alabaster, Esq. Lon-

don: Truebner & Co. 1871." On page xxiii. of the Preface of this very recent work, will be found the following statements by the author, a gentleman who has lived many years in Siam, (the italics being ours):—

"The missionaries again and again feel hopeful that the day of conversion is at hand, yet are ever doomed to disappointment. I cannot but think that the money and energy expended on their work is in a great measure lost, and that the labor of many of them would be better employed in their own country. It is a pity to see good men, who might be of use in their own country, doomed to a life of disappointment in an unhealthy and enervating climate. It is a pity to see good Buddhists turned into bad Christians; and I am afraid that the Protestant missionaries could not produce one good Siamese Christian for each ten thousand pounds that has been devoted to their work. They may have a few sincere and intelligent Chinese and Burmese converts, but Siamese converts, if any, are very rare."

If such representations as these of Mr. Alabaster are true (and they are not unsupported), what becomes of the five millions of dollars annually spent on foreign missions? Who gets the benefit of them? It will take something more than the "Reports" of interested parties to convince us that the greater portion of this golden stream does not sink into the sand of ecclesiastical organizations. The whole system of foreign missions, judged by its actual results, is a stupendous fraud upon credulous Christendom; and we speak only our most deliberate conviction when we say that the world would be incalculably better off without it. It drains into profitless or worse than profitless channels the wealth that, wisely used, might accomplish an untold amount of genuine, solid good to man. It squanders the best sympathies of the people on utterly visionary and chimerical objects, and to that extent impoverishes every enterprise that aims at valuable ends. In order to "save souls" from dangers that exist only in the heated brain of the Christian delusionist, it causes a frightful neglect of educational and social reform. In a word, humanity has to-day no worse enemy than this propagandist spirit of Christianity and the various ecclesiastical organizations it creates, which are but so many quicksands swallowing up the best energies, aspirations, and resources of the world. Dissipate the vast illusions on which the entire system rests, and you will set free the great moral and social forces for the work of making human life, here and now, what it might be and ought to be. Speed the day when intelligence rather than superstition shall direct the generous instincts and efforts of the human heart!

"Manhood ennobles all ancestors," says Mr. Weiss. That sentence is a grand application of Darwinianism. Personal worth is paramount to all other considerations, and reflects glory on those whose upright and healthful lives made possible a fine personality in their offspring. To be a sneak is to convict your progenitors of sneakiness. To be a hero is to wreath their heads also with laurel. This is the American doctrine of pedigree, that parents are ennobled by their children, and that he who would not vilify his ancestors must see to it that he betters their example. The royal soul proves its own royal descent. Let us put crowns on the heads of our parents by showing ourselves kingly in character, and thus obey the law of Nature—"Honor thy father and thy mother."

Would you know what God is? Do a noble act when it costs. But you will not be able to tell what you know.

NON-RESISTANCE.

A few months ago we received the appended note from Mr. Alfred H. Love, of Philadelphia, the genial, large-hearted President of the Universal Peace Union. An enclosed circular announced the fifth anniversary of the Union at New York, May 10, and would have been published in *THE INDEX* at the time in compliance with Mr. Love's request, if it had not arrived too late to be of any avail. In our reply to his note, we promised to comment on it in these columns, and would now apologize to him for the long delay in the fulfilment of this promise. The note was as follows, being postmarked Philadelphia, but without date:—

F. E. ABBOT, ED. INDEX:

My good friend,—Here is another call for a Peace Convention. If in time, please insert.

Thou loves peace, and yet dare not take the stand that peace is disturbed and war provoked by taking the sword. The North ought to have been *above* such a wicked act—an act that involves *murder*. Life is an "inalienable right." Let us hold to that.

Perhaps thou may choose to insert the letter enclosed.

I have much to thank and commend thee for in thy paper. It is a light in the world. It is a staff for mankind everywhere.

Thy assured friend,

ALFRED H. LOVE.

P. S. I carry *THE INDEX* to our Free Reading Room, and put it on the files.

Is the doctrine that "life is an inalienable right" inconsistent with the right of self-defence? What shall be done in case any one is determined to alienate it? Shall we allow a murderer to take our life, rather than take his in self-protection? Whose life is inalienable, that of the peaceful citizen or that of the assassin? In a case such as this, where one of two lives must be sacrificed, is the lover of peace under moral obligation to yield his own life rather than take the life of a would-be murderer?

Questions such as these, in our opinion, are not hard to answer. Life is not "inalienable" in any sense that forbids self-defence. The public conscience of mankind has always so adjudicated. We never believed either in the abstract right or the practical feasibility of the doctrine of non-resistance. With all deference to our good Quaker friend, we submit that there is no question of "daring" in the ground we take concerning war. It is rather a question of conviction.

We are quite willing to "take the stand that peace is disturbed and war provoked by taking the sword." But *who* disturbs peace and provokes war? The assailant, of course. And when peace is thus disturbed, how shall it be re-established? By submission to any evil rather than that of resistance? By no means. The North had to choose between war and the universal extension of Slavery. It did right to choose war—right in the abstract, right in the concrete. Life is worth less than liberty; and he who would save his life at the expense of his liberty is unworthy to live. Bloodshed is indeed a terrible crime; but the guilt of it lies with him who forces on his brother-man the alternative of slavery or death.

These principles are the same whether applied to men or nations. They are our profound convictions, which we hold and promulgate in deference to nothing but right reason and sound morals. And we think that the Universal Peace Union will accomplish little, so long as it counsels the attacked to be peaceably murdered, rather than the attackers to cease the attack. War *ought* not to be avoided, if the only alternative is national death or national slavery.

FREE THOUGHT NOT INDIFFERENCE.

"Many people seem to think that there cannot be perfect fellowship on the ground of free thought, without the loss of all deep and earnest conviction. If belief is to be considered of no account in determining the lines of fellowship, is it not inevitable, it is asked, that it should come to be regarded as of little account from any point of view? If all honest thinkers are to be respected without regard to the conclusions at which they arrive, will not those who seek intercourse on this principle be very apt to feel that it makes no difference what conclusions are reached—that one kind of belief, or of non-belief, is just as good as another, and that therefore it is of no consequence that any one should urge his opinions for the acceptance of others, or even that he should hold any opinions with firmness and distinctness? Does not free thought logically and practically lead to indifference in belief?"

Now there is, doubtless, on the part of those who are desirous to establish a free fellowship in matters of religion, some temptation in this direction. The natural feeling will be, for the sake of courtesy and harmony, to seek and to dwell upon those points wherein all can agree, and to hold one's special belief in reserve. Especially is this likely to be the case in first establishing the conditions of freedom. In order that all truth-seekers may not only *be* included, but may *feel* themselves included, there is danger that some persons should keep silent concerning convictions that are really dear to them, and which they believe important to mankind. And this is a danger, certainly, to be considered and to be guarded against.

But the logic of free inquiry and free thought would lead in exactly the other direction; and those who most thoroughly comprehend what fellowship on the basis of free thought means, are probably least liable to this kind of temptation. They understand that spiritual liberty signifies not only freedom of thinking but freedom of utterance, and that there is no more real liberty where one is bound to keep his convictions silent, out of courtesy or for the sake of a harmonious platform, than there would be if he were bound to the same course by the articles of a creed or a constitution. Freedom is only a means to an end, and that end is the promotion of truth and virtue. The primary object of fellowship on the basis of free thought is to secure a wider and fairer field for truth and right to win their triumphs. It is an object that admits of no concealment of individual conviction and of no compromise. On the contrary, by the very conditions of such a fellowship, the right is guaranteed to every person, not merely to hold such convictions as his own free thought may justify, but to offer them as opportunity offers, with all the ability and vigor he can command. We may say that this is not only his right, but his duty. He is, of course, under obligation to speak courteously, respectfully, but candidly, firmly, boldly, keeping back nothing of his belief out of regard to the feelings of a fellow-member sitting by him who holds different opinions, but only pledging himself that he will listen candidly, courteously, respectfully to that member's

utterance of his beliefs. This is just what fellowship on the basis of freedom means—not necessarily conciliation of opinions, not necessarily harmony of thought, not at all the securing of the appearance of harmony by the voluntary suppression of one's convictions, but the free expression and respectful reception of convictions however different.

And this condition of association, when most perfect, will be found to be most remote from indifference in matters of belief. Variety of opinion will be assumed and expected. But earnestness and vigor in the defence of one's opinions will be equally expected. If one is an earnest theist, and believes, as an earnest theist is most likely to believe, that the conviction of a Supreme Being, as intelligent creator and providence of the universe, is very important to human welfare, he will speak so as, if possible, to get his convictions accepted. If one believes that theistic faith is born of ignorance and superstition, he will be equally frank in opposing it. If one is a "Spiritualist," he will freely state his belief and the grounds for it; or if he believe "Spiritualism" an error and productive of harm, he will be just as free to give his reasons against it. Whatever one's belief, free fellowship must be conditioned on the right and duty of giving it utterance, not on the courtesy of keeping it silent—on respect for all earnest belief, not on indifference to it.

W. J. P.

THE PRIEST AND THE PROPHET.

II.

In a recent article on this subject in *THE INDEX*, I remarked upon the conflict between the priest and prophet, and the violence and persecuting tendency seemingly germane to the priestly function and character. The course of religious history is, to a large extent, the records of the persecution of the prophet by the priest.

But when we look more narrowly, a strange fact comes to view. Although the priest always persecutes the prophet, *it is always in the name of some other prophet*, who once tasted the bitterness of human hatred himself. The Jewish priests crucified Jesus in the name of "Moses and the Prophets;" but fourteen centuries afterwards, the priests at Constance burned Huss in the name of Jesus. When Mohammed arose in Arabia, he was persecuted in the name of the existing religions with their elder sanctions; but not long ago they massacred thousands of heretics in Persia, in the name of Mohammed. And so on, with many illustrations.

The explanation of this striking fact I believe to be this,—that religious development has necessarily followed the course of social progress; that is, progress by a series of steps, with imperceptible gradations between, each of which steps or advances has received its impulse from a tyranny, or powerful personal domination. The *great man* is a necessity in the first gathering and slow organization of society. Human institutions necessarily set out with tyrannies. They arise by the will and power of some person who happens to be strong enough to compel others to serve him. Probably no other truth is better established by modern science than that human society began in the savage state. All Edens and similar abodes of primal bliss when man was first

created, are dreams in which humanity has mistaken the soul's prophetic promptings of its high destiny for traditions of a glorious origin. Comparing its actual self with the splendor of its dreams, mankind conceived of a degeneration from blessedness, not perceiving in its despondency that it was working out its salvation during immense, but progressive, periods of moral creation. Science in many departments, physiological, geological, biological, ethnological, historical, philological, has proved that human society is a growth from utter ignorance and brutality; that the first men were even indefinitely lower than our usual idea of the savage, beings just attained or attaining to humanity, ferocious, wild, without society, language, tools, arts or shelter, probably without conscience or any idea of God. The first step towards the social union of such beings is their subjection to some individual who has more will, more cunning, and more strength than the rest; and such an individual is the first *great man*. His pursuit of power and pleasure is the initiation of society; and he begins a long line of great men who form the governing classes of kings, soldiers, landlords and traders, all of which we are now studying how to dispose of in the present social order, which has begun to get beyond and above them. *Centralization*, which means despotic power, is assaulted on all sides by the claims and influence of *local association*, or freedom.

Similarly we must interpret the history of religion and its relation to the prophet. The prophet is the great man, necessary to give impulse to moral subordination, but like other great men enslaving his fellows, naturally resisted in the progress of things, and finally cast out of the world's life altogether, as quite foreign to the present, though remaining a grand and impressive shape in the past. Often the prophet is absolutely disinterested; he is essentially so in proportion to the integrity of his prophetic aspirations. Such, I believe, were the great Hebrew Seers; such, to my interpretation, was Jesus; such also was John Huss, and many others of equal virtue but obscure names. It is the hard fate of such men, time and circumstances permitting, to enslave mankind in spite of themselves. They generally overthrow one spiritual bondage, but their powerful impression upon the world hardens in time into as oppressive a yoke as they destroyed. The great prophet inevitably creates the priest, the hierarchy, the over-awing church, the binding ritual, analogous to the governing classes in political progress. It becomes accordant not only with the priest's interests, but with his honest fanaticism, founded on the great personality of the prophet, to perpetuate by every means the spiritual serfdom of society; until, at last, when the oppression and stagnation become unsupportable, another great prophet is sure to rise to undo the involuntary work of his predecessor, and give the world a new start in its pursuit of liberty. Thus did Jesus overthrow Moses; thus did Christianity, which Paul endeavored to enforce as freedom from the law, re-judaize itself in the tyranny of the Mediæval Church; and thus did Luther arise for its purgation. It is significant that Luther's name is now at the head of a sect. Mohammed, Swedenborg, George Fox, and many others besides Luther, prove that other

names than that of Jesus may inspire ecclesiastical enthusiasm. It can hardly admit of a doubt that if, in the sixteenth century, the name of Jesus had become identified with a society as corrupt and dead as that of Judaism and the surrounding world of the first century, some great soul, arising with prophetic power, would have superseded Jesus in our religious love and veneration and in ecclesiastical authority, as Jesus put out the smoking torch of Moses.

The men who are now trying to chain the world to forms, creeds, and priesthoods, are actuated, they tell us, by devotion to the name of Jesus. Let them awake to see that they are his greatest enemies. He will be preserved to us, and his influence and inspiration be both wholesome and venerated, so long as he inspires in us what was the secret of his own prophetic grandeur—*freedom*. If it be sought to put Jesus above humanity, God will not lack means to sink him in humanity. If the world be again given over to formalism and death in his name, a new prophet will surely arise for its salvation, and Jesus will disappear as Moses did before him. If this seems impossible to us, so did it to the Jews. Let us be wise in our day and generation.

J. V. B.

NOTES FROM THE FIELD.

I am looking westward again, my last New England meetings for the present being yesterday in Ashfield, a beautiful little town in western Massachusetts. The bracing breezes from the lofty hills and woods, and the brooks and streams which continually come laughing and leaping down their rock-ribbed sides, all sing songs of freedom; and a goodly number of the industrious, well-to-do inhabitants are learning to appreciate them, and have organized a Free Religious association. Some are perhaps almost Materialists, others Spiritualists, with all the "Phases of Faith" between; but all co-operate harmoniously to sustain a common cause. Subscribers to THE INDEX there hold varied forms of belief on many questions, but all like its ability, tone, and temper, and in Mr. Church you have a most valuable local agent,—such as I wish you might have many of in other places.

With his characteristic good taste and judgment, Hon. Geo. Wm. Curtis has fixed in Ashfield his summer retreat; and with his well-known liberality in religious sentiment and more material consideration, he is of invaluable service to the new Society there.

It is only eighteen miles down to Florence, where Mr. Burleigh has labored so long and well in the cause of religious freedom. I heard excellent report, too, of the success of Miss Powell, his newly-installed colleague. She has already accepted invitations to exchange with neighboring Unitarian ministers, and given remarkable satisfaction, as I was told.

For fertility and beauty both, it seems to me the valley of the Connecticut river is the pride of New England. It should include, however, a town or two on each bank inland, to frame the river into mirrors of pictures. But did ever mortals have to make more humiliating confession than this, namely, that thousands and thousands of those magnificent acres to-day literally stink with their heavy but sickening crops of tobacco?

Next Sunday, I have an engagement in

Linesville, near Meadville, in Pennsylvania, in connection with some evening lectures near by in Ohio. Then I proceed on farther west, my books still open to calls for evening and some Sunday lectures.

Be assured the fields are white, the harvest great; but the laborers who wield our sickles are indeed few.

P. P.

Mr. H. L. Green, the Secretary of the Syracuse Radical Club, writes to us:—"Our Club gets along finely and attracts much notice in this section." It is no more than justice to Mr. Green to add that the Club's prosperity is in no small measure due to his own energy and untiring zeal for liberal ideas. The results that can be accomplished by such qualities are surprising to one who does not know their power.

The Club has recently published in tract form a fine little essay by James G. Clark on "Dogmatic and Real Religion," originally printed in the *Golden Age*. Mr. Green will send it by mail for \$1.25 per hundred copies.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

FULTON ON THE RIOT.

TREMONT TEMPLE.—Rev. J. D. Fulton, D. D., will preach to-morrow at 10½ A. M. and 3 P. M. Subject in the morning—How to use Liberty, and by love serve one another; or the New York Riot and its Lessons.

EDITOR OF THE INDEX:—

Again, Mr. Editor, I must intrude upon your time and, perhaps, patience, by calling your attention to another of Dr. Fulton's off-hand, sensational, inconsistent and most unrighteous sermons, delivered upon the above subject. Permit me to refer you to the enclosed description from the *Boston Times*, of the man, his audience and their appearance on that day; nearly all of which I can heartily endorse, and which might be interesting to some of your readers.

But no review of this remarkable discourse is there-in contained, which fact impels me to forward this article for the purpose of criticising one of its most objectionable features.

Most remarkable, I would say, because, as you recollect, in my last article I informed you that Dr. Fulton, with other pastors and leading men of their several Churches, signed a petition against Sabbath-day parades, marches, and escorts, for the purpose of preventing Colonel James Fisk's regiment from holding religious services on the Common, on Sunday, June 18th.

This petition, addressed by the New England Sabbath Association to the Massachusetts State Government and to the City Government of Boston, received over 21,000 signatures before the eve of June 16th, 1871.

This virtuous refusal from the laws of Boston's puritanic ancestry daunted not the determination of the Colonel of the New York warriors to worship his Jehovah in a "temple not made with hands." Therefore an appeal was made to the authorities of our sister city, Charleston, which, following in the track of the holy "hub," vetoed also the Colonel's pious request. Congratulations were interchanged by the saints of Boston and Charleston upon their success in preserving their sanctified Sabbath and consecrated ground from desecration on the Lord's Day.

You may inquire, Mr. Editor, where is the connection between these facts and the discourse? It is right here. His subject being "the riot and its lessons," he maintained the equal right of the Orangemen (Protestants) and the Hibernians (Catholics) to parade, which we do not dispute, while at the same time his prejudices were so strong against liberty being granted to a regiment to hold a meeting on Boston Common, as to lead him to petition that it be suppressed. He not only keeps one day of the week (Sunday) sacred, as he calls it, because, as he supposes, God commanded the Jews 4,000 years ago to rest on the *seventh* day, Saturday, but he also thinks he has the right to compel every one else to do the same, or, what amounts to the same thing, restrain their liberty; while he believes that 200 Orangemen have the right to outrage the feelings of their own countrymen and fellow-citizens.

The inconsistency lies here: Had James Fisk and his regiment been active members of the Young Men's Christian Association and desired the Common for religious services, Fulton and his colleagues

would have offered no objection, but would have overcome their squeamishness about parades on Sunday as they did in war times; and instead of being disturbed by these religious devotions, would with their congregations have joined in the procession or escorted it to the Common, and there attentively and venerationly listened to Chaplain Flagg's interpretation of God's Holy Word.

I thus judge, because it is right for Protestants to disturb and persecute Catholics, but not for Catholics to disturb and persecute Protestants; for this unwise divine in his discourse dilated long and fluently upon the wickedness of the Catholics persecuting the Protestants, but lightly passed over the fact that power finally came into the hands of the 200,000 Protestant minority; and that under the reign of their Protestant King they controlled and compelled the 800,000 Catholic majority to pay tithes to them, and support a religion that they disbelieved and hated; and that they drove thousands from the kingdom. Not one word of pity or sympathy did he express for the poor persecuted Catholics.

Now I affirm that religious persecution or proscription of the Catholics in Boston, in spirit, is as rabid as when ears were cropped, foreheads branded, and Quakers hung and expelled from the Colonies.

Fulton says virtually, I keep Sunday as a Sabbath sacred to my God; and so must you. You shall not disturb me in my worship, but I will disturb you as I please, and outrage your feelings by my devotions. Orangemen shall be protected in their right to parade, but you shall be prevented on my sacred day from doing anything offensive to me. The sanctity of my Sabbath shall be preserved, no matter what it deprives you of, nor how much it interferes with your rights or is opposed to your ideas of true worship and of a God.

Is not this inconsistent? Further comment is unnecessary.

NOT A FREE RELIGIONIST.

[We have no room to copy the extract enclosed. But our spicy correspondent has done the subject ample justice.—ED.]

DISGUSTED.

ADEL [IOWA] Aug 4 71

MR. FRANCIS E. ABBOTT.

Dear Sir, Since Jan'y 1 I have received your paper, (The Index) much to my disgust and have repeatedly ordered it stopped and refused to receive it. was called home to New York the first of Feb. and now, on returning I find it still coming to my address. In the first place I don't go much on your "Free Religion" and in the next place I never shall. Now the best thing you can do is not to send it to my address any more. I count it a disgrace to be seen taking it from the office or countenancing it in any shape. You are wasting your paper when you send it to me. I have got a head of my own, after my mother's own heart and propose to exercise my own mind in those matters so please discontinue at once and oblige one who will never be a Subscriber. you cant collect any thing off me.

Yours Truly

M. B. COLE

[We should regard the above irresistible letter, which we print with orthography and punctuation unchanged, as an ample equivalent for a year's subscription to THE INDEX. As a matter of fact, Mr. Cole's name was sent to us as one of a large club, together with money to pay for six months' receipt of the paper—we presume by his own order. No order to "stop it" has been received, to our knowledge. We congratulate our disgusted friend on having "a head of his own after his mother's own heart," and solemnly disavow all desire to "collect anything off him," or it.—ED.]

IN MEMORIAM.

Died in Hyde Park, Mass., July 26, 1871, Mrs. Sarah M. Stuart, aged 40.

The calmness with which she met her death by the scalpel in the hands of her attending surgeon, may be seen from her letter below, written only a few hours before she died.

For the last quarter of her life she had suffered from an internal tumor, the pain of which she bore from day to day and from year to year without a murmur, and the uncomplaining fortitude with which she endured so long a period of invalidism excited the sympathetic admiration of all who knew the history of her complaint. Hers may be considered one of those cases to which the religion of humanity points as illustrating the triumphs which it achieves over all that is factitious in our hopes and fears. Mrs. Stuart gave direction that no mediæstic or clerical ceremonies should be had at her funeral. She believed that in correct views of nature and the constitution of things we find no more reason for the fear of death than for fear of life before birth. Temperament, together with education and surroundings at the same time, determines the degree of composure we may be conscious of in view of immediate death. Of Jesus it is said, he was agitated, "exceeding sorrowful," and distressed at the idea of dying, when he thought his time had come. So I have known many Christians, Ministers, and even modern mediums, who, as they come to view death near at hand, were bewildered with fear, and believed themselves,

as Jesus did, forsaken of the God in whom they had trusted.

The mind of Mrs. Stuart had been polished by education, and she was an artist by profession. She was liberal in her views and always in the front ranks with those engaged in the progressive reforms of the age. Her early exit from life is mourned by a large circle of friends.

Here is the last letter she ever wrote:—

To LA ROY SUNDERLAND, Quincy, Mass.

Dear Father:—

I am about to have a surgical operation performed; and, although I am hopeful, and expect to come out all right, there is, of course, some risk to run, and in case it might not prove favorable, I write to assure you that it is my own desire to have a chance for health or death. I have not written you anything about it, in order to save your feelings beforehand, as I feel it would be unnecessary, and I could not bear it as well knowing you were worrying about it. So, if I never see you more, remember we must accept the inevitable.

Shall have three surgeons—Dr. Margaret B. Brown, and Dr. Wm. S. Brown of Stoneham, and Dr. Cutter of Woburn, all skilful physicians; and I have perfect confidence that everything possible will be done for me. Now I hope to have the pleasure of telling you all about it; if not, good-by. I prefer to die rather to continue a year or two longer dying by inches. Love to Martha and the Capt. I thank her for her kindness to you. Shall send her a small token of remembrance.

My last letter is to you, my Dear Father.

Your Daughter,
SARAH M. STUART.

"Farewell! My soul shall weep,
While Memory lives;
From wounds that sink so deep,
No earthly hand relieves.

Farewell!"

THE NEW DISPENSATION.

BY S. B. M'CRACKEN.

[Concluded.]

We have spoken of those social and moral phases as phenomenal. No one of them depends upon the other, but they all depend upon a common stem, and that stem is GROWTH, and its product is individualism, or the endowing of each individual with a higher prerogative and greater responsibility in his or her own government. It would seek to make every man and every woman and every child, so far as it may have understanding, an independent republic in all things personal, acting wisely and justly through obedience only to the twin forces of knowledge and virtue. We add to the enumeration of moral phenomena, as forming in some degree the sum of the whole, Free Religion and Spiritualism. In the enumeration which has been made, it is not claimed that the terms used, or the conditions which they are intended to describe, are all new, while some of them are in greater or less degree synonyms of others. They are thrown together rather as suggesting topics of thought and analysis, than with the view of particularity and exactness. They are sufficiently related, however, to be grouped together in the same family, and present an array of horrors that may crack the walls of Maynooth and give Oxford the ague, if they do not transfix the amiable old gentleman who presides at the Vatican, or evoke the spirit of John Calvin, armed with a basket of charcoal, a roll of brimstone, a compound blow-pipe, and a string of infant skulls, for experimental purposes; to say nothing of the *Liberal Christian* which aims so as to hit if the game be a deer, and miss if it be a boy.

Some of the adherents of some of these ideas may deem themselves associated in strange company. But it is well that they should understand who their neighbors are, because, if they cannot affiliate with them, they had best seek other company. In other words, the class of ideas that we have grouped together are the germinal forces of the new dispensation, or rather the first visible growth from their forces. They but certify the freedom-time of man. They tell us that the members of the family have become of age, and are competent to think and act for themselves; they are the diplomas of graduation in the great seminary of human history. They represent the individualism of the time, which in our first article we placed in juxtaposition to its opposite absolutism. Referring further to the line of thought in that article, they may be characterized as the blocks that form the fabric of Reason or Rationalism in the moral world, in the scale opposed to Authority, of which Rome is the highest embodiment. These ideas taken separately command a large number of adherents, while there are, perhaps, comparatively few who would give their adhesion to them as a whole. It is therefore important, as has been said, that individuals should know where they stand with reference to the class of ideas, so that, if they cannot act with them—that is, on the side of Reason—they may go to Rome; and it is important that the ideas should understand their relation to each other, in order that they may act together.

There is a divine harmony manifest in the order of this new development. Had a pure Rationalism been presented to man fifty years ago, for his acceptance as against Authority, it would have found no adherents, and Authority would have remained master of the field. The principle, however, presented in the second form of manifestation that we have named, with others, has secured for each particular form adherents that it could not have secured for the whole, and by this process a party must be evolved that shall comprehend the whole; for, as the individual mind comes to embrace one or more of the several ideas, it sees the correspondence and connection of the whole, and is thus prepared to embrace the

whole. For really they are equally favored with the anathemas of the conservative or absolutist party, and come to have a common sympathy from being made the objects of a common abuse.

The same antagonist elements are at work in Europe as in this country, but with what different results, especially in the Catholic countries! There every phase of the manifestation of Rationalism has been put down by the authority of the church, until the whole combustible mass is aflame beneath the foundations of society. Europe at this moment rocks and sways over a sea of lava, under the name of Communism or Internationalism. These are the hot mass fused from the several components which in this country have manifested themselves in a less harmful way, because of the different character of our institutions, the absolutist principle not having yet concentrated its power upon us. The two forces are identical, both in Europe and America. With us the development from the old to the new dispensation promises to be by more natural processes; but we can hardly expect that it will be free from bloodshed in the future, as we are painfully aware that it has not been in the past. Communism in Europe, the noxious gas evolved from the decaying forms of freedom's babes, birth-strangled by the double-knotted cord of Church and State despotism, must pioneer the work that shall establish the rightful reign of Rationalism—but at what cost, let its incipient manifestation in Paris prophetically suggest. We, here, must prepare to bear some of its burdens, and to suffer for some of its sins. For what the decaying remains of throttled freedom and justice have done and may do in Paris, it will be held that freedom and justice, which are the synonyms of Rationalism, will do in their full development in America. This ground will be assumed by the opponents of freedom here, although it would be just as reasonable to say that because the rotting compost emits foul odors, the fruit and the flavor that it nourishes must of necessity be bad. It is held by some that the person who is cut off before maturity must be developed to full growth in the spiritual realm, but by processes slow and tedious, because unnatural; while those whose earthly development is natural, drop the more naturally into the fruition of spiritual life. And further, that those who are developed in the spiritual world are the spirit nurses of the children of earth. Regarding the idea as a myth, it, nevertheless, serves as a predicate for the thought that freedom in Europe, strangled in its cradle, must be born to full stature through painful trials, and that he with whom freedom has enjoyed a more natural development, must trim the holy lamp which shall light stifled freedom to its goal.

The elements are ripe for a re-formation of political parties. The tendency is already apparent in conservative circles. Rationalism should beat to quarter. We need a broader political faith than we have had. We need a political faith that shall be a political religion. We have said that every State should have a religion, although we do not mean thereby an established church of the ancient sort. This thought, however, cannot be discussed here, but may form the basis of a subsequent article.

In our enumeration of radical ideas, we do not assume to determine the proportion of good and evil, or of rationality, or individuality in either. They all have both, in greater or less degree. We speak of them only in the aggregate, as entering largely into the foundation of the new dispensation. How important that the new structure be builded with care and skill! How important that it be endowed with a right spirit—with a religious spirit,—for religion is to the body politic what the soul is to the natural body. By this we do not mean a religion of dogmatism and supernaturalism, but of Rationalism and naturalism. This religion, we believe, must be found either in Free Religion or in Spiritualism. The old system in none of its dilutions—not even its latest attenuation of Unitarianism—will meet the demand. We are commanded not to put new wine into old bottles. The converse of the rule follows. We are to have a new heaven and a new earth. Let us rejoice.

DETROIT, Aug. 7, 1871.

A funny incident occurred in Newark, N. J., the other evening. A vestryman of the Episcopal church, after service in his own sanctuary, dropped in at the Methodist Episcopal church. He took a very conspicuous seat. Miss Laura Borden was addressing the congregation, and for a time the vestryman listened with interest. In spite of his efforts to overcome a disposition to doze he finally dropped his head upon his breast and became oblivious. The lady concluded, and the pastor followed with an invitation to all who desired the prayers of the church to stand up. The change from the soft treble of the lady to the sonorous base of the pastor disturbed his slumbers, and he awoke just in time to hear the last two words. Punctilious in his custom of observing the modes of worship of other denominations, he sprang to his feet, and was astonished to hear the pastor exclaim: "There's one poor sinner, thank God; let us all pray for him." The congregation and the pastor prayed long and fervently. Three times since has the sinning vestryman been called upon by the persevering pastor, and, ashamed to acknowledge that he had been "asleep in meeting," he has gone on a visit to a distant point to avoid the opportunity that besets him at home.—*Ex.*

Let us, if we must have great actions, make our own so.—*Emerson.*

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TOLEDO, OHIO, SEPTEMBER 9, 1871.

WHOLE No. 89.

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FRANCIS ELLINGWOOD ABBOT.

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THE VOICES OF THE SEA.

[Read to the Unitarian Society in Dover, N. H., Sept. 1, 1867.]

"The Sea hath spoken."
ISAIAH, 23 : 4.

To-day, my friends, begins the fourth year of my ministry among you. Three times has the earth made its annual journey of nearly six hundred million miles about the sun, while I have stood here Sunday after Sunday to deliver my weekly message. Great travellers, surely, have we been together in these three years, whirling through the vast of space at the rate of sixty-eight thousand miles every hour; and great truths ought we to have learned together in our travels, to shine like flashing diamonds in the golden setting of our daily lives. What magnificent pages of infinite wisdom have been lying ever open before our eyes! What glorious voices, uttering the secrets of infinite love, have been ever pouring their inspiration into our ears! Surely we must have been dull of sense and sluggish of heart, if these three years, so crowded with divine intuitions, have failed to enrich our being with spiritual treasures. So, at the threshold of this new year of my ministry, I have paused to interrogate my own experience; I have paused to put to myself the searching question: "What have I learned of God and of life?" For better than he has learned can no man teach.

Revolving in my own mind afresh the reason why I venture before you so frequently with a spoken word, I have been compelled to ask myself what is the burden and tenor of this word, what its purpose, what its worth. If I would not talk as the fool talks, aimlessly and emptily, I must have somewhat to say; and it is as well for the preacher as for the trader now and then to "take account of stock." In beginning thus a new year, I would come face to face with myself; and, as a highwayman stops a passenger with a stern "Stand and deliver!" so would I challenge my own soul, and compel it to confess its profoundest faith. If there is any value whatever in this church, this pulpit, this ministry, what is the word I have to say to you—the message which justifies your gathering together and your patient listening?

Dear friends, I have long and anxiously pondered this question in my heart; and I have come to this conclusion, that the justification of my preaching and of your listening lies not so much in any particular word that I can utter, as in the fact that this weekly assemblage is a mutual confession, on your part and on mine, that human life, if not utterly shallow, must have a *religious interpretation*. I speak to you in the name and authority of no Church, no Scripture, no Messiah; I bring you only my own fallible thought and my own limited experience; yet you come and patiently listen, not because I am any wiser or any better than other men, but because our meeting here once a week is a perpetual reminder and recognition of great and eternal realities. The preaching, after all, is of small account; only one day in the week do I preach to you by word of mouth, while (a thought that fills me with concern) I cannot help preaching seven days in the week by my daily life among you. In fact, all of you are preaching to each other and to me daily sermons that are more audible than words; and even here on the Sunday the pews are ever preaching more audibly than the pulpit. I repeat it, the justification of our weekly worship, its whole worth and influence, consists in its being a common and spontaneous expression of our faith in eternal truths. You may dissent from what I say; yet if your consciousness of a Divine Law and a Divine Presence in all things becomes stronger because you are here, the end of my preaching is all accomplished. It is no aim of mine to bring you merely to *my way of thinking*; I am quite content if I bring you to *think for yourselves* earnestly and seriously, on the great problem of life and its duties. It would be impossible, therefore, for me to condense into any snug formula of words the end and object of my preaching; I seek only to keep before your minds and hearts the great truth that your lives should be lived, not merely in the world of practical pursuits, but also in the world of ideal aspirations and ennobling ideas.

As varied as life itself, then should my teachings be. Yet, fragmentary though they must be and are, one common spirit should run through them all, stimulating to more independent thought, sturdier fidelity to conscience, profounder remembrance and love of God. Unless your homes and hearts are at once holier and happier for the influence of these ministrations, unless you rest with a deeper acquiescence in the orderings of that Perfect Wisdom which folly only would wish to change, unless your whole lives are brought into a more perfect harmony with that boundless Love without which not a sparrow falls to the ground, then my words perish on the idle air, and it were better that I were dumb. What gain is there in your achieving clearer views of God's truth, if it fails to transfigure your characters with ideal beauty? Why should I seek to illuminate your understandings, if your hearts are no warmer, your spirits no purer, your lives no diviner than before? Believe me, I would make your thought freer and larger, that in this added freedom the power of eternal truth may more deeply penetrate into your souls, and build you up more perfectly into the divine life. It is nothing to me that you should think my thoughts, unless they lead you to a nobler and larger faith in the One to whom all thought points; and if, after candidly hearing the best I have to utter, you find the old truer to you than the new, my aim is wholly accomplished, provided the old acquires more beneficent influence over your lives in consequence of this re-affirmation. I seek, not to make proselytes to my opinion, but to make more fearless disciples of infinite truth, more earnest workers for the good of mankind, more trustful and pure and loving children of the Heavenly Father. And my message to you week by week is the best utterance, enforcement, and illustration that I can compass of this supreme object of all human living. To

this end am I here in this pulpit; and because my heart is in the work, I love it daily more and more.

For two weeks past I have been dwelling beside the sea, and the best of preachers have I found it. Everlasting truths I have heard reverberating in the ceaseless thunder of its waves; and, instead of my poor voice, I would that you might even now be listening to that eloquence unapproachable. I can only speak to you to-day what the sea has been speaking to me. As I lay on the white sand of the beach, watched the grand advance of the surf as it curled upwards to its final plunge, and listened to its roar as it rushed towards me in sheets of foam, what cadence of human voice could compare with these awful tones of God in Nature? Surely, "The Sea hath spoken." More truly than my corporeal ear was filled with the noise of its inarticulate roaring, was my spiritual ear filled with the divine burden of its speech. And because, dear friends, I wish to give you ever the best and highest word that has come to me, and because in this grand oratory of the boundless ocean I have heard the audible voice of God, I will report in desultory fashion the substance of that sublime discourse. It is the best answer that I can give to the question why I stand in this place before you.

It is common to speak of "dead matter," "inanimate Nature." Such sayings are the ignorant babblings of a child. Nature is alive, and the last word of physical science is earnest testimony to its life. Throughout the boundless universe one mysterious Force presides, assuming countless Protean shapes, but ever remaining indestructible and the same. Science can at last demonstrate by balance and measure that all the physical phenomena of the universe manifest a single, all-pervading cause. Not an atom exists but is moving in harmony with the universal life. Nature is alive, and its life is the life of God. The same Power that is the law of human destiny guides the stars in their courses, speeds the sunbeam through the vast abysses of space, shoots the lightning round the globe, governs the invisible play of chemical affinities, rolls the tides in the wake of the full-orbed moon, holds alike the atom and the constellation true to their functions in the sublime economy of the whole. All natural laws are simply diverse manifestations and modes of a single, infinite, omnipresent Force. Yes, that divine power which men vaguely conceive as somewhere exerted up in the skies, is round about us in the solid earth we tread, in the air we breathe, in the green garments of the summer and the white vestments of the winter, in the very bodies of flesh, blood, and bone that obey our conscious wills. The activity of God we behold every moment of our lives in the changeless uniformities of Nature, to quarrel with which is to rebel against the wisdom they express. In that blue expanse of water which lies unbounded even by imagination before our eyes, and is alive all over with innumerable billows, we behold a visible manifestation of the omnipresent Mind, which invisibly, but no less really, reveals itself in the tossing ocean of human feeling and thought.

The Sea is a thing of life. Regular as the pulsations of the human heart, constant as the inhalations and exhalations of the human lungs, are the ceaseless motions of its waters; and, floating on its undulating surface, you are lapped in Eternal Being, and fondled by the Eternal Love. "God is not afar off in the invisible depths of the empyrean," preaches the solemn Sea; "He is here and now—behold and worship!" Amazing thought, that the mighty force impelling the vast host of breakers to dash upon the curving shore is the very same Power that rules the spiritual world, and governs alike the tempests and the calms of human life. Let us quit the search for God—we cannot escape him if we would; we can

not open our eyes without beholding him; we cannot unseal our ears without hearing him; we cannot stir hand or foot without feeling him. In the stately periods of the eloquent Sea we hear eternal proclamation of the living God, the God that lives as truly in the shining spray that flashes with prismatic splendor, as in the soul of Jesus that illumines the page of history with a tender glow. Truly, "the Sea hath spoken."

Look out upon the seething surface of the great deep; what a maze of shifting lines, what bewilderment of forms passing endlessly into each other, what confusion worse confounded of waves rising and falling and chasing each other over the limitless expanse! Can the mind conceive a better type of absolute disorder than this vast labyrinth of billows? Yet this seeming type of lawlessness is really an instance, pre-eminent and astounding, of absolute harmony in apparent discord. Free as the waves may seem, they are controlled in every motion by unvarying law. Twice every day the waters rise and sink; the vast tidal waves, one on each side of the globe, follow the moon as faithfully as the flock follows the shepherd. No disorder there; the laws that rule the tides know no exception, and all is perfect harmony. And so the waves obey the winds, though science cannot as yet formulate the law. Expect no break in the grand procession of the tides and waves; order which the beholding eye cannot even in its elements comprehend, is perfectly maintained from the beginning to the end.

Herein is God made manifest to the pondering soul. He is revealed in order, as no disorder could ever reveal him. The steady ongoings of Nature and of life disclose an ever-active Intelligence which the notion of miracle can but fatally obscure. God is law; therefore there is no luck or chance or fortuity in Nature. God is love; therefore there is no luck, chance or fortuity in Life. The changeless order of things is only ORGANIZED BENEFICENCE; and to inculcate distrust of it by preaching miracle is secretly to bring back chaos to men's minds. Let others rest their faith in the interruption of law—I rest mine in its absolute immutability; for in that alone can I behold such a manifestation of Being as is worthy of my intelligent adoration, my boundless confidence and worship. If the course of this changeless law, the preservation of this absolute order, ever seems to conflict with my individual happiness, let me regard my wild wishes as uninstructed folly, and, instead of pouring out frantic prayers that the wise law of God may bend to my blind wilfulness, let me rather strive to discern the real benevolence of that law. If at the core of all things there beats an infinite Heart, love is the motive of law, and itself forbids the interruption of order for any fancied good of mine. In all the cares, wounds, and griefs of life, at last Time shows me the outflow of a fathomless Benignity, providing for me infinitely better than I can comprehend. The experience of my life has taught me to feel no fear in the very Valley of the Shadow of Death, and to cry with David of old, "Though thou slay me, yet will I trust in thee." The mighty Sea before me, full of an orderly motion which God alone can comprehend, is a pledge to me that my life also is governed by the same Presiding Power, before which I stand untroubled and unafraid. The bewildering march of the billows, tossing and leaping in a wantonness which to man is madness, but to God is method, becomes a symbol of human life, imaging by the ebb and flood of its tides the sorrows and joy that succeed each other in every human experience. Oh for a profounder confidence that here, too, all is the wise method of encompassing Love, the ordainings of a Wisdom that controls our destiny with unerring skill and fathomless tenderness! "The Sea hath spoken," and, heeding its tuition, my conviction grows deep and strong that we are forever embosomed in the omnipresent God.

One more lesson only from the preaching of the Sea, kindred, yet perhaps not precisely the same. I have spoken of the tides, how constantly and regularly they obey their law, and how order and harmony characterize their march around the globe. But I have not dwelt on what I might call the motive of this regularity, the mighty attraction of the Moon. Visible or invisible—now a full, round sphere of silver, now gibbous, now a slender crescent, and now wholly dark—the Moon still finds the same faithful following from the Sea. Clouds and storms may hide it; the earth may eclipse it; the glare of day may swallow it up; yet unforgetfully the Sea yearns

for it and untiringly pursues it. The beautiful orb in the heavens, changeable as it is to our human eyes, changes not at all in the power of its attraction, but down to the deepest depths moves the faithful Sea that loves it evermore. The mighty heart of the Ocean throbs without pause, in constant fealty, and onward forever rolls the great tidal wave. What profound suggestions do we find in this unswerving fidelity of the Sea! Whether to our feeble spiritual vision God appears or disappears, whether he hides in the stormy night of sorrow or the dazzling day of joy, our hearts may yet glow with a love for him that shall make our actions true. Unlike the Sea, we are not constrained to follow him, or to live the godlike life against our wills; there is a margin left us for moral dereliction. But all the more beautiful becomes our voluntary allegiance and fidelity, and if we heed the lesson, the Sea will not have preached to us in vain. The grand, free virtue of a soul obeying because it loves, is the high worship that is worthy of humanity; and in this unforced, spontaneous tribute of faithful affection, is found a moral spectacle even more magnificent than the stately march of ocean tides.

Such, friends, has been the instruction of the Sea, which I have tried to rehearse to you afresh. The omnipresence of Infinite Power and Love, embracing us close as the air we move in—the absolute harmony and order of its working in the universe, and the inward repose that springs from a perception of this order—the divine beauty of a life which freely and comprehendingly obeys, because it loves, the perfect law of God—these great truths, preached to me so eloquently by the roar of the surf along the beach, what could I do but preach to you again in feeble human echoes of its strains? They are the grand burden of all my message from this desk; they can but clothe themselves in new forms and illustrations, remaining essentially the same; they are the power and the peace of God, if taken into our hearts and made the law of our lives. "The Sea hath spoken," and in its solemn speech are the audible voicings of that Infinite Life of which the entire universe we know is but a broken syllable. Let us hear and heed!

FAMINE-STRICKEN.

[From the Illustrated Christian Weekly, May 30.]

We do not expect often to find in THE INDEX anything to quote. It is the organ of "Free Religion." It "recognizes no authority but that of reason and right." It accounts the transition from Christianity to Free Religion as even more momentous than that of ancient Rome from Paganism to Christianity. There is nothing in common between such a journal and ourselves. Yet it has this much to commend it above some other journals of the same class, that it does not assume the name of Christ in order to attack his teachings. It disavows the title Christian. It professes to have found a new religion. We are no longer in the dark concerning the meaning of this new philosophy. It is avowedly anti-Christ. And an open enemy is better than a secret foe.

Its last number contains a letter from a lady once apparently a professor of Christianity, now a free religionist. Attracted by this new philosophy and embracing it with all the ardor of a new faith, she finds what she thought was a living God is only a stone statue. There is no answering embrace; no warm and inspiring heart. Like the child of the parable, she has asked for bread and her teachers have given her a stone. Hear her pathetic plaint:—

The preaching of many young ministers of this class [Free Religionists] seems a cold philosophical intellectuality, with nothing for the heart, nothing for the yearnings of the spirit. They pray, but at the same time acknowledge that they use the term God as a mere personification, or as standing for the Moral Ideal; thus involving an inconsistency, and apparently a want of honesty. Why use the form of prayer at all when it amounts only to a species of jugglery? Then, as to immortality, when the friend most essential to our earthly happiness passes from sight, and an inexorable silence stands opposed to our longings for continued communion, they have no word to give sufficient to rest our hearts upon and restore peaceful balance to our agonized spirit.

Here lies the embarrassment of many who are convinced that the only true and tenable ground in religious matters lies outside of the Bible and Christianity, and is to be found alone in the teachings of nature and the instincts of our own souls. From earliest days accustomed to exercise implicit, unquestioning faith in God, heaven, and immortality, as taught in their churches, they feel in a great degree bereft of that which gave support under trials and an impetus to effort, and find in comparison a cold, barren emptiness. Life seems robbed of its stimulus. The iron clutches of despair seem about to seize upon them, and they are ready to cry out in their perplexity, "Why live any longer?" . . . I am glad you promise to define, "What is Free Religion?" I trust you will show what scope, if any, it has beyond its exercise upon humanity, and what is the corner-stone of rest and trust for the spirit, as Jesus is in the Christian scheme.

There is not in the Bible a more pathetic story than that of Ishmael and Hagar. There is some-

thing inexpressibly touching in the picture of the mother blinded by her tears, and driven by her despair away from her God, laying her child down to die of thirst, close by the side of a springing fountain. There is something inexpressibly touching in this story of a woman, whose heart hungers for a personal Christ, robbed of him, and stricken with thirst, crying out for some fountain of life, while close by her side, unheard by her, stands the Ineffable One, saying, "Come unto me and ye shall find rest unto your soul." It is pitiful! pitiful! this flying of the dove that finds no rest for the sole of her foot; this yearning of a famine-stricken heart in the desert experiences of a Christless religion.

"What is the corner-stone of rest and trust for the spirit in 'free religion,' as Jesus is in the Christian scheme?" Consider well this question, you that would have Christ depart out of our coasts. Consider it well, you that are drawn on to follow after this shadow of a shadow, this mirage of a land of rest, this old, old infidelity that christens itself with a new name to escape the well-deserved odium that attaches to the mournful history of its past.

[The best answer to the above article will be another letter from the same accomplished lady who wrote the above-quoted extract, which we print with her permission. It is dated May 21, and although quite long, deserves publication in full, as we think our readers will themselves conclude after reading it:—

"I have just read in the last INDEX the communication from Mr. Howard, headed 'Rationalistic Methodism,' together with your comments upon it. Your assertion as to the 'decay of Methodist ideas' reminds me of a conversation I had in the cars last December with a highly intelligent gentleman, who, I found, was a clergyman of the Methodist denomination, and an officer of the Methodist Institution at —, Conn.

He took a seat beside me, and, being very kind and gentlemanly in manner, I readily responded to his genial manner in introducing some conversation. — suggested to him President Edwards, whom he recognized as one of the great spirits of his age, but at the same time expressed surprise that he could entertain such religious views as he did.

Conversation went on. I, with some hesitation at first, venturing to express my own convictions, was gradually drawn along to the utterance of the most startling ideas of Free Religion. Although expressing an inability to see the truth of some of them, with many he agreed, and was not shocked with any of them. He volunteered the remark, that, with my estimate of those views, it was right and good that I should cherish them.

I found at length that the doctrine of *eternal punishment* was one that had greatly exercised his own mind, and that he could not possibly reconcile it with his ideas of God as a loving Father. He dwelt very feelingly upon this subject. He said it had come up for discussion to a great extent in the Methodist Church, and was destined to shake it to its centre; that it would go through the whole body, and I think he predicted would divide it into two portions.

It was all surprising to me, as I did not know there was any tendency of that kind in the denomination. And it seemed to me a very significant fact that this gentleman, who was evidently a scholarly person, and one who occupied an important position in the Methodist Church, should express such liberal and progressive ideas as he had uttered in the course of our conversation. For some time, indeed, I took him for one of the 'Radicals' or 'Infidels' of the day.

And now I have my pen in hand, as I am sitting in the night-watches, occasionally ministering to a sick friend, I am tempted to talk on to you a little more. If you have not time to read further, my good friend, just throw aside this missive.

I would say to you that I have just returned to this place, where my INDEXES have been accumulating since the first of January; and it is with great enjoyment that I am reading them up to the present time. The fresh, live, rational views I find in them are like a glass of ice-water to the traveller in a hot, dusty railroad car. I have fallen in with very little of the spirit of Free Religion since I have been away from here, and have scarcely seen a number of THE INDEX. The only subscribers I have been able to secure are Mr. —, of —, and Mr. —, of —. Both of these are men quite advanced in years, and it is as pleasant as it is rare to find persons of age entirely emancipated from preconceived opinions. The former gentleman was one of the most zealous founders and supporters of the Tabernacle Church in New York. He has become entirely free, and entertains the broadest and most rationalistic views. This, in a man who in mature life would sell the carpets on his floors to raise money for orthodox foreign missions, is certainly remarkable.

In Philadelphia I heard the saintly Dr. Furness preach; but the beauty of his spirit was somewhat obscured to me by his taking the ground, in his Easter sermon, of the resurrection of the body of Christ by miracle. It seems to me wonderful that persons who get free from many old dogmas are yet held in bondage by others that consistency would require them to discard.

In Washington I was told that Unitarianism was not respectable. I went to the Methodist Church, where the President attends, and was sorry he could be refreshed for his ordinary duties by nothing better than the terrible pictures drawn by Dr. Newman of the agonies of wicked men. I attended service at the ritualistic churches of St. John, in Washington, and St. Luke, in Baltimore. I felt myself much more in sympathy with the Catholic Cathedral worship than with those aping imitations of professed Protestants, with their choir of white-robed boys, and their symbolic colors of purple, white, yellow, etc., for their different seasons. And—as I told the accomplished and interesting Father Mullaby, of the Jesuit College in Georgetown—if my religious faith were not as it is, I should join the communion of Rome, as alone consistent with taking authority as a guide.

The worship at the Synagogue of the Reformed Jews in

Baltimore, was truly inspiring. It was almost entirely lyrical, and the bursts of music from the organ, in concert with the rich voices of the German choir, and in response to the intonations of the presiding priest, seemed to call for the uplifting of the everlasting doors, that the King of Glory might come in. It gave the impression of pure theistic worship.

May 26. I have now finished reading up the back INDEXES. Your discourses on the 'Warmth of Free Religion,' in answer to my questionings, written in a state of anxiety and mental unrest, which had been for months oppressing me, I find truly warming, cheering, and restful in their influence. And, I may add, perfectly in harmony with the spiritual condition into which I had already been inducted by your teachings and influence since the date of that letter. There is a rest, a joy even, in thus throwing oneself upon the bosom of the Universal, the Infinite, and working on as part and parcel of the 'Stupendous Whole,' in full faith that what we can find to do here-to-day, in harmony with, and furtherance of, the great principles of Nature which we are able to discover, must be wisest and best, come what will to us, in our comparatively atomic relation to the whole.

An excellence of these views, I think, consists in this, that they tend to quench that feverish self-consciousness, and give no place to that refined selfishness, which come from making one's own happiness in the Hereafter the chief pivot on which action turns. A more profound humility, that is, a juster estimate of one's own individuality, is another result of these views.

Hoping, etc., very truly yours."

Since we have published this beautiful letter (omitting only a few private references) as an illustration of the natural influence of the ideas of Free Religion, not on the mind alone, but on the heart as well, it is necessary for our purpose to add that we never met its author but once, and then only for a few moments, in a crowd, after the delivery of a public lecture. Nothing, therefore, is to be set down to the account of personal friendship—everything, rather, to the great inspiration and soothing power of Truth.—Ed.]

ELIZABETH CADY STANTON ON MARRIAGE AND MATERNITY.

[From the San Francisco Examiner, July 14.]

Mrs. Stanton delivered her lecture on "Marriage and Maternity" yesterday afternoon, before an audience composed exclusively of ladies, if we except the *Chronicle* reporter, to whom we are indebted for the extracts subjoined. The lecture has in it so many good points, so much of sound advice to female humanity, that it would be wrong to confine it to the small circle of those who were so fortunate as to be present at its delivery. We willingly give space in our columns to the most important subjects treated, believing that the dissemination of such information will work great benefit to every one of our lady subscribers. Mrs. Stanton says:—

"We must educate our daughters in this order: First—To regard their own lives and bodies, and the laws which govern them. Second—Their duty as parents. Third—Their duties as citizens. Fourth—To supply life with its luxuries and fopperies. But now we reverse this order. Our daughters learn music and worsted, and silly arts and accomplishments; but not a thought or word is given to their development as wives, as mothers, or as citizens. We, who have reached and passed middle life, cannot do much in this matter as concerns ourselves; but we can for our children—to train and teach them that their coming lives will find grand positions in their various spheres. I would have mothers feel that their daughters have full and equal rights in all things with their brothers; and that they are entitled to be so considered in the world's opinion. It is a divine right of woman that she may do, and do rightly, whatever it is right that man may do.

The idea that woman is weak inherently is a grand mistake. She is physically weak because she neglects her baths—because she violates every law of her nature and her God—because she dresses in a way that would kill a man. I feel it to be my mission to arouse every woman to bring up her daughter without breaking her up in doing so. Our female idea of dress is all wrong. My girlhood was spent mostly in the open air. I early imbibed the idea that a girl was just as good as a boy, and I carried it out. I would walk five miles before breakfast, or ride ten on horseback. After I was married I wore my clothing sensibly. The weight hung alone on my shoulders. I never compressed my body out of its natural shape. My first four children were born, and I suffered very little. I then made up my mind that it was totally unnecessary for me to suffer at all, so I dressed lightly, walked every day, lived as much as possible in the open air, ate no condiments or spices, kept quiet, listened to music, looked at pictures, read poetry. The night before the birth of the child I walked three miles. The child was born without a particle of pain. I bathed it and dressed it, and it weighed ten and a half pounds. The same day I dined with the family. Everybody said I would surely die, but I never had a relapse or one moment's inconvenience from it.

Another idea: It is of more importance what kind of a child we raise than how many. It is better to produce one lion than twelve jackasses. We have got jackasses enough; let us go into the lion business. Suppose our great statesmen, Clay, Webster, and others like them, had only had the society of refined and educated women, they would not have, as they did, looked upon women only in a physical light. If men have dolls for wives, they will seek the society of intellectual courtesans. We must have a new type of

womanhood. We need it more than gold. Courtesans ruled France and brought her to ruin. Courtesans will rule this country unless woman rises to her true dignity. The old idea of the oak and vine is pretty, but it is mere poetry; the emergencies of life prove its falsity—the lightning strikes them both alike."

"DOCTORS DIFFER."

[The following two extracts, one taken from the *Chicago New Covenant* (Universalist) and the other from the *Pittsburgh Christian Radical* (Evangelical) will go well together. Which is the more liberal?—Ed.]

The horrors of the recent French Revolution were a legitimate result of scepticism. Gen. Henry, the insurgent chief, captured at Chatillon, was asked before his execution if he would see a priest. Here was a rare opportunity to make an impressive speech; nor was it allowed to pass unimproved. "No," said Henry; "I believe in no God—none of us do; we are of the universal and atheistical republic. Why should I waste my time by seeing any priest?" Radicalism focalizes in anarchy, and thus proves that it is illegitimate as a process of thought, and as an exponent of truth unreliable. All forms of scepticism and infidelity are fraught with mischief. "By their fruits ye shall know them." Don't pester yourself, reader, with uncertain reasonings, but wait and watch narrowly the practical result. "A good tree bringeth forth good fruits."—*New Covenant*.

Of their atheism much ado has been made. For this they have been freely anathematized by the press, religious and secular. And atheists they are in name, and perhaps, as far as may be, in practice. We make no apology, God knows, for their bloody and diabolical excesses, for their blasphemies and sacrilegious enactments against religion. But still they are men, and their conduct must find its explanation in some other more valid cause than the mere love of cold-blooded diabolism. The history of their insurrection will yet be written, and its true logic given.

And now while we make no apology for their unprecedented licentiousness, cruelty and their dreadful hostility to God and religion, neither do we make an apology for those proscriptive and bigoted religions that wrong and ruin men. For we know of no more cruel and devilish thing than a religion that consists of priestcraft, and that in the name of the great God and loving Father of all undertakes to trench upon and abridge the rights and liberties of the humblest souls—that in the name of the blessed and pitying Christ sets up the rack and the stake and builds the inquisition, either physical, mental or spiritual.

Our most solemn conviction is that the Commune—its irregularity, its repudiation of God, its downright atheism—is the logical result of priestcraft, the legitimate outcome of papal tyranny, the fruitage of a religion that in God's name and Christ's proscribed, robbed, over-rode and held commerce in the minds and consciences of men.

And if the atheistic Commune shot nuns and priests and bishops, let it not be forgotten that in the name of religion—of Christ and God—St. Bartholomew was made a day of carnival and blood. A tyrannous and bigoted religion will always produce atheism.—*Christian Radical*.

SOCIETY OF NATURAL SCIENCE—CORRESPONDENCE.

[From the Toledo Blade, August 24.]

EDITOR BLADE:—A call numerously signed by the members of the Toledo Society of Natural Sciences having been given to the Rev. F. E. Abbot, requesting that he would deliver a lecture before the said association during its winter or fall course, the following is his reply:

TOLEDO, Aug. 19, 1861.

Messrs. E. H. Fitch, Frank Drake, and others, members of the Toledo Society of Natural Science:

Gentlemen:—Please accept my thanks for the courteous invitation you have extended to me to lecture before your Society. I hasten to reply on the same day that it has reached me.

In accordance with your wish as privately expressed to me by the Secretary of the Society, I will select as my subject a question which is exciting universal attention at present, and will entitle it—"The Ascent of Man, or the Evolution Hypothesis as applied to the Human Species."

Private engagements oblige me to name either October 17th, or December 5th, as the time of the lecture, leaving to you the choice between these two dates and the selection of a suitable place. Regretting that I cannot name an earlier day in accordance with your suggestion, and hoping that no inconvenience will result to you, I am

Very truly yours,

F. E. ABBOT.

TOLEDO, Aug. 22, 1861.

REV. F. E. ABBOT: Dear Sir—We would name December 5th as the day for the lecture, the Sociable of our association falling on the 17th of October.

Yours, &c.,

E. H. FITCH,

Secretary Toledo Society of Natural Sciences.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I am in the same boat with you, so long as you do not advocate any creed. The stand taken by Moncure D. Conway, in England, against any creed meets my views exactly; and whether there is a God outside of Nature or not, so long as he does not manifest him or herself to man, so as to be unmistakably understood, I consider it beyond the capacity of man to fathom. If there is a God who takes cognizance of the actions and affairs of man, his omnipotence would have ordered a better and more harmonious state of things; his benevolence would have prevented such tremendous wars and human suffering; his omnipresence would have commanded peace and love; and his prescience would have foreseen and prevented all possibility of conflict, and the known and unknown sufferings of the human family. Reading the Bible and praying to the unknown Almighty God to give me light, thirty-five or forty years ago, terminated (against my desire and expectations) in making me a confirmed disbeliever in the creed doctrines of all denominations and sects, and of there being any divine revelation whatever to man outside of the laws of Nature—which are inherent, self-existing, eternal, and always in harmony, never conflicting. To similar harmony I desire that the whole of humanity may arrive, which my judgment tells me must be entirely by intelligence, if ever—free from all sectarian bias or creeds, or written revelations purporting to have come from God."

"I enclose my subscription for the ensuing year. Though I hardly know how to spend the time necessary to glance at many of the papers that come to me, yet I should be very unwilling to be without THE INDEX. If this time needs anything, it is courage, back-bone, and perfect sincerity. Such qualities are the salt that will yet save a world that just now seems going devilward with accelerated velocity. I say 'seems,' for the motion in that direction is not real but apparent. What would the orthodox of Edwards' day have said to R. H. Howard's treatment of Total Depravity, in your Dec. 24th issue, No. 52? Your excellent note does the work faithfully, and with one remorseless blow shatters the pleasant retreat an evangelical is building for himself. How strange it is that men with brains, who are combating these errors, will allow these orthodox to shift the position, to change the base, to plant themselves on natural ground, and then say they are orthodox! Why can't the liberal free-thinkers hold them up to clear, sharp definitions? Much of the force of the argument against their system is lost, because they misrepresent it, and the young people of the present day really do not know how horrible in its real essence it is."

"We take the most radical papers of the day, but none brings more digestible matter to the inner man than THE INDEX. May it live and prosper until it is better known and properly appreciated by all, is the wish of your friend."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be held for the present in GERMAN HALL, St. Clair St., on Sunday evenings, at 7½ o'clock. The public are invited to attend.

THE WILBURN FUND.—Additional donations for Miss Cora Wilburn are as follows:—

M. HIRSCH,	Franklin, Pa.,	\$1.00
G. MOLNAR,	" "	1.00
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RECEIVED.

RECENT DISCUSSIONS IN SCIENCE, PHILOSOPHY, AND MORALS. By HERBERT SPENCER, Author of "First Principles," "The Principles of Biology," "The Principles of Psychology," etc. New York: D. APPLETON & Co., 549 & 551 Broadway. 1871. 12mo. pp. 234.

A FOUNDATION AND PLAIN INSTRUCTION OF THE SAYING DOCTRINE OF OUR LORD JESUS CHRIST, BRIEFLY COMPILED FROM THE WORD OF GOD. Translated from the Dutch Language into the German, together with other Instructive Treatises written by the Author of this 'Foundation,' which were formerly published separately, but here appended, and the whole arranged as a Common Manual. By MENNO SIMON. Printed in Europe. A. D. 1565. Translated into the English by I. DANIEL RUPP. Published by ELIAS BARR & Co., No. 6, East King St., Lancaster, Pa. 1863. 12mo. pp. 420.

THE ILLUSTRATING MIRROR, OR A FUNDAMENTAL ILLUSTRATION OF CHRIST'S SERMON ON THE MOUNT. For all Lovers of the Truth, and to promote their observance of the Doctrines of our Lord and Saviour Jesus Christ. By JOHN HERR. Translated from the German. Lancaster, Pa.: Published by ELIAS BARR & Co. 1858. 16mo. pp. 360.

NON-RESISTANCE ASSERTED: or the Kingdom of Christ and the Kingdom of this World Separated, and No Concord Between Christ and Belial. In Two Parts. By DANIEL MUSSEY. Lancaster, Pa.: ELIAS BARR & Co., Publishers. PEARSON & GEIST, Printers. 1864. pp. 74.

RICHIELE. As Performed by Edwin Booth. HENRY L. HINTON, Publisher, 680 Broadway. pp. 33. Price 25 Cents.

THE LADIES' OWN MAGAZINE. Edited by Mrs. M. CORA BLAND. Indianapolis. September, 1871.

Poetry,

DIES NATALIS:

JUNE 14, 1871.

Oh mother with the ebon hair!
To thee thy dreamy boy has brought
His timid verses, poor and bare,
The first fruits of his childish thought;
And thou, with smile of tender grace
And look of mother-love divine,
Settest in alabaster vase
His drooping little columbine.

Oh mother with the silver hair!
To thee the bearded man has come,
And husky signs of visions fair,
Dear memories of his boyhood's home—
Sings of that far, love-hallowed time,
Sings till the blinding tear-drop starts;
A simple violet, take his rhyme,
And set it in thy heart of hearts.

ASTERISK.

The Index.

SEPTEMBER 9, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

For Special Notices see eighth page.

THE INDEX ASSOCIATION.

CAPITAL \$100,000.

SHARES EACH \$100.

No subscription is payable until \$50,000 shall have been subscribed; and then only ten (10) per cent. will be payable annually. No indebtedness can be incurred in any current year by the Association beyond ten (10) per cent. of the stock at that time actually subscribed. Subscriptions are respectfully solicited from all friends of Free Religion.

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\$27,300

Can any of our readers see the point to this little joke of *Zion's Herald*? Either the editor or the compositor must have just returned from an anti-prohibitory-law "love-feast":—

The Infidel *Index* is not against the New York riot, and fancies only free-religion can put down such Papist blood-thirstiness. To charge on Protestantism such a tendency, is as far wrong as for the one hundred thousand New York Romanists to charge the riot on the two hundred Orangemen. But this free-religion binds justice as bad as it does faith.

THE INDEX TO ITS FRIENDS.

According to announcement, a meeting of the Directors of the Index Association was held in this city on Aug. 29, a majority of the Board being present. Mr. E. Bissell was elected chairman, and Mr. P. H. Bateson secretary. The following list of permanent officers was elected:

PRESIDENT—T. W. Higginson. VICE-PRESIDENT—F. E. Abbot. SECRETARY—P. H. Bateson. TREASURER—A. E. Macomber.

Messrs. C. Cone, E. Bissell, and A. K. Butts were appointed a special committee to obtain subscriptions to the stock of the Association. Messrs. A. E. Macomber and F. E. Abbot were appointed a special committee to draft by-laws for the Board of Directors. Mr. P. H. Bateson was appointed general business agent. The Vice-President, Secretary, and Treasurer were appointed an executive committee for the transaction of ordinary business. The meeting was then adjourned.

The Index Association is thus completely organized. More than half of the fifty thousand dollars required have been subscribed within two months after the publication of the project, and these the very worst months of the year for any enterprise. Four months remain, and these are the best months of the year for such an enterprise as this. Provided fifteen thousand dollars more shall be subscribed *outside of Toledo*, parties here stand ready to subscribe the remaining ten thousand dollars. Active and systematic efforts will be made to secure the subscription of these fifteen thousand dollars; and it should not be forgotten that hitherto very little effort of this kind has been made. What has been subscribed outside of Toledo is almost entirely the spontaneous response of friends. The generous favor thus shown to our project is highly gratifying to the local friends of THE INDEX, and they are sanguine of the result. Ultimate success is not only possible, but in the highest degree probable; and if brain, will, and zeal can win it, it will be won.

With greatly strengthened faith in the feasibility of a plan which has been most wisely and carefully matured, and which is already more than half accomplished, we venture to make another direct appeal to our friends, and to urge those who, although well disposed, have not had sufficient confidence in the scheme to act in its support, to step forward now. There are but few of our subscribers who cannot afford to pay *ten dollars a year* to support a cause in which they heartily believe; yet that is all that is required by subscription to a single share. Hundreds and hundreds of our subscribers have written to us in terms of enthusiastic approval of our work; now is the time to prove that these words were not empty wind. It will be impossible to address many of them personally; nor do we choose to do so—it being no part of our purpose to importune. All we intend is to acquaint our friends frankly with the true state of the case, sure that those who are in earnest will need no more.

It has been urged upon us by several of those who are most deeply interested in the final establishment of THE INDEX on a permanent basis, and who have themselves most largely subscribed to its stock, that we should consent to a voluntary agreement among the subscribers, to pay in the first

assessments on their shares at once, and to cancel the condition requiring the raising of fifty thousand dollars. We have little doubt that nearly all, if not all, of the shareholders would acquiesce in this arrangement, which would guarantee the continuance of THE INDEX as now conducted. But we must decline to sanction this plan; and because we mean to treat our friends frankly, we will give our reasons publicly.

For almost two years we have given our best energies and efforts to the editing of this paper. To do this work we have been obliged to postpone other work of a different and certainly no less important nature. But unless we can make THE INDEX what it ought to be, it is not worth this sacrifice. Unless we can make it a great deal more than it has been or is now, we can devote our time to objects of more importance—we do not mean to us personally, but to the cause which is so much more important than we are. THE INDEX is only a means to an end. If we could find a better means, we should abandon it; and we shall find a better means, unless we can improve this.

That is why we want a large fund to work with. Far less would suffice to pay all deficits. But we aim at great results; and we want adequate tools. If we cannot make THE INDEX a great and mighty organ of Free Religion, so as to reach the heart and mind of the whole American people, we prefer to address a narrower audience in a different way. If we cannot make it the LIBERATOR AND EDUCATOR OF THE MASSES, we prefer to speak to the few in another manner. If there is not enough zeal or self-sacrifice among radicals to give us the means to do the first thing, we prefer to attempt the other thing as best we may. In other words, we do not want to waste our life in building up an instrumentality which will not be ready for use before it is time to die. Twenty or thirty years of hard work would make THE INDEX what we want it at last. Fifty or one hundred thousand dollars will do this in five years. If the money cannot be had, we have other work to do. But our conviction is rapidly growing strong that the money will be forthcoming.

Friends, do you appreciate the necessity of a weekly paper going into every nook and corner of this land, kindling the spirit of freedom, waking the intelligence now hibernating in the sleep of superstition, educating the people in the great principles that are as sure to be put to a tremendous test in the future as the sun is sure to rise to-morrow? It is the weekly paper that must do this work among the people. Books and magazines cannot do it. They are too cumbersome and heavy. They are only auxiliaries. It is the newspapers that are laying the foundations of America as it is to be. If you are determined to *reach the people*, you must do it through the weekly press. There is great need to-day of a weekly paper so strong, free, fearless, varied, and indomitable in the cause of American ideas, that its voice shall ring from ocean to ocean, and blow a blast like that of the fabled priests at Jericho, bringing down with a crash the hoary citadel of spiritual slavery. Prussia was wise enough to educate her warriors for her great struggle a generation beforehand. *Our struggle is to come.* Are we so stupid or so sluggish as not to train our legions betimes? The duty is so great,

so pressing, as to justify and demand postponement of all ends more remote. For the sake of meeting it manfully, we are willing to put aside long-cherished objects that are very dear to us, and leave behind, however regretfully, the "still air of delightful studies." We are willing to go into the great eternal battle of freedom against tyranny—but not without a weapon. We ask nothing but a sword.

Give us money to make *THE INDEX* known far and wide—to induce the ablest thinkers of the age to speak through its columns—to secure, by the co-operation of skilled assistants, the variety and vigor necessary to a popular paper—to enlarge the paper itself and secure the circulation it ought to have. If we only sought to make pleasant reading for cultivated and liberal minds, it is big enough now. But we seek for *THE INDEX* influence and power, not for its own sake, but for the sake of the ideas that are its pole-star; and power and influence have their necessary conditions. Size is one of them. Variety is another. A great circulation is a third. There are others also. All, however, with one or two vital exceptions, are to be got with money. If you think *THE INDEX* has already these "exceptions," give it money, and we will be responsible for the rest.

In the *Moniteur Scientifique* (we translate from a French quotation in *Nature* for July 27), M. de Quesneville administers the following magnificent rebuke to M. Paul de Saint-Victor, who had indulged himself in a fierce outburst of hatred against Prussia:—"Humanity wills that we forget. The welfare of the nations (which are brothers), reason, good sense, everything tells us that, in this war which has just ended, France ought to seek her revenge, not in the might of brutal force, but in social regeneration; and that she should require her genius to prove its superiority in the sciences, in letters, in the arts, and that there should be her only vengeance. It is by this means that France is truly invincible, by this means that she must remain the great nation, the nation loved and preferred; and not by a conflict of shells and chassepots." What better illustration could one ask of the benign influence of science on civilization than these magnanimous words? When the vanquished can thus allude to the victor, and transform the rage of defeat into the pacific emulations of science, art and literature, surely the friend of peace will see more hope of it in these elevating pursuits than in the preaching of a gospel which from the start has been a religion of blood.

The admirable lecture of Mr. Voysey on the Bible, re-published in the last two numbers of *THE INDEX*, has been thrown into tract form for more convenient circulation. Our readers can now judge of its merits for themselves, and we believe they will agree with us in regarding it as one of the best popular treatises on the subject. No better tract can be found for putting into the hands of those who deny all error and imperfection in the Bible. Clear, strong, brave, it is irrefutable in its main positions; and no better service could be done to the cause of liberal ideas than by circulating it everywhere. Price, ten cents a single copy—fifty cents for six copies—one dollar for fifteen copies.

THE PRIEST AND THE PROPHET.

III.

Society originates and progresses by means of the "great man," but it progresses in such a manner as gradually to outgrow the need of him, and finally to dispense with him entirely. He is merged in the rise of the people. Whether in politics or religion, we cannot tell how many "mute inglorious" prophets now hold their peace, or how many possible heroes now go quietly about their daily business, because education, republicanism, and free thought are grandly at work in a universal elevation of mind and condition, instead of in the production of exceptional greatness to counteract general degradation. Sometimes a dearth of great men is complained of. *But the greatness is distributed;* and those who are specially eminent are comparatively dwarfed by the higher general level of the community.

This explains, in great part, the origin of the tendency to ascribe exceptional virtue and authority to the past. The past gains to a superficial view by contrast with the present, because the dominating power and character which were then massed in a few colossal figures are now distributed in a general elevation. The rills of influence flow surely and on all sides from a table land which has a higher general level than the mountain range, but shows none of the towering peaks which solemnly crown the horizon from a lower point of observation. The tendency to magnify the past is thus a natural one at all times, inherent in the very laws of progress and of reminiscence. In the natural course of historical development the present must always appear devoid of the exceptional glories which illustrate the past; and, within limits which mankind seems not yet to have reached, it will be the most enlightened and advanced classes of people who will be the most devoted and submissive to past greatness and authority, because among them the more equable distribution of power will make its extraordinary concentrations in elder days seem more admirable and more mighty. Thus it is not the Roman Catholic, but the average Protestant Christian who is most ruled by past authority and least able to explain the present by his creed.

Now it is the business of the priest to maintain and enforce this advantage and authority of the past. Natural development, unhindered by the passions and "inventions" of men, would provide a road of easy slope and gradual ascent from the contrasts of the mountain range to the equable atmosphere of the table land. It would be a change as noiseless and steady as the slow accumulations of differences by which species are transmuted. But among men whose sphere of individual determination quite puts under its feet the sphere of specific unconsciousness and uniformity, new conditions, mental and moral, necessitate new methods of progress, and compel the order of Nature to find a way to utilize selfishness and passion. How this is done it is difficult to see even in the cases most minutely submitted to our observation; and, in the whole, in the order of providence over all mankind, we are perhaps more ignorant of it than of any other subject whatever. But one thing is clear, namely, that the "passions and virtues" by which priests and others resist the natural levelling movement of

society, cannot be utilized without pain and privation; and though, by mysterious ways, they may conduct to still higher abodes than the unhindered transit could attain, it is through sufferings, terrors, and cruelties that, at the time, seem only the most horrible calamities. The priest resists the quiet growth which would lead, in peace, to independence, and the changes become violent and convulsive. Free association to discuss and reason would create individuality and the sense of responsibility; societies would gradually be formed, but quite peaceably, to represent and teach dissenting schemes, and then would be united to protect freedom, while the clash of controversy would develop truth. Instead of this, violence and suffering mark the course of progress; and however these may mysteriously minister to the end, the end is that they shall cease; that a noble brotherhood and fellowship shall prevail among men, which all shall recognize to be better than the prevalence of any doctrine whatever; that the selfishness of devotion to a creed or an authority shall be replaced by the simplicity and charity of devotion to truth, whatever that may be; and that the priest shall utterly disappear, remembered only as a distorted shape in the early eras of the moral creation.

What will then remain? The prophet? No; but a *prophetic society*. I am tempted to quote Emerson's lines,—

"When the State-house is the hearth,
When the Church is private worth,
Then the perfect State is come,
The republican at home."

J. V. B.

SCIENTIFIC SOLVENTS.

We well remember to have known in the West a family that used no remedy for the ills that flesh is heir to but "Ayer's Cherry Pectoral." It was their panacea—equally a specific for corns, colds, or colic—fifteen drops, every half hour or so, was warranted to cure. The simple paterfamilias almost worshipped his bottle of Cherry; he swore to live and die by it, and die by it several of his children did, so said his neighbors. Still it never shook his faith in his Lord Ayer.

Since that we have seen many Dr. Quacks with their patent medicines worshipped, almost deified, by simple folk who must or will have a "Savior," and it seems to us that scientists are likewise often prone to a similar boundless faith in some one universal solvent, or panacea, for the errors or ills of mind. Death is bad, said the alchemists; therefore there must be some Ayer's Cherry Pectoral, some extract of Buchu, or, as they called it, *elixir vite*, in Nature, which will insure the drinker's life forever. But they wasted their lives in the effort to preserve them. And as there must be some one "cure-all," so they imagined there must be some one *turn-all*, some philosopher's stone that, when once discovered, would transmute all the baser metals into gold. And they burned gold and alembic too, in their vain search for the magic stone.

In astrology we see the belief, not merely in the general influence of the celestial bodies on the life and destiny of men, but in the one "lucky star" for every person—sometimes it was an unlucky star, or the wandering moon.

The first geologist attempted to explain all the past changes of the earth's strata upon one principle. Buckle tells us how

Werner, in Germany, "assumed that all the great changes through which the earth had passed, were due to the action of water." The action of water was thus his "scientific solvent" of all difficulties. But Hutton, in Scotland, had his different *one* idea. Werner explained all by water and Hutton by fire. Fire, not water, was his solvent. Each was partly right and partly wrong. Says Buckle—"Both were essentially one-sided; both paid a too exclusive attention to one of the two principal agents which have altered and are still altering the crust of the earth; both reasoned from those agents, instead of reasoning to them, and both constructed their system without sufficiently studying the actual and existing facts."

And this very criticism which Buckle makes of these one-sided theorists can be made of him. He has his hobby—his one great universal solvent. He takes for the whole truth what is only a part of it, though a great part of it. He sees clearly the influence that invention and discovery have had in advancing civilization, and then jumps to the conclusion that the intellectual are the only progressive forces, and that the *moral* nature—that sympathy, conscience, sense of right, duty, justice, &c., are stationary. If he had studied "actual and existing facts," he must have seen that the standard of morals is advancing; that not only the intellectual but also the moral "thoughts of men are widened by the process of the suns." If intellect gives conscience opportunity, so also does conscience give intellect opportunity. Both are progressive.

The important discovery of the correlation and conservation of the physical forces has put men keenly on the scent of mind itself. It is an easy thing to name mind "force," and then link it in theory with the physical and chemical and vital forces. From the study of the relation of these three forces, the mind gets such a headlong momentum toward unity that it becomes most natural and easy to christen mind "force," and so complete the beautiful circle. But this is the very reason why we halt and say, let us see your "actual and existing facts." We are suspicious of these universal solvents. We remember that the passion for "beautiful circles" was one of the chief obstacles to Kepler's astronomical success, and we say that we will not believe that life is a circle, or a triangle, or anything else, until it is proved. You may assume it, to aid experiment, if you like; but don't try to put off upon us your assumptions for proof.

Two centuries and a half ago the circulation of the blood was discovered, and "the first result of it," says Lecky, "was a school of medicine which regarded man simply as an hydraulic machine, and found the principle of every malady in imperfections of circulation." Blood-letting became the remedy for every disease. This generation has discovered that man has got nerve-cells, and, true to its habit, denies that man is an "hydraulic machine;" but following the channels of nerves instead of the channels of blood, off they go at lightning speed, and now proclaim, with the voice and command of a prophet, that man is a great *nervous* machine, that the "eye is an abstraction," thought a motion of nerve-cells, mind the function of brain—that poetry and potatoes are merely different states

of one universal force. Beautiful circle!

Now we would by no means deny that mind may be thus caught in pincers and bottled up in alcohol; but before we take any great amount of stock in this scientific solvent, we demand to see—not electricity changed to heat or light—but any given amount of these changed into an equivalent amount of thought, and *vice versa*. We are ready for facts, whatever they are, but we demand *facts*. It was Goethe, I believe, who said he didn't need to go around the whole world to know that the stars were everywhere above his head. We are more sceptical. We insist on seeing every single star. He would, we think, if he had lived in this generation of "scientific solvents."

W. H. S.

"We could never see the virtue of the boast which is so often made by the papers and magazines, that so large a portion of their pages is original. Such originality is often maintained at the expense of the worth. The best exchanges of our acquaintance are by no means those which have the greatest amount of original matter. There is more of editorial tact and talent required to make proper and practical selections, than is put in requisition by the production of the vaunting original papers, who seem to require originality as the only requisite for a good periodical. A good newspaper is always dependent on other resources than its own. And the boast of a periodical that it is entirely original, is too often like the boast of a library if it should claim to have the productions of only one author."—*Quoted in the Seaside Oracle from "Ez."*

But we do "see the virtue" of the paper which honestly gives due credit for its selected articles, and refuses to palm them off upon the unsuspecting public as original. A contrary course is both lying and theft. But journalism, like war, reverses all moral rules; and men who in private life would scorn such temptations permit themselves, in their editorial capacity, to lie and steal like a New York pickpocket. THE INDEX desires its compliments to the "religious papers" that honor it in this fashion. To be fleeced by the pious may bring it under the protecting ægis of their piety.

The *Religio-Philosophical Journal*, a Spiritualist paper of Chicago, republishes in full (or professes to republish in full) the late address of Mr. Frothingham on "Superstition and Dogmatism." But without the least hint of any omission, it leaves out all but the first three lines of the passage criticising Spiritualism. Is this a fair specimen of that paper's honesty and moral courage? Are its readers afraid to hear a frank criticism of their belief? Or is the editor of the *Journal* afraid to publish it? We hope to have an answer to these questions. Such a suppression as this is no whit better than the "pious frauds" of the Jesuits. Such tactics will cost Spiritualists all reputation for sincere belief in their own doctrines, and for fidelity to the first principles of free thought. Not in this manner will Spiritualism commend itself to any thoughtful and upright person.

The London correspondent of the Boston *Commonwealth* narrates the efforts of a certain Rev. Bee Wright for the more stringent enforcement of the Sunday laws in that city. Is the fanatical gentleman a joke? Has he not a better claim to be regarded as the Rev. Bee Wrong?

Zion's Herald says THE INDEX is "the most infidel of the respectable sheets of America"—which is a voluntary malediction choked by an involuntary groan. It is a bitter pill for the Herald to see that "infidelity" is getting to be "respectable."

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

WANTED—A TRUSTWORTHY HAND-BOOK OF RADICAL RESEARCH.

IOLA, KAN., Aug. 8, 1871.

F. E. ABBOT, Esq.:

Dear Sir,—I have been reading your article upon Taylor's "Diegesis," and I wish to tender you my thanks for replying to W. H. B. The ideas and proofs you give convince me that my Taylor is entirely useless.

Would it not be well for you to influence the Free Religious Association to publish a book as suggested in THE INDEX, No. 79? It would be a boon to me, and, I have no doubt, to very many similarly situated. We are, of course, strongly convinced in our own minds of the errors of Christianity, and would advocate abolition of its distinctive dogmas. But what can we do, when the weight of McCosh and Barnes and other well-known authorities, with many that are not so well known, is brought to bear in their favor?

Unless some radical of sound learning will step forth and embody all the results of modern theological research in a compact form, suitable for reference, we who have neither the time nor talent for such research ourselves are at a disadvantage in any discussion that may chance to arise. Although intuitively convinced of the superior beauty of our belief, we stand but a poor show against—

"The lines of argument,
The logic linked and strong,"

of Calvinism especially. The spread of Free Religion depends much upon just the class to which I belong; and if some such work as suggested by you be not soon written, the growth of the ideas advocated by Free Religion will be perceptibly retarded.

I have written more than I intended, and desire no answer; but, being so prominently connected with the religious movement of the age, I would urge upon you the importance of calling the attention of leading Radicals to the necessity of publishing such a book at an early day, at least if they really wish their ideas to have any influence upon the people at large.

If you have read this letter through, excuse me for its length, in view of the importance its idea has to me.

Yours, &c.,

WALTER F. JOHNSON.

P. S. I have now studied Mueller's "Chips," the whole three volumes, and I esteem them among the most precious books in my little library. But of his accuracy (as of Taylor's) I of course am not competent to judge.

[A series of thoroughly accurate and learned works by some first-class scholar, setting forth the condensed results of modern researches in all departments of liberal thought, written without any attempt to prove narrow theories, and designed only to separate what is known from what is still dubious and problematical, would be of incalculable value. We heartily wish the Free Religious Association had the funds to publish such a series of works, and to pay well for them. But, alas! this can be a hope only, until radicals learn to be generous of their money in support of their ideas.—ED.]

FRANKLIN'S PRETENDED LETTER TO PAINE.

PLYMOUTH, WIS., August 19, 1871.

F. E. ABBOT:

Dear Sir,—In THE INDEX of the 12th inst., you say: "An esteemed correspondent inquires whether 'Franklin's Letter to Paine,' now going the rounds of the press, is genuine." I do not know what particular letter your correspondent refers to, but I do know that about once in every decade, for the last half century, a pretended letter from Benjamin Franklin to Thomas Paine, advising the latter, for the good of society, not to publish the "Age of Reason," has "gone the rounds of the press." It is generally prefaced by an explanatory remark, stating that after writing the "Age of Reason," and before its publication, Mr. Paine (no, that is not Christian etiquette—"Tom Paine" is the term) sent the manuscript to his friend Franklin, hoping for an endorsement of the book. The essay following this explanation is said to be the reply of the great philosopher upon the occasion.

The first part of the "Age of Reason" (for it is in two parts) was written hastily in Paris, in the autumn of the year 1793. Mr. Paine informs us that he had such a work in contemplation, but should not have written it so soon, had it not been for events transpiring during that year. He says: "The circumstance that has now taken place in France of the abolition of the whole national order of priesthood, and of everything appertaining to compulsive systems of religion and compulsive articles of faith, has not only precipitated my intention, but rendered a work of this kind exceedingly nec-

essary, lest, in the general wreck of superstition, of false systems of government, and false theology, we lose sight of morality, of humanity, and of the theology that is true." He further informs us that he had not had the manuscript finished more than six hours, when he was arrested by order of Robespierre and taken to prison, and on his way there managed to see his friend Joel Barlow, to whom he confided his book. These are the facts in regard to Paine's writing the first part of the "Age of Reason."

The assertion that he ever sent or showed a copy of it to Dr. Franklin, or that the latter ever wrote the letter printed over his name, is not true. It is a pious fraud. The letter is a Christian forgery! It is a theological lie! To prove this, I have only to remind your readers that *Dr. Franklin died on the 17th of April, 1790!* The falsehood has been exposed again and again; but no attention has been paid to the exposition, and in a life of Franklin, in my library, the author of the work refers to it in vindication of his ridiculous attempt to prove that Dr. Franklin was an orthodox Christian! He says: "When Paine showed him his 'Age of Reason,' he censured it in just terms, as fallacious in argument and destructive in its tendency of all good. 'You had better burn it,' said he, 'than print it!'"

Your correspondent may refer to some other letter than this; but as it is about time now for this one in its decimal revolution to return to us, I strongly suppose it is the same. If so, I believe I have answered his inquiry.

EDWARD M. MACGRAW.

THE INJUSTICE OF SUNDAY-SABBATH LAWS.

The Sunday question now agitating political circles presents many curious comparisons, and suggests inquiry as to the origin of Sabbath observance. If Sabbath observance be the dictate of Divine Law, as distinguished from municipal law, one would suppose no argument required to convince a Protestant American citizen, loyal to the constitution of the United States, and believing in the Declaration of Independence, of the impolicy and injustice of a penal statute requiring such observance.

It is because there exists in the minds of many good men a confusion of ideas on this part of the subject, that much heat and ill-feeling are engendered. Men are found who have all their lives believed in freedom of conscience, yet in this instance invoke the temporal power of human law to compel men to obey Divine Law. Right here, then, begins the difficulty. Right here must the foundation be laid for a higher faith, for a better rendering into practice of the toleration which freedom of conscience in terms implies.

Compare divine with human law. In order to a just comparison let us define our terms. By divine law are regulated our duties to Almighty God. The observance of religious ceremonies, times and seasons, fasting, prayer, sacrifices, and self-denial, all that is included under the term worship and reverence for the great unknown Father, falls within the scope of divine law. Human law, as understood by the founders of our republic, concerns properly the relations of man to his fellow-man; and the penal branch of human law, with which we now propose to deal, concerns properly those overt acts of men which injure individuals by their direct consequences.

The Mosaic law did not recognize this distinction. Within the theory of the Mosaic law there is no room for Protestantism. There the voice of toleration is silent, even as a bell struck within the limits of an exhausted receiver. Whatever be the agitation within, no sound can penetrate the outer air. So in the progress of ages the code of Moses became the letter which killeth, and a prophet greater than Moses arose and declared—"The Sabbath is made for man, not man for the Sabbath." The right of private judgment is essential to the growth and development of the perfect man. The old code did not recognize that right. The new ones do not always do so fully. Under the Mosaic law, blasphemy and murder were alike punishable by death. Theft and Sabbath-breaking, adultery, idolatry, profane swearing, and perjury, all alike had the sanction of human penalties. Now a law fixing penalties against blasphemy, in the light of modern thought, would be something blasphemous in itself, because it would take for granted the necessity of a human sanction for a Divine Law. A penal law against blasphemy enacted by Congress or a State legislature could be imagined possible only by those weak, well-meaning persons who think it necessary to compliment God by an amendment of the Constitution, recognizing him as the source of power, majesty, and dominion.

Yet the death penalty for blasphemy was Jewish law, and good Mosaic law, as announced by the High Priest at the trial of Christ, and was enforced by his crucifixion. Is that good law to-day in the tribunals of the United States? And if not, why not? O, citizen of America, heir of the wisdom and the works of Washington, Jefferson, Franklin, Adams, Hamilton, Carroll, Paine, and the others we are so proud to call the fathers of our country, say why a man who commits so great a crime as blasphemy shall walk the earth unscathed of human law, unmarked by penalty of man's devising!

The answer is not that blasphemy is not a crime. That will satisfy no man's conscience. But the experience of ages has been required to teach by the blood and tears, the sorrow, suffering and death,

and by the moral abjectness and degradation attendant on ecclesiastical rule in things temporal, the folly of arming judges and rulers with the power to punish crimes against the Deity.

The Supreme Ruler of the Universe needs no such aid. Our compliments to him, and our punishment of blasphemy for his honor, are alike ill-placed and untimely. Like Cain's offering on the altar, they cannot be regarded as supplying the place of cheerful gratitude, reverential love, and holy faith such as Abel offered.

So plain a distinction as that existing between the scope and province of divine law and that of human law, like all other truths, in order to be seen must be looked for with candor and with a desire for truth for its own sake, not for the aid it may give to a preconceived opinion.

If you are looking for an argument for the Sunday law, you may easily brush aside this distinction as unworthy of notice, and ask for judgment and penalty against the Sabbath-breaker with the same holy unction that the penalty of death was demanded in times gone by against the blasphemer.

A Sunday law, as an ordinance requiring the observance of a Sabbath on Friday, or Saturday, or Sunday, is an attempt to sanction Divine Law by the penalties of Human Law. Either day of the week numbers its observers as a sacred day by millions of persons just as good as you or I—just as well endowed with conscience and the inalienable rights of life and liberty—and each party just as sure of revealed authority from God's own throne for their practice. Before such a question men should pause in moderation, lest a hasty judgment obstruct the wheels of progress and do violence to truth. Neither the church nor religion is in danger without a Sunday law. What would be thought of a law requiring a man to go to the Episcopal Church—to take the sacraments of that of any other Church? A municipal regulation, setting apart one day in each week for rest and recreation, has the sanction of long custom and public opinion, and is a purely human regulation.

It is competent for the Legislature to suspend ordinary business on that day, by a law making the proper exceptions, and to declare it a legal holiday; so says the Supreme Court of Ohio by the mouth of Judge Thurman. But on purely secular grounds, and from the same source of power as the Fourth of July, Thanksgiving and Washington's birthday are declared holidays. It hence follows that it is equally within the power of the Legislature to repeal such laws, if they doubt the policy of them.

Insisting on the maintenance of such laws as Christian observances is simply folly. It is a desecration of the principles of Protestantism. Sunday laws are subject to the same tests of public policy as other laws. No peculiar sacredness shrouds them from public gaze; no Divine mandate forbids their alteration or repeal.

[The above liberal article is especially noteworthy as coming from a gentleman of high reputation in the practice of law, and of high position in one of our most popular churches. It encourages the hope that the good sense of the American people will yet decide the present heated controversy on the Sunday question in a manner consistent with the priceless principle of civil and religious liberty. We regret that we are not permitted to publish the author's name, and hope we shall be repeatedly favored with similar productions of his pen.—Ed.]

THE SCOPE OF FREE RELIGION.

LIMA, OHIO, Aug 7, 1871.

EDITOR INDEX:—Free Religion seems to be the only system that develops a practical means by which equal religious rights can exist and be recognized in action; and if it does not crystallize into a sect, as some indications seem to threaten, may very largely help to rid mankind of the insolent idea of toleration to other human thought than our own, which last seems the best conception that man has yet been able to render at all practical.

But as you propose that mankind shall look forward in religion to a system of belief to be positively established by science, (which thus far affords us only provisional theories, so far as the verity of God and immortality is concerned), and as you seem to include political affairs in the matters that concern Free Religion, how would science apply to politics? I find Dugald Stewart quoted somewhere as saying that—

"There is a science of legislation, which the details of office and the intrigues of popular assemblies will never communicate; a science of which the principles must be sought for in the constitution of human nature, and in the general laws which regulate the course of human affairs, and which, if ever in consequence of the progress of reason philosophy (science) should be enabled to assume that ascendancy in the government of the world, which has hitherto been maintained by accident combined with the passions and caprices of a few leading individuals, may perhaps produce more perfect and happy forms of society than have ever yet been realized in the history of mankind."

Is this a practical hint of what the Free Religionist is to aim to accomplish? If not, it seems to me that in the effort to perfect himself as an end, he had better leave his special political conclusions unmixed with what science shall determine for him of religion.

If we are wholly incapable of determining scientific principles for the regulation of society in ordinary political affairs, how shall we hope to succeed in doing so in the higher realm of thought which is

to guide man to perfect himself as his chief religious end and aim?

I do not know that the above query will be esteemed of any value, but offer it as a thought in part my own, and, so far as it is so, imperfectly expressed.

M.

CAPITAL PUNISHMENT.

Understanding the main purpose of the death penalty that attaches to certain crimes, under the statutes of most of the States, to be the certain prevention of an individual's again committing the like offence, it follows that, unless the State wishes to show its revenge by making that death as terribly painful as possible, the easiest way the unfortunate can be deprived of the precious boon of life is the best.

What way, then, is there so certain and so quick, and, if you please, so painless, as instant death by a powerful galvanic or electric battery?

This suggestion is made in the hope that, if this is a method just as effectual, as it certainly is less agonizing and painful to the victim, it may be adopted throughout the Union without delay, and be found not incompatible with the highest

CIVILIZATION.

THE INNOCENT SPECTATOR.

[From the Cincinnati Enquirer.]

The Innocent Spectator has been hurt again. He is always getting in the way when there is a row going on, and, if anybody is hurt, he is sure to be the sufferer. He don't mean any harm. He is there just to see what is going on, bless his innocent soul, and hasn't the slightest idea of hurting anybody; and yet see how he catches it. The real offender escapes, but the poor Innocent Spectator, who hasn't done anything but stand around and look on, wards off policemen's clubs with his head, and offers his body as a target for the avenging bullet. He complains bitterly about it, if he be not past complaining altogether; his friends declare it an outrage, and the entire press cry out, "Too Bad." If he had been doing anything, now, more than looking on; if he had aided and abetted; if he had expressed his sentiments on either side, the case would have been different; but he was only an Innocent Spectator, curious to see what was going on, which renders his case a very deplorable one, indeed. A sad fatality attends the Innocent Spectator somehow. For instance, there is a row in a saloon he is passing. It don't concern him at all, but he thinks he will just step in and see what is going on. He enters the door just in time to stop a beer-mug or some more deadly projectile with his head, and next morning a local paragraph concerning the row informs us "no one was hurt except an Innocent Spectator." Again: Two men are engaged in altercation in the street. Innocent Spectator happens along, and stops to hear what it is all about. Pistols are drawn. One of the belligerents jumps behind Innocent Spectator and fires upon his antagonist. Antagonist returns the fire, and Innocent Spectator falls, shot through the vitals. It is a very hard case, to be sure, but that is always the way with him. Last Wednesday there was a fearful riot in New York. Innocent Spectator couldn't keep away; of course not; he never can. He left his work, his business, whatever it was, and went to look on. He saw all the worst elements of a mob congregated in vast numbers, awaiting a favorable moment to begin the attack. He saw, also, hundreds of resolute and determined policemen, armed with clubs and revolvers, and thousands of soldiers not to be trifled with, whose muskets were known to be shotted, ready to repel assault in the most vigorous and effective manner. And yet he takes a position to see the show, as though it was to be one of the most peaceful of pageants. He gets the best place he can find—takes a front seat as it were—this guileless, unsuspecting creature, where he won't miss any of it, and he don't. The anticipated collision occurs. The street resounds with the volleys of the soldiery, and Innocent Spectator has the top of his head blown off, or is desperately wounded. "That is always the way," is the newspaper comment. "It is the poor Innocent Spectator who suffers." Now why couldn't the Innocent Spectator keep away, knowing the danger? He had no business there. Had it not been for the spectators, innocent as to their intentions, who thronged the streets, there would have been no riot. With none there but men who meant mischief the problem could easily have been solved, but the crowd formed the bulwark behind which the cowardly rioters fired upon the procession, and among whom they skulked away from recognition. A ruffian fires and kills a National Guard, and then is "lost in the crowd." Crowd of what? Why of those same Innocent Spectators who should have kept away. So the Innocent Spectator is not so innocent after all, and if he suffers in common with ruffians and rioters, it is through his own folly. In a general way the Innocent Spectator gets vastly more sympathy than he is entitled to.

There shall be less distress
Than heretofore,
When men make poetry less,
And live it more.

—Hosmer.

The one event which never loses its romance, is the encounter with superior persons on terms allowing the happiest intercourse.—Emerson.

The great city is that which has the greatest man or woman. If it be a few ragged huts, it is still the greatest city in the world.—Walt Whitman.

THE SUNDAY QUESTION IN LONDON.—Our London correspondent has dwelt upon the efforts for a more complete observance of Sunday in that city by the Rev. Bee Wright, and the counter-laborers of the friends of a more liberal interpretation of the statutes. A recent writer has this on the subject:—

The Sunday question has got into a strange fix here. I told you in a former letter of the fierce prosecutions undertaken against the small shop-keepers at the west end of the town who keep open on Sunday for the sale of tobacco, newspapers, sweetmeats, and the like. The reason why the crusade was confined to this quarter of London was that the magistrates here felt bound in conscience to administer the law as they found it, while elsewhere the other magistrates repudiated the law as obsolete and ineffective. After a great many poor people had been fined at the instance of the Sabbath Protection Society, their opponents, the Free Sunday Society, took up the act and began to enforce it against the upper classes. This staggered the conscientious magistrates. When at last the audacious Free Sunday people began to strike at the royal family itself, it was felt that acts of Parliament, however aged and absurd, might be very well for the lower orders, but it would never do that princes and princesses should be victimized in the same manner. A few days ago summonses were taken out against the contractor who waters the road in front of Kensington palace (where the Prince and Princess Teck and the Duchess of Inverness live, the Princess being the Queen's cousin, and the Duchess Her Majesty's aunt), against the fish-monger who sent in half a salmon for the Sunday dinner, and the men who supplied the ice. This brought the magistrates at Hammersmith to their senses. They took counsel together and decided that henceforth all application for summonses must be refused unless made by some public authority. Nor is the agitation confined to London. At Warrington attempts have also been made to put in force the provisions of the Lord's Day act. A woman was charged with having sold two loaves to a man "who had been out harvesting till late on Saturday night, and had walked four miles to procure the loaves." The Mayor dismissed this charge. It was much less blamable, he said, to sell bread than beer on Sunday. The defendant in another case was charged with selling a pound of flour, some biscuits and sweets; but he put in a plea that his customer had purchased the articles in anticipation of the visit of some friends to tea; and justice again relaxed its frown. But a third offender, who had sold five pounds of potatoes, was ordered to pay a fine of one shilling; and the justice announced that the penalties imposed in future would be more stringent. The two societies, the one for and the other against the rigid observance of the Sabbath, are playing into each other's hands; but I should say there can be little doubt that the Free Sunday people will win.—*Commonwealth.*

A CHARACTERISTIC PRAYER.—"The Convention went smoothly along in the forenoon with their temporary organization, the main feature of which was a prayer by a Methodist minister named Wilson. He prayed for harmony in the radical ranks, that they might have at least forty thousand majority in Iowa, etc. His prayer was interrupted by applause; and at its conclusion, shouts and laughter, stamping, cries of 'bully for you,' etc., were heard for some time. The prayer created a sensation."

The above we clip from an exchange, giving account of the proceedings of the Iowa Republican State Convention. It would seem from occurrences of this kind that the clergy, if we may judge by their acts, are determined to make the subject of prayer supremely ridiculous. This pharisaical, religious mockery of asking God to interfere and give to the party with which the Reverend was identified forty thousand majority, is about as sensible as many of the petitions we hear offered to Deity from our modern pulpits. While listening to these prayers from our most popular preachers, we cannot free ourselves from the impression that the petitioner, in his seeming supplications, has entire reference in his choice of phraseology to the effect to be made upon the audience. A vivid picture of this class was very clearly drawn in the language of the humble Nazarene, as reported.

"Matthew VI, 5—And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, to be seen of men."—*Present Age.*

CHINESE JUDICIAL OATH.—When Chinamen were first placed in the witness-box of English courts, it was proposed they should be sworn according to Chinese practice, the oath to be administered over a decapitated cock, but it was objected that this mode of inducing witnesses to speak the truth was objectionable and local; for that reason, and perhaps also on account of the inconvenience and unseemliness of the procedure, Chanticleer was never pressed into the service of justice. Instead, an invocation and conditional imprecation was written on a slip of paper and burnt in Court by the witness. Latterly this has been abandoned; witnesses are merely admonished to speak the truth. The practice of administering an oath over a slaughtered cock was lately adverted to by Dr. McCartee, in a communication which he addressed to the North China Branch of the Royal Asiatic Society. Magistrates sometimes use the shrine of the tutelary deity of the district for performing the ceremony, when there is extraordinary occasion for inducing witnesses to speak the truth. In some cases the cock's blood is drunk. —*Shanghai (China) News-Letter.*

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A FORTNIGHT IN A DUTCH TOWN.

[By a "London Clergyman" in the Sunday Magazine. Reprinted in Littell's Living Age, Jan. 26, 1867.]

During the autumn I staid for a fortnight in an out-of-the-world Dutch town, with my friends, Mr. and Mrs. Van der Kemp. I had made their acquaintance at a German watering-place, where I was seeking relief from the effects of overwork. As my lengthened residence in Germany had made me sufficiently well acquainted with the German tongue, to understand the Dutch, which, in fact, is only a dialect of the German, I soon got into familiar intercourse with Mr. and Mrs. Van der Kemp, which led to a cordial friendship between us, for I clearly saw that they looked for their help and strength to the same Savior from whom I drew my consolation. Indeed, we soon felt so attached that I could not resist their hearty invitation to accompany them to Holland, that I might witness the happiness of their family life in the atmosphere of their prettily-situated country town.

To begin, then, with the town. It numbers about 7,000 or 8,000 inhabitants, the greater portion of whom belong to the agricultural class. The upper class chiefly consists of landed proprietors and merchants, who conduct a considerable trade in cattle and corn; while the middle-class number many well-to-do tradesmen and shop-keepers. A market is held once a week, and on that day large crowds come into the town from the surrounding villages and farms. The market-place is large and neatly paved. It is surrounded by lofty, well-built houses and shops, and is adorned at the upper end by a venerable Gothic Cathedral, which, on such a day, presents a very interesting and cheerful aspect. It is easier to cross Cheapside at noon than to walk across that densely-thronged square between the hours of eight and three. Little booths, protected from rain or sunshine by white canvas awnings, and containing refreshments or knick-knacks, form a long row which divides the market into two equal parts. On one side the corn trade is carried on, while the cattle, carts, and carriages fill up the space on the other. Almost every living creature capable of moving about makes its appearance here about the middle of the day. Aristocratic-looking gentlemen are to be seen engaged in lively conversation with stout farmers, and slapping each other's hands in settling their bargains; while well-dressed ladies work their way through the crowd, and stop every minute to exchange kind words with a peasant's wife or to look at the novelties in the booths. Clergymen, too, from the neighboring parishes come to see their friends, or to attend their clerical meetings; but the stranger does not

readily recognize them, for it is not customary with the clergy in Holland to wear a special ministerial dress on week-days. As my host lives in one of the finest houses in this central spot, I had ample opportunity of beholding the lively scene.

Nor do I recollect ever having witnessed a sight in a town with greater pleasure, for I did not observe a single instance of disorderly conduct or drunkenness, while the kind, cheerful tone in which the people seemed to converse with each other made me even fancy that I was witnessing some large festive gathering. I saw only one policeman all the time I stood looking out on this human bee-hive, and having drawn Mrs. Van der Kemp's attention to the fact, she told me that, for aught she knew, there were only two or three of them in the town, and that these proved quite sufficient to keep the good citizens in safety, "because," she added, with a smile, "stealing, you know, is forbidden amongst us."

I expressed to my friends the agreeable impression made upon me by the kind and peaceful tone of conversation that appeared to prevail amongst the people.

"Why," Mr. Van der Kemp answered, "we do enjoy a quiet, peaceful life here, and we are thankful for it in one sense; but I am sorry to say that it seems to me our peace rests upon a wrong foundation, since it is maintained at the expense of truth, and is, in fact, more a kind of lethargy than anything else. You would be very much mistaken if you were to suppose that we were really of one heart and one soul. First, you must know that two-fifths of the population are Romanists. Between these and us Protestants there is no intercourse whatever, except at the market. This is not altogether owing to the circumstance of their belonging mostly to the lower class, but chiefly to the systematic carefulness of their priests to keep them aloof from Protestant influences, and to the fact that we are a thoroughly Protestant nation. You know, of course, that we owe our national independence to that noble eighty years struggle which our forefathers carried on three centuries ago against popish priestcraft and Spanish tyranny, and which has been so admirably described in your language by Mr. Motley. Though the animosity which existed in those days between the two parties has long since subsided, and we now live in peace together, yet separation has continued from a kind of traditional habit in a small place like this, where people are so well acquainted with each other's history, circumstances, and religion.

"But apart from the Romanists, the Protestants themselves are divided into three parties; and, though they also live in peace, yet they differ from each other in principle almost as much as Protestants do from Romanists. When I speak of parties, you must not think I mean sects. We have no sects in this place. We Protestants all belong to the National Church, which, as you know, is Calvinistic and Presbyterian. I think we number about five thousand people. We are not, as is the case in your country, divided into parishes. We are all members of one Church, which is under the charge of three ministers, who are assisted by a consistory composed of twelve elders, and as many deacons. The sole business of the latter is to look after the poor, and to administer the money that comes in from weekly collections in the churches, endowments, donations, &c.

"Now we have two places of public worship—the cathedral yonder, and a smaller church in another quarter of the town. In each of them we have three services every Sunday, and once on an evening during the week. The ministers regularly exchange with each other; Dr. Lakerman, for instance, preaches next Sunday morning in the cathedral, and the following Sunday morning in the other church, while one of his colleagues just does the reverse. Our little local paper tells us every Saturday in which church and at what hour each of the three gentlemen will officiate on the following Sunday. Now each of these three ministers represents a different system of divinity. Dr. Lakerman, a young man who left the University only three years ago, is what is called a 'modern theologian.' He is an advocate of the principles of Strauss and Renan, and consequently denies the divinity, the miracles, and the resurrection of our Lord; in short, he denies everything supernatural in the Bible. You will understand that Mrs. Van der Kemp and myself never attend his preaching, though the church is always crowded, and chiefly by the members of the upper class, for he is an eloquent preacher, and a man of great learning. But it is impossible for us to listen to a sermon, however ably delivered, in which our blessed Savior is degraded to the level of a mere Jewish genius, if not even to that of an amiable though erring fanatic. His colleague, Mr. Moor, is a man of about thirty-five, and is not quite so decided in infidel views as he is, but still there is a great deal of Gospel truth which he does not be-

lieve in. He goes under the name of the 'liberal minister,' to distinguish him from Dr. Lakerman, 'the modern minister,' and from Mr. Willems again, who is the 'orthodox minister.' Mr. Moor belongs to the supernatural school. He acknowledges the divine inspiration of the Bible, and is far from denying all miracles. But there are some miracles which he does not believe in, and there are some doctrines which he rejects. To bring this arbitrary way of believing and rejecting what he pleases into harmony with his unlimited reverence for the Bible as being a divinely inspired book, he avails himself of a peculiar method of interpretation which he often clearly applies, and by which he leaves the letter of the Word intact, while he succeeds in putting a sense into it which in the end simply makes the Bible say the very opposite of what it means to say. For instance, he is an Arian, and rejects the Godhead of our Lord; but to harmonize this opinion with those texts in Scripture in which Christ is called God, he knows how to talk so subtly and philosophically on the term 'God,' that in the end it comes to mean 'a creature.' He is a man of what is called 'the golden mean,' not too infidel, and not too credulous, submitting his reason to the Bible where the Bible (in his opinion) is not too absurd, and submitting the Bible to his reason where his reason is too obstinate.

"Of the third minister, Mr. Willems, I have only to say that he is a good and faithful preacher of Gospel truth. He is a man in the prime of life, his audiences are as numerous as those of Dr. Lakerman, but they consist chiefly of members of the middle and lower classes, with the exception of a few wealthy merchants and landed proprietors who are known as the leaders of the orthodox party here. I need not tell you that Mrs. Van der Kemp and myself always attend his service, except, it may be, when he happens to preach in the little church and the weather will not permit us to go there. In that case we attend Mr. Moor's service in the cathedral, as he often preaches such sermons as would make a stranger, who is not acquainted with his opinions, believe that he is a good sound preacher."

This explanation of the state of religion in this Protestant Church sadly surprised me, and the more so as I learned that matters were still worse in other towns throughout the kingdom. In fact, on further inquiry I found that the orthodox party among the Dutch clergy are in the minority, and that the so-called modern theology is making most alarming progress, especially among the younger and more talented of the clergy. This destructive system manifests its truly heathenish principle by stripping religion of everything divine, and lowering it to a compound of moral, aesthetic, and sentimental agencies for the cultivation and refinement of the purely human. What my friends told me about profane, even blasphemous, notions which these theologians at the present time preach from their pulpits and propagate in their writings, was something quite frightful. It is absurd to think of men who hold such opinions being even members of a Christian Church, much less teachers and pastors. Indeed, a few of them have felt the absurdity, and have been honorable enough to resign not only their office, but their membership in the Christian Church.

"But how is it possible that such a monstrous state of things can be tolerated in your Church?" I asked. "Is there no law and no government in it?"

"There is," replied Mr. Van der Kemp, "but both, alas! are powerless. You know, of course, that the creeds of the Reformed Churches are perfectly sound in point of doctrine. I have only to mention the Heidelberg Catechism, the jewel of a confession, which during more than two centuries has been the chief standard of faith of our Church. But since the synod of 1816, which was convoked by the king, the clergy have been relieved of their obligation to subscribe the creed, and instead have only to sign a formula of subscription which, being drawn up in very vague and general terms, really binds them to no doctrine at all. The supreme government of our Church is not in the hands of a General Assembly, as is the case with the Scotch Presbyterians, but in those of a few men, who are not chosen and appointed by the members of the Church, but by the Consistories, which are self-elected bodies. This supreme court, which is called 'the Synodical Commission,' meets once a year with closed doors at the Hague. It has no power to interfere in doctrinal controversies; and is, in fact, nothing more than a board of administration. Numerous protests and petitions have been sent up to it on the part of the orthodox party during the last thirty years, but they have all proved fruitless, and last year the court published a final answer, in which it confessed its impotence to cure the fearful confusion, and declared that no alternative is left but to allow matters to take their own course. Sad, nay wicked, as that declaration

is, yet one cannot marvel, for the men themselves who constitute that court are, with only one or two exceptions, members of either the liberal or the modern party."

"What an absurd and dangerous state of things!" I exclaimed. "But there are some parishes or churches in which the orthodox people are the majority, are there not?"

"Certainly, and they are not few, for the spirit of infidelity has not spread so widely amongst the people as amongst the clergy."

"Well, then, I expect they at least have orthodox ministers."

"Most of them have, but there are not a few who have not. It all depends upon the spirit that prevails among the members of the consistory of a church, *i. e.*, the elders and deacons, for they have the sole power of calling a minister. Now, in many churches in which the members are for the greater part orthodox, the elders and deacons are sceptics, and these compel the people to acknowledge as their minister a man whose doctrines they abhor."

"But then, do the people not have it in their power to withhold that man's salary?"

"The clergymen are not paid from contributions of the people, but partly from endowments, and for the greater part from the public exchequer. All clergymen in our country are State-paid; the people, in fact, have nothing at all to say in the arrangement of Church matters. We do not choose our ministers, the elders and deacons choose them for us; we do not choose our elders and deacons, for, should one of their places fall vacant, the rest choose a successor without asking our consent; we do not choose the professors of divinity at our universities, the Government chooses them, and, if the Government should appoint such men as Strauss and Renan, we have no power to prevent it. And we cannot send our young men to other colleges, for the rules of our Church admit of no preachers except those taught by the Government professors. And yet, with all this, our Church is no State establishment; for, according to the charter, our king and his ministers are not bound to profess any religion. Our king, of course, is a member of our Church, because it is the church of the majority; but if he should choose to turn a Romanist or even a Jew, no legal proceedings could be taken against him. Among his ministers there are Romanists, and there have sometimes been Jews. All religious denominations have equal rights in our country, and all of them are State-paid, unless they decline to accept the money. But this equality of rights, stipulated as it is in our charter, is yet carried out with gross injustice so far as regards the Church. For, while the other denominations, such as the Lutherans, the Methodists, the Arminians, the Separatists, and even the Roman Catholics, are left perfectly at liberty to manage their own affairs, to appoint their own officials, and to have their own colleges or seminaries, we, on the contrary, must submit to those arbitrary, despotic, and absurd restrictions which I have stated to you."

I was quite at a loss to comprehend how such a state of things could be tolerated in a society of rational beings, not to speak of a Christian community.

"It needs must come to a separation amongst you," I said.

"Well, so we all think, and we have thought so for long; but the difficulty is, how to bring about a satisfactory secession. Of course we orthodox people might go out at any moment and found a church of our own. Nothing in the laws could prevent us doing so. But then we should have to leave all our cathedrals, churches, school-rooms, in short all our church property, in the hands of the infidels. We should deem that a gross injustice towards the cause of truth, for we are *de jure* the sole proprietors of the church property, and the infidels ought to leave the Church, because it is they who have fallen away from the creed and broken the rules of the Church of our fathers."

The following day we were invited to take coffee at Mr. and Mrs. Van Kolen's, who were friends and neighbors of my host. Now it must be known that what the Dutch call the "coffee hour" corresponds with our luncheon time. In country places, where the respectable class seldom dine later than two or three o'clock, this "coffee hour" is about eleven. The lunch only consists of coffee and little cakes or tarts. The savory liquid is poured from a polished brass urn, or a china filter-pot, into small china cups, which are served at long intervals, so that the "coffee hour" lasts at least for two hours, during which the gentlemen smoke long clay pipes or cigars, and the ladies knit stockings. When I entered the spacious, high-roofed, comfortable-looking parlor, I saw the coffee-urn on the table amongst little piles of cups and saucers and dessert plates, and a couple of japanned tin boxes containing the cakes and tarts. Behind the urn were an oblong square mahogany case containing clay pipes, and two little vases with cigars in them; and a square mahogany tobacco box and a little chafing-dish containing a piece of red-hot coal, at which the gentlemen could light their pipes.

Mr. Van Kolen is a merchant in affluent circumstances, and an elder in the Church. He belongs to the "liberal party," and had invited his minister, Mr. Moor, as he courteously observed to me, in order "that he might enjoy the privilege of making the acquaintance of an English clergyman." Accordingly the Rev. Mr. Moor and his wife soon made their appearance. He was an intelligent-looking man, rather stately in his manners, but with a very open and frank expression, which promised some cheerful conversation.

The usually complimentary phrases over, we soon got into a talk in which all the friends present took

part. We were led to discuss the similarities and the differences between the languages and customs of the English and of the Continent, by the circumstance of Mr. Moor's taking a pipe which the mistress of the house courteously offered to him, whereas I declined it with an assumed expression of dislike. It was not long, however, before Mrs. Van der Kemp, who was a little of a controversialist, found a suitable opportunity of asking Mr. Moor a question about a passage in the sermon she had heard him preach the Sunday before. "She could not understand," she said, "how he could have averred that the poor man in the Gospel, who was possessed of a legion of evil spirits, was only insane, since it was so clearly stated that there were invisible beings dwelling in him and speaking through his mouth." Mr. Moor, far from showing any surprise at his being thus called to account for his opinions, appeared quite pleased, which made me suppose that he must be well accustomed to such inquiries. I was confirmed in this supposition by the easy and familiar manner in which all the other members of the company at once took part in the discussion, which, notwithstanding that the opinions differed greatly, was conducted in a lively, spirited way and appeared not to interfere in the slightest degree with the good feelings of the parties. I could not help thinking, as they talked, that this freedom of discussion on religious matters between the minister and his flock was at all events something worth taking notice of. It would be a good thing, I thought, for myself, as well as for my people, if such questions about passages in my sermons were put to me when I visited them. I almost envied Mr. Moor, though I regretted his erroneous opinions; for, to tell the truth, I never heard of any member of my flock talking in that way about my sermon. The discussion which ensued, though it led to no settlement at that moment, yet had this advantage, that it caused the friends to think, to utter their opinions, to examine and to test the grounds of their faith, and to take home many a useful suggestion.

But a stop was put to the discussion by the entrance of the Rev. Mr. Willems, the orthodox minister. Mr. Van Kolen had invited him too, supposing that it would please Mr. and Mrs. Van der Kemp. Nor was Mr. Willems a stranger to Mr. Van Kolen's house. Though the latter, as I have said, belonged to the liberal party, yet he was far from being an enemy to orthodoxy. Mr. Willems, who appeared to be past fifty, was a rather grave-looking man, whose honest, open face, however, inspired confidence. He, too, had something stately about his mien, which seemed to throw a slight shade of reserve over the rest of the company. At all events, after his appearance amongst us the conversation lost a good deal of its easy, familiar tone, and got into a strain still kind and polite, but rather stiff. England again became the topic; and I had to answer a great many questions from Mr. Willems, who seemed to take a lively interest in our home and foreign missions and our various religious societies. This turn in the conversation, however, was not exactly what I wished. I wanted to learn something more about the condition of the Dutch Church; and since two ministers representing two different parties happened now to be together, I thought I should probably have a good opportunity of obtaining some authentic information concerning the relation in which the parties stood to each other. So I tried several times to turn the conversation from England back to Holland. My efforts proved in vain, however. Every one seemed bent upon avoiding all topics relating to religion or Church matters, and our talk became very much like that generally carried on in a railway carriage.

Having returned home, I expressed to Mrs. Van der Kemp my feeling of disappointment.

"Ay," she said, "you see it would not do to turn the room into a cock-pit for the two champions. We never speak of religious matters when two ministers are together. Nor would the reverend gentlemen have allowed themselves to be drawn into any discussion of the kind. Every nerve is strained to keep the three ministers on good terms—at least, before the eye of the public—for an open war would be an awkward thing, since they are compelled very often to meet as members of the consistory and at various ecclesiastical committees."

"But suppose your 'modern' minister had made his appearance amongst us," I asked, "what would have been the consequence?"

"He would have been politely received by his colleagues, and the company would have continued its commonplace talk upon different matters. Only, most probably, you would have soon seen Mr. Willems look at his watch, and take his leave, saying that he had other engagements, and Mr. Moor would, perhaps, have followed his example. It is seldom that the ministers meet except when necessity compels them. Indeed, I wondered very much how Mr. Van Kolen could have thought of such a thing as bringing the two together. To-morrow we shall have a few friends at our house to tea, and Mr. Willems will be one of the party. You will then make his acquaintance, and find him a sound Christian and a well-instructed theologian. I have no doubt we shall spend a very agreeable evening in useful and edifying intercourse about religious matters. But I have not invited either of the other ministers. It would altogether spoil the evening."

Next night I found Mr. Van der Kemp's expectation as to the character of the meeting fully realized. Mr. Willems appeared quite a different man from what he had done the day before. He seemed to feel quite at home, spoke in an easy, familiar tone, and cheered the company as much by his wit as he edified it by his theology. Nor was a little bit of friendly controversy wanting, as some of the party expressed

opinions about the extent of the atoning power of Christ's death, which seemed, in Mr. Willems' judgment, to be too narrow. Bibles were produced, and texts turned up, and the question about particular or universal redemption was fully gone into. It was, indeed, a very interesting and lively discussion, in which most of the members of the company took part.

Every day Mr. Van der Kemp and myself took a walk through the town. One day we visited an orphan-house which belonged to the reformed Church, in which about fifty children of both sexes were supported and trained. The Church also possesses an asylum for aged men and women. Both institutions made a most favorable impression upon my mind, being remarkably clean, comfortable in appearance, and orderly throughout.

"Do the children in this orphanage receive religious instruction?" I asked.

"According to the regulations of our Church," Mr. Van der Kemp answered, "the youngest minister has to teach them one hour every week."

"Your modern minister has at present that charge, if I am not mistaken?"

"He has, and there is the mischief, you see. Of course he teaches those poor children not to believe in Jesus as the Son of God, and nobody can prevent him. But happily the house-father and his wife are good orthodox people, and administer an antidote in their morning and evening services, and their daily intercourse with the children."

"But contradictory teachings like that must have a very pernicious effect on the children's minds," I observed.

"Of course it has, and it is to be feared that a collision will ere long take place between the house-father and Dr. Lakerman; for the house-father is rather hot-tempered, and in his indignation at the Doctor's teaching he sometimes allows himself to speak very disparagingly about it in the presence of the children. One day he even told them plainly that the Doctor taught them blasphemous lies."

"Well, I suspect he said nothing but what was true," I observed.

"I agree with you," Mr. Van der Kemp answered; "but perhaps it was not judicious to express that truth to the children. It was reported to Dr. Lakerman, whose party, you must know, is very strong among the directors of the orphan-house. I am afraid the poorhouse-father will be turned out some day."

"And so you will allow a good man to suffer for the truth?" I exclaimed.

"Well, nobody amongst us has power to prevent it. But, of course, we shall not by any means allow him to starve. We will manage to procure some other employment for him."

"And meanwhile you will allow the children to swallow the poison?" I asked in an indignant tone.

Mr. Van der Kemp shrugged his shoulders.

"We can not help it," he answered in a sad voice. "But I will show you that we are not deficient in trying to provide the children of our Church with good spiritual food."

He took me to a building in a back street, which looked like a school-house. And such indeed it was, for it contained a spacious schoolroom and a few other apartments.

"This building," said Mr. Van der Kemp, "is the property of the orthodox party. The Church has no control over it whatever, as it has been built by voluntary subscriptions, and placed under the control of a society formed for the purpose. Here we have a day school for about two hundred children, and Sunday schools for more than double that number. Mr. Willems is the president of the society, and visits our school regularly. Mr. Moor also comes occasionally; and, though he is not a member, yet he gives us an annual subscription. But Dr. Lakerman, of course, never makes his appearance. We also hold public Scripture-reading meetings at this place once or twice a week. They are conducted by our 'evangelist,' a good and able young man, whom the society has engaged for visiting the poor, distributing tracts, &c."

"Do your ministers visit the poor?" I asked.

"They do, each in his own district. The town is divided into three districts, and each minister has his own. Mr. Willems, being the oldest, has the most respectable of the three. Dr. Lakerman again has the outskirts of the town. It goes by succession. If Mr. Willems should die or remove to another town, Mr. Moor will take his district, and Dr. Lakerman that of Mr. Moor; so that it is quite possible Dr. Lakerman may some day get the respectable class. The ministers are also bound to catechise the children of their respective districts; so that not only the children of the orphanage but those of the poor district are entirely given up to the teaching of that infidel. And he is, indeed, a very active, energetic man. He not only devotes ten hours a week to catechising the children, but he also delivers lectures on history, philosophy, and literature, which are largely attended by the well-educated class."

The more my friends told me of their Church, the more it became clear to me that the condition in which it was was utterly absurd and pernicious. I had many serious conversations with Mr. Van der Kemp about the responsibility which he and his party took upon themselves by thus passively submitting to a disorderly state of things, which could not but be a disgrace to Christ, and end in the spiritual ruin of the large majority of the people. I said to him, that in my opinion it was quite inconceivable how any good could come out of thus deliberately dividing the Church and the people into three different sections.

It appeared to me that a Christian who is conscious of his duty towards his Lord and Master, would rather allow himself to be turned out and deprived of everything than have aught to do with such a barefaced alliance between Christ and Belial.

Mr. Van der Kemp answered that he could quite understand how an Englishman, in whose country such a state of things was quite unknown, would pronounce such a judgment as I had pronounced. Indeed, he told me that, moved by that same spirit, some fifty thousand members of the Church had left the establishment sixty years ago, notwithstanding that the Government, which was then more autocratic than it is now, tried to scare them back by heavy persecutions. They formed a separatist church founded upon the old creed and church regulations, and in the beginning of their existence had to struggle hard, as very few of the clergy or of the well-to-do class joined the movement. They are, however, making much progress in the present day, owing to the increasingly absurd condition of the Church, and the fact that the law of the country protects dissenters from persecution.

Still Mr. Van der Kemp and the orthodox party at large cannot resolve to join them yet. Though he could not tell how the present difficulty would be satisfactorily removed, yet he could not help entertaining some hope that the Lord would in some way or other bring about a reformation. As to my observation that I would rather allow myself to be turned out than continue in such an anomalous body, he had only to say that, for a layman at least, such a thing as being turned out had become quite out of the question. The Church was at present in such a state of anarchy that it was out of a man's power to do anything that would justify his being punished by expulsion. The only way of leaving the Church was to resign one's membership; in other words to run away from it. But then you would run alone, for nobody would follow you, and the Church, with all its rights and properties, with its numerous channels for spreading its influence among the people, would be left in the hands of the infidels. Indeed, that is just what the modern party want. They would be quite pleased if the orthodox people would only leave the Church. In Mr. Van der Kemp's opinion, it is the duty of every Christian man to remain in the Church, and to fight for its rights till his last breath.

I think there is some logic in this.

"But," I said, after a pause, "suppose your orthodox minister, Mr. Willems, were to refuse to acknowledge Dr. Lakeman as his colleague, warn the people from his pulpit against his teaching, and urge them not to send their children to his catechisings, and send in a solemn protest to the Consistory against his being permitted to teach the children at the orphanage, what would be the consequence?"

"I believe he would be turned out by the ecclesiastical courts," Mr. Van der Kemp answered. "They would punish him as having broken the peace."

"And suppose he were turned out," I said; "would you and your party stick to him and follow him?"

"Well, it would depend upon circumstances," Mr. Van der Kemp answered, after a pause. "Mr. Willems might act in an injudicious and impetuous way, you see."

"Of course he might; but, then, who would have decided whether he had acted injudiciously or not?" Mr. Van der Kemp shrugged his shoulders again.

"I see how the matter stands now," I said. "You cannot be turned out, but your minister can. He, however, avoids pressing matters to that crisis, because he knows he cannot depend upon you. However cautiously and to the best of his knowledge he may direct his steps, he can never be sure that you will not discover some flaw or other in his conduct. So you will always have a reason to keep in, though he might be turned out."

Mr. Van der Kemp said nothing to that, but after this conversation we never spoke about the state of the Church any more. He studiously avoided it.

When leaving the town I deeply pitied the people, especially the orthodox party amongst them. Salt is good; but if the salt have lost its savor, wherewith shall it be seasoned?

The farewell address of Rev. Charles Voysey to his parishioners at Healaugh was a remarkable production. Tenderly, sweetly, with the utmost kindness, but with the utmost plainness of speech, he told them what he had done, and for what he was deprived of his living; he had taught them to think for themselves as both their privilege and their duty; he had represented God as an immeasurably better Being than he is generally believed to be; and if he had denied doctrines taught by the Orthodox party, it was almost solely because these doctrines—such as the Trinity, the atonement, endless punishment, and the infallibility of the Bible—dishonored God; he had insisted on morality as an essential part of religion. He was grateful to his people for standing by him so faithfully, but in accepting the issue he accepted the results, and rather than enjoy a good living with ease on condition of being in bonds, he threw himself upon the world without prospect of even earning a support, in order to be free and obedient to the truth. In reading such affectionate and courageous though reverent words, one cannot but feel that there is something wrong in the constitution and spirit of the Church that requires the teacher of such truths to quit its ministry, and to ask whether in every such degradation the great Teacher of Galilee is not crucified afresh.—*Golden Age.*

THE SUNDAY QUESTION.

[From the New York Illustrated Christian Weekly, August 26, 1871.]

The question of Sunday laws appears to be coming up in several different and somewhat perplexing forms, both in this country and in England.

In London prosecutions were recently set on foot under an old statute of Charles II., against the street-peddlers. The law was clear enough, and the magistrate enforced it, rather reluctantly. Thereupon some of those who were opposed to the law set on foot a prosecution against a different class of dealers, summoning, among others, the man who supplied the aristocracy with ice on Sunday morning. The ruse succeeded. Magistrates did not dare to interfere with the ice-dealers, and finally compromised the matter by announcing their determination to refuse all applications for summonses from individuals. This, which leaves the enforcement of the law in the hands of the attorney-general, where under the law it does not belong, is equivalent to a refusal to maintain the law at all. Notice has now been given in Parliament of a bill to repeal it.

In Toledo, as we have already informed our readers, a liberal club has been organized, with the avowed purpose of procuring a repeal of the Sunday laws, and now a similar movement has been instituted in Cincinnati. In both cities the movement originated among the Germans, and appears to have been instigated by the lager-beer makers and sellers. Thus the question is really reduced to one between church and lager-beer. [!] The first plan was to nominate anti-Sabbatarian candidates. This was abandoned, and, in lieu of it, the proposal was made to interrogate the candidates of both parties, and demand a pledge to vote for the repeal of Sunday legislation. On the whole the movement has done good. It has aroused and crystallized a Sabbath sentiment which before had been dormant. The religious portion of the Germans have met and publicly disavowed all sympathy with the movement. A public meeting, called to oppose the proposed repeal, filled Pike's opera house with an immense crowd, and it is estimated that two thousand were turned away, unable to find even standing-room. The indications are that the effort to repeal the Sunday laws will die a natural death, and that at all events candidates for public office will think twice before they pledge themselves to vote for their repeal.

In New York city the Sunday question has arisen in a very curious manner. A certain Jew has a manufactory near one of the churches. His room is filled with sewing-machines. The worshippers in the church complain that the noise of his machines is so great as to drown the voice of their minister, and seriously to interrupt their public worship. They have had him arrested, accordingly, under the Sunday laws. He replies that he is a Jew, that Saturday is his Sabbath, and that he cannot afford to take two Sabbaths in the week. It must be conceded that, looked at from the Jew's standpoint, the case appears to be one of peculiar hardship. But it does not follow that he has any more right to carry on his business in such a way as to destroy the Sabbath worship of his neighbors, than he would have to carry it on at night in such a way as to murder sleep.

There is, of course, a good deal of cant about the puritanic intolerance that endeavors by legislation to compel one's neighbors to observe the Sabbath. It is difficult to believe that those who use such language do not know better. The Sabbatarians have no desire to compel their neighbors to observe the Sabbath. They could not, if they would. Sabbath observance is of the heart, and a law is as powerless to compel it as it is to produce that sincere and heartfelt worship which is one of the essentials of true Sabbath observance.

But the Sabbatarians believe that, irrespective of religious considerations, one day's rest in seven is essential to the welfare of the community. They believe that physiology, that history, that individual experience demonstrate this. They believe, especially, that the laboring classes have a right to have this their rest-day respected, and a decent regard for it enforced, if need be. They believe, too, that not only the welfare of the individual soul, but the moral welfare of the community, imperatively requires one day in seven consecrated to religious worship and religious instruction. They believe that to abolish this day would be to strike the hardest blow that could be struck against the peace, the prosperity, the permanent liberty of the nation. Sabbath legislation may need modification. But the anti-Sabbatarians may rest assured that the public sentiment which has been aroused in Cincinnati exists everywhere else, and that any attempt to abolish from our statute-books the Sabbath, and relegate America to the condition of France in the days of the revolution, will not succeed without a contest whose proportions they have not even remotely imagined. If there was no divine law, if the Sabbath rested simply on expediency, the same principle which gives us a right to such police regulations as will preserve the night from disturbances which destroy sleep, gives us a right to such police regulations as will preserve the Sabbath rest and Sabbath worship from anything which seriously interferes therewith.

The Rev. Moses Clampt, an eccentric preacher, was holding forth at Santa Clara Valley; a young man rose to go out, when the preacher said, "Young man, if you'd rather go to perdition than hear me preach, you may." The sinner stopped, and reflected a moment, and then saying, "Well, I believe I would," went off.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"Although not fully agreeing with your 'Fifty Affirmations' and stand-point of belief, I am exceedingly well pleased (in the main) with your lectures and editorials, and also with THE INDEX generally, and am desirous that it should have an extensive circulation, to aid in freeing mankind from the mental bondage that priestcraft has so long imposed on them. You will please send me one hundred copies of 'Truths for the Times,' and find enclosed one dollar, your price for same, and I will endeavor to circulate them. Yet the *Boston Investigator* is the publication which has fully met my views during the last twenty-five years. I regret to see in THE INDEX of the 18th inst. (which seems to be editorial) in an article headed 'Personal Government,' such keen remarks on the President. Politics should be (in my opinion) discussed in political papers, and not in one devoted to Free Religion. You will lose friends, assuredly, if you enter upon political discussions. Yours truly in the cause of mental freedom."

"I notice by the religious press that THE INDEX still lives, and has commenced its second volume, notwithstanding the early 'prophecy' of the *Liberal Christian* that its demise would soon occur. Having taken THE INDEX for the past year, in conjunction with Mr. —, I find that I cannot well be without it for 1871. I think it is a paper that the free-thinking population of our country have long wished for. I have tried to get you some subscribers in this locality. But as the prevalent religious belief is orthodoxy, my efforts have not been crowned with success. Some of the 'rigidly righteous' hold up their hands in holy horror, and will not look at the 'infidel' sheet. Several have offered me tracts of a fiery nature, warning me to repent and discard my 'infidel' views, before it is too late. But, like the man that recommended for your perusal 'Nelson on Infidelity,' they mean well enough."

"I learn that man's immortality is to you mainly a hope, rather than a scientific reality. I am aware that it is almost, if not quite impossible to prove it scientifically—but starting with the belief that the inmost of every man is God individualized, it seems to me to follow as a necessary sequence, that man, who is a partaker of the whole of his nature, though not to an infinite extent, is immortal, because God is immortal. It is true that God is partially individualized in trees, animals, and in all Nature—yet this latter is only *partial*, not including his moral qualities—so that immortality is not a natural sequence outside of man. You have probably thought this view of the case through and through—but I mention it, because to me it is a satisfactory solution of that question."

"Allow me to add one more to the numerous testimonials you are receiving, from all parts of the country, of the cordial and hearty sympathy you are awakening in the hearts of earnest thinking men and women with your efforts to teach mankind one very simple but very comprehensive and all-important truth, which thousands have known and felt, but few in this priest-ridden and creed-cursed world have dared to utter, namely—*We can and must save ourselves*; that just to the extent we believe and act upon this proposition shall we become truly noble, great, and good; that just to the extent we believe and act upon the converse, relying upon another's merits and upon propitiatory sacrifices and atonements, shall we be morally dwarfed—degraded—paralyzed."

"I write to renew my subscription. Two dollars (which I enclose) will cancel my indebtedness from a commercial standpoint. Accept also, I beg of you, my earnest thanks and heartfelt sympathy. I am trying quietly to demonstrate in our business the excellence and beauty of simple justice and benevolence. I am happy to say that I have not been unsuccessful. My circumstances are favorable to the dissipation of ignorant prejudice. I find my principles are daily 'weighed in the balance,' and the result of this practical popular test is, I rejoice to say, a gain of friendship."

"The Society there has a very high order of intellect. Its members constitute the controlling element of that community. I have tried to get subscribers among them. They think you too radical. You are only two or three years ahead of them; that is all the trouble. They will soon 'come through.' The harvest is nearly ripe all over the country. I am glad the sickles are ready."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be held for the present in GERMAN HALL, St. Clair St., on Sunday evenings, at 7½ o'clock. The public are invited to attend.

THE WILBURN FUND.—Additional donations for Miss Cora Wilburn are thankfully acknowledged as follows:—

C. W. WELCH,	Cambridge,	Mass.,	\$10.00
O. P. Q.,	Sheffield,	Mass.,	2.00
S. S. BOKER,	Keokuk,	Iowa,	1.00

Poetry.

IF.

[FOR THE INDEX.]

O love, if we should come to feel
The heart no more in gladness beat,
When at the door we hear, as now,
The tread of dear, familiar feet—

If we, who now through fire and flood
Would rush to touch but finger-tips,
Should come to coldly meet, and greet
With careless clasp and loveless lips—

If we, who in each other's life
Live doubly every joy and pain,
Should come to coldly drift apart
And walk in self-wrapt ways again—

If morn should come and lose its rose,
And night the glory of her skies,
And all things pale and fade because
We look no more with love's deep eyes—

If down the dreary beaten way,
Where other hearts that loved do tread
With sad indifference, we too
Should come to find our passion dead—

O God! I'd wish that we to-day
Had said "Farewell!" and in a breath,
While yet our hearts were fond and true,
Had fiercely crushed our love to death!

MIGNONETTE.

The Index.

SEPTEMBER 16, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.
No notice will be taken of anonymous communications.

For Special Notices see eighth page.

THE INDEX ASSOCIATION.

CAPITAL \$100,000. SHARES EACH \$100.
No subscription is payable until \$50,000 shall have been subscribed; and then only ten (10) per cent. will be payable annually. No indebtedness can be incurred in any current year by the Association beyond ten (10) per cent. of the stock at that time actually subscribed. Subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

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\$29,600

A SIMPLE DISTINCTION.

Mr. Galton, in his interesting work on "Hereditary Genius" (page 21), makes remarks which will be appreciated by every experienced public speaker:—"It often occurs to persons familiar with some scientific subject to hear men and women of mediocre gifts relate to one another what they have picked up about it from some lecture—say at the Royal Institution—where they have sat for an hour listening with delighted attention to an admirably lucid account, illustrated by experiments of the most perfect and beautiful character, in all of which they expressed themselves intensely gratified and highly instructed. It is positively painful to hear what they say. Their recollections seem to be a mere chaos of mist and misapprehension, to which some sort of shape and organization has been given by the action of their own pure fancy, altogether alien to what the lecturer intended to convey. The average mental grasp of what is called a well-educated audience will be found to be ludicrously small, when rigorously tested."

Judging by the strange misapprehensions into which even the most intelligent men fall in criticising THE INDEX, although its statements are put before them in black and white for their leisurely consideration, there is nothing surprising in the inaptitude of a mixed audience to receive the thought of a speaker unrefracted by their own preconceptions. It is impossible to suppose that the editor of the *Illustrated Christian Weekly* intentionally misrepresents us in saying that THE INDEX "maintains that there is as yet no proof of the existence of God, etc." We believe him to be incapable of any wilful misrepresentation. But we are forced by such careless, unjust, and injurious perversions of our thought to account for them by the sentence of Mr. Galton which immediately precedes the foregoing extract:—"Every tutor knows how difficult it is to drive abstract conceptions, even of the simplest kind, into the brains of most people—how feeble and hesitating is their mental grasp—how incapable they are of precision and soundness of knowledge." For the sake of once more defining a position which is at least entitled to a careful and fair statement from all who undertake to criticise it, we ask attention to the following propositions:—

1. THE INDEX is simply a free platform, identical with that of the Free Religious Association, for the discussion of all religious questions. It neither maintains that there is, nor that there is not, any proof of the existence of God. It treats with equal respect the opinions of all real thinkers, and is hostile to unreasoning dogmatism and ignorant assumption alone.

2. The editor of THE INDEX, as one of the speakers on this platform free to all phases of thought, holds that modern science as it is (and still more as it will be) gives abundant grounds for believing that God exists—that infinite Mind is immanent in Matter, as eternal Force, Law, and Life. But in advocating this theistic or pantheistic philosophy of the universe (the former being regarded as the truer epithet), he claims no advantage, in THE INDEX or out of it, over those who advocate a different philosophy, except so far as his private belief shall be found to be

better grounded than theirs in reason and science.

3. THE INDEX, therefore, does not "maintain that there is as yet no proof of the existence of God;" nor does it maintain the contrary. It neither affirms nor denies, but simply offers an opportunity for every thoughtful person to urge his or her own faith or unfaith on equal terms with every other believer or unbeliever.

4. Still less does the editor of THE INDEX maintain any such conclusion. On the contrary, he believes that there is overwhelming proof that God exists; that Nature is Mind expressed in Matter; that universal science, physical on one side and spiritual on the other, is one vast proof of God, and will be recognized as such when humanity has become strong-eyed enough to see one half of the truth without losing sight of the other.

Whoever comprehends the above very simple distinction between THE INDEX as a platform, neutral because free, and the editor of THE INDEX as one of the individual speakers on it, claiming no advantage over any other speaker, will doubtless avoid such misrepresentations as that above quoted from the *Illustrated Christian Weekly*.

GOLD AND BLOOD.

The declaration of Recorder Hackett, in his address to the jury in the Westfield explosion case, that "if common carriers should be made responsible for accidents to passengers, a great and beneficial example would be made," is one of the most hopeful signs of the times. It practically points to the same sort of protection for the travelling public that we advocated in THE INDEX, No. 64, when referring to the disaster at New Hamburg. Nothing but a heavy fine for every accident to passengers (not directly due to their own carelessness) will ever prove a safeguard against these horrible periodical butcheries.

Cupidity itself, if stimulated by some stringent law of this sort, will devise means of obviating them. The explosion of the steamer Ocean Wave, near Mobile, by which another hecatomb of victims has just been immolated at the altar of corporated avarice, and the terrible disaster at Revere, near Boston, follow close on the heels of the Westfield explosion; and numerous other catastrophes have also been almost simultaneously reported. In the name of humanity, we renew our demand for protective legislation against the cruel and voracious greed of gain which now annually massacres hundreds and thousands of helpless travellers; and we charge the apathetic public, careless of others while self is safe, with being an accomplice in these infamous crimes. It is the duty of every citizen to make his voice heard in denunciation of this cold-blooded slaughter, and in vigorous appeal to the law-making power to interfere at once in the only efficient manner. The great transportation companies have bribed, cajoled, or intimidated even the press into silence on this subject, and turn legislatures round their fingers in ill-disguised scorn. Let the people speak in such tones as shall be heard above the roar of business, and overthrow the tyrannous combinations that now gag all protesting mouths. For every life or limb lost, make them bleed gold at every pore, until avarice itself shall render them decently humane. There is no other efficient means of prevention.

We congratulate the *Boston Commonwealth* on beginning its tenth volume so prosperously. For several years before starting THE INDEX we subscribed to it, and (what is more) read it; and to-day it is one of the very few exchanges that we make it a point to read thoroughly. On the whole, it is but justice to say that no weekly paper within our knowledge is conducted with better taste, greater raciness, or more unquestioned ability. Now and then, as in its strictures a couple of years ago on Ex-Gov. Ashley, we have thought it unjust; but even in this case its prejudice was born of a noble jealousy for equality of human rights. Especially are its book-notices remarkable for rare excellence, although the writer (unknown to us) has several times expressed misapprehensions of our own standpoint in religion and philosophy; and the *Commonwealth* is fortunate in having such a critic in its employ. It is a pleasure to speak of any paper in terms of such unqualified praise as those we can honestly use concerning the *Commonwealth*; and we hope its prosperity will increase in geometrical ratio to its age.

We must add our tribute of deep respect to the memory of Dr. Gannett, who was killed at Revere by criminal railroad mismanagement. He was an old-school Unitarian, earnest and sincere in his convictions and high above the atmosphere of ecclesiastical trickery which is suffocating the souls of too many of his younger coadjutors. For Unitarianism we have little respect left; but to such Unitarians as Dr. Gannett we pay the glad homage of an involuntary veneration. Although constitutionally conservative and unfitted for the reformer's work, he lived a genuine life according to his own views of duty and truth; and what can any one do more? The world will be unspeakably happier and better when all men are as blameless and upright as he.

Our opening article this week is from an English magazine; and we republish it as a very interesting "sign of the times," showing how the great Christian Church is disintegrating in Holland under the persistent influence of modern enlightenment. The author, a "London clergyman," is evidently an honest man; and his testimony is doubly valuable, as coming from an unwilling witness. The same progress of disintegration which he describes as going on in Holland is going on everywhere; but the regret he expresses at this prospect will be unshared by those who believe that the Christian Church must give place to institutions better fitted to benefit modern society.

Goethe makes Teresa say in her first conversation with Wilhelm Meister—"I cannot understand how any one can believe God speaks to us through books and histories. If the universe does not immediately explain our connection with Him, if our own heart does not explain our obligations to ourselves and others, we scarcely can expect to derive that knowledge from books, which seldom do more than give names to our errors." He who cannot read the sacred text of Nature, above all that of sweet and pure human life, will discover nothing in the Bible but ghost-stories. Its great thoughts will elude him.

A deliberately indulged fault is a pin-hole in the dyke. Through it soon pours the ocean.

CORRECTION.

In the advertisement of the Publications of the Free Religious Association in another column, a typographical error has been standing for the last month which has made a little confusion. The report noticed in the first paragraph is that of the last annual meeting, 1871, and not, as it has been printed, for 1870. In every case of application for Reports I believe I have understood which was meant, but in one or two instances have been a little uncertain. If any mistake has occurred, I shall be happy to rectify it without any additional expense to the applicant. The essay on "The Sympathy of Religions," by Col. Higginson, was also intended to be advertised, but seems to have been omitted. The advertisement is now corrected, and attention is again called to the publications therein named. The report for 1871 has been in good demand. The Essay by Mr. Weiss on "The Attitude of Science to Religion," which treats especially of the moral and religious aspects of the Darwinian Theory, is attracting a good deal of attention, and is alone worth the price of the Report. Mr. Frothingham's sharp and brilliant paper on "Superstition" will also greatly interest many readers. The *Liberal Christian* has devoted a long editorial article to it, written undoubtedly by Dr. Bellows, which, while acknowledging its caustic power, criticises it severely. Many persons will want to see what it is that Dr. B. says he so "cordially hates," when he speaks of the "spirit and conclusions" of this address.

W. J. POTTER,
Sec. F. R. A.

YEA AND NAY.

I suppose it has struck every one as a curious fact that in theological discussion it is with great difficulty that either party understands the other. In other matters, however great the disagreement may be, the disputants, if familiar with the subject, understand each other's language, and can go at once and intelligently to the consideration of the main question. But in religious thought and conversation, the difficulty is such that the most diverse thinkers seem to find it hard to recognize their opposition, or pretend to do so, insisting that it is a mere "war of words," and that they are not far apart in substance, only each preferring a special form of speech.

The main cause of this trouble is obviously an inexact or ambiguous use of terms which has nearly always characterized religious thought. The absence of precise definition has been so great as to make the same page a jumble of words used in many different and even opposing senses, and to leave theology the only one of human sciences without a definite nomenclature and idiom of its own. While the first botanist of this country speaks with pleasure of the minute accuracy of description which is possible through the botanical nomenclature, the religious community is now divided upon the meaning of the word Christian, which is the name by which nineteen centuries have known their religion in a large part of the world. The interest of this controversy turns on two remarkable facts:—first, that the term in dispute is the general name for the whole religious system, whence we may conclude that many terms included under it must be also ambiguous, since, if all the parts

were precisely understood, it would be easy to define the general title which is but the sum and circle of the parts; second, that the controversy is waged curiously between a few who urge that the term should have a definite historical sense, of precise and specific application, and a vast number who insist that its generous ambiguity is one of its most endearing features, indeed a mark of religious liberty and charity, and that it should be left to the pleasing latitude of popular usage concerning it, wherein it means anything from Romanism to common honesty. The difference is between those who wish to know what they are talking about and those who wish to talk about everything without knowing it.

It appears to me that this pernicious fondness for an extensile terminology, which may mean as much or as little as any one pleases, affiliates religious language very closely to slang. I have been accustomed to think that the essence of slang consists in its vagueness and indefiniteness, whereby the same word serves a multitude of uses. This variety of meaning is an indispensable adjunct to a meagre vocabulary, whose slender resources of expression compel the compromise. Even profanity may admit of a similar explanation. Probably all vileness of speech would cease, if the riches of language were as readily at hand as the emotions and thoughts which crave for utterance in some shape. Take, for example, the slang word "bully." Anything may be *bully* from a book to a dinner, from a deed of charity to a prize fight. The essence and convenience of the word, as slang, is its value to a scant vocabulary on account of the universality of its application. How similar is the case with the theological terms which are praised most of all for their indefiniteness! If there be an important difference, it is in favor of the slang, since the ambiguous phrases so dear to theology may indicate meagreness rather of moral earnestness and intellectual honesty than of vocabulary; and, like slang, they limit and confuse the flow of thought and feeling by leaving their delicate shades and discriminations without expression.

J. V. B.

RELIGION AND MORALITY.

Dr. Channing, in one of his printed discourses, has some strong words specifically stating the idea that true religion is synonymous with personal virtue and holiness. He says that great harm is done by representing that Jesus and Christianity have anything higher or better to give than motives to true character and living. He would make goodness—not salvation, not blessedness as anything apart from goodness, but simple goodness—to be the one grand aim and end of all vital religion. And Dr. Orville Dewey has two or three fine discourses, which, though written a generation ago, will well repay the reading, devoted to setting forth the "identity" of religion and virtue. The older Unitarian preachers seem to have dwelt upon this point more than do those of the present day, and pushed it, perhaps, somewhat too far, making too little account of the religious sentiment. There is certainly a difference between the religious sentiment and the moral sentiment, though religion and morality, in their highest and purest forms, must converge to one result.

Yet whatever is to be said in behalf of the religious sentiment—of its origin, its permanence, and the need of its culture—it surely cannot be too emphatically taught that religion can never be legitimately or safely divorced from morality. And at this day, when religion is made in its popular forms so easy, when it presents so few crosses to bear, when so many persons not merely of questionable virtue but of proved immorality do not seem materially to suffer in their social or ecclesiastical standing, when, in fact, the administration of religious institutions has fallen very much into the hands of shrewd, worldly-minded men who are determined at all hazards to make them a financial and material success,—at such a time there is especial need that it should be proclaimed with all the force possible that, whether, philosophically speaking, religion be identical with goodness or not, practically it must identify itself with true character and living or else declare itself worthless. The better statement would probably be that religion is identical with true manhood rather than that it is identical with virtue,—since manhood is a term that includes the proper culture of every sentiment and faculty that legitimately belongs to human nature.

We do not honor, but degrade and injure religion, whenever we attempt to separate it as an interest by itself apart from the life that is to be daily evolved out of the normal affections and aspirations of our common human nature. This process of separation is the method of man in a rude state of thought and civilization, and a tendency to this method prevails just in proportion as unenlightened views of religion hold their influence. The ignorant masses of every religious faith appear to believe that religion consists mainly in ceremonies, and fail to connect it with moral conduct. But the most enlightened believers in every faith will tell us that the ceremonies are of little account without purity of heart and virtue in deed. Increasing intelligence brings everywhere the conviction that religion is no interest separate from the natural development of our faculties, that it is not an excrescent or grafted growth upon our natures, but a certain quality of life itself,—the true development, activity, and efficiency of all these very affections, faculties, and impulses that make up our natures and weave day by day the outward history of our lives. That these faculties and affections somewhere come into contact with the infinite Energy and Law of the universe and draw their life from that, cannot be rationally doubted, and the recognition of that contact involves the religious sentiment; but this recognition cannot be complete until it individually ultimates itself in the development of true manhood and true womanhood. The grand aim and end is to produce the highest possible quality of character.

And all religious teaching that does not keep this aim in view does harm to the higher religious interests of man. It is popularly taught in Christendom that it is more important to make people "Christians" than to make true men and true women. So in Mohammedan countries it is regarded as the first religious duty to a fellow-man to make him "Mohammedan." And the devotees of the various sects into which the great religions are divided are, as a rule, more zealous to make converts to their particular name

and belief than to make good specimens of manhood and womanhood. That is, religious name and belief are placed above character; the means are regarded as of more value than the end.

But earnest and thinking people are everywhere beginning to suspect the fallacy of this teaching, and are learning to ask whether it would not be an easier task to strike directly for the main point,—the improvement and elevation of character. It is an easier thing at this day, among thinking people, to make them understand what true manhood is than what "Christianity" is; easier to get their assent to goodness than to "piety." Why not then aim directly at true character, in respect to the constituents of which there is much more general agreement, and let the differing beliefs and ceremonies take care of themselves?

Men urgently need to be remanded back, away from the artificial and traditional dependencies of religion, to the simple fundamental virtues of honesty, truthfulness, kindness, self-respect. An old Hindu said—"Virtue is a service which man owes to himself; and though there were no heaven and no deity to rule the world, it were no less the binding law of life." Modern society needs more than anything else a strong infusion of this grand old doctrine. Religion needs it for its own salvation. People must be taught that there is no spiritual machinery by which a violator of virtue can vicariously reap its rewards. Men must be made to see that they cannot take a political bribe, or connive at roguery by professional sophistry, or stain their hands in dishonest business, or tamper with their own or others' chastity, without robbing their characters of what is worth inestimably more than reputation, if reputation be measured by the popular standards of society or even of the church. Society and religion might pardon; but for ourselves let that censor be enthroned that cannot pardon such slips from virtue—the censor of our ideal manhood.

W. J. P.

A RADICAL DARK LANTERN.

For several months we have exchanged with a queer little Norwegian paper, published in Chicago, with this euphonious title—"Dagslyset. Filosofisk-religiøst Maanedblad udgivet af Marc Thrane." (Conjecturally—"Daylight. A philosophical-religious Monthly Journal, edited by Marc Thrane.") Over this formidable little sheet we pore with as much awe and perplexity as if it were the famous Moabite Stone. We would gladly once in a while translate from its columns, as we fancy we catch now and then in its shady paragraphs the fire-fly glimmer of a radical idea; but Vernon's "Anglo-Saxon Guide," in which we were drearily drilled in our sophomore days, is of little use in this case. It goes out like a lighted match thrust into a jar of carbonic acid gas.

In the unaccountable absence of our Norwegian editor, we can only say that Mr. Thrane is a sympathetic friend, if we can judge by his once sending us a hundred tough names from his own subscription list as those of possible subscribers to THE INDEX. For this evidence of good-will we heartily thank him. But as we never have seen any of their very respectable autographs, we infer that our specimen copies puzzled

our Scandinavian friends as severely as the *Dagslyset* puzzles us. What a pity that Stephen Pearl Andrews has not got his new scientific language fairly launched yet! It would be so convenient if we could sail in his tight little craft, "Alwato," over the great sea of the Curse of Babel!

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

TRUE AUTHORITY.

TO THE EDITOR OF THE INDEX:—

I am well satisfied with the idea expressed by W. J. P. in your last issue, purporting that Religion is the recognition of Law proceeding from some source higher than and beyond ourselves. But in respect to every system of Law there is likely to arise some Interpreter of transcendent insight and acumen. If that which the Interpreter declares to be Law commands itself to our highest reason, conscience, and aspiration, he commands our intellectual admiration and deference. If the Interpreter self-sacrificingly lives, and thus practically illustrates the Law which he so well expounds, he commands our reverence and love. And from these sources, I hold, is deduced the authority of Christ as a spiritual guide. To resist such authority, I maintain to be a vain attempt while human nature continues to be as it is. Many depreciate Christ who in their hearts venerate every truth he exhibited. Yet go on, frank, honest INDEX! So far as the incrusting superstitions and errors of Christianity are concerned, I bid your iconoclasm God-speed. I regard the *True* to be impregnable.

Before closing, let me ideally shake hands with your generous young correspondent, who recently told you, after expressing his general sympathy, that those engaged in his pursuits had only to make money for the purpose of promoting good causes. I would say to the young man—"Macte virtute!" Pray, Mr. A., explain to him my "old foggy" Latin, if necessary. D.

[It is hardly necessary. Our warm-hearted correspondent alluded to evidently understands how to "increase in virtue" in any number of languages.—Ed.]

THE KICK OF THE GUN.

BOSTON, Sept. 7, 1871.

MR. F. E. ABBOT:

Dear Sir,—Ernest Renan, observing the narrowness of the so-called "elect," as every one with open eyes must, says, apologizing for the fact:—"Those whom religion cramps were already small before they connected themselves with it. Narrow and stunted with religion, they would have been positively wicked without it." Who can blame the sceptical or larger part of the world for attributing this narrowness, so often exhibited, to the influence of religion? If I wanted to find narrow, selfish people, I should go to the churches, the more rigid the more certain; if I wanted to find whole-souled people, I should seek them outside, the more liberal the more whole-hearted. I am aware the two classes interpenetrate; but the grand division in this quality is marked, and unmistakable.

The thought herein suggested came to me in full force on reading the letter to you from M. B. Cole, which you have headed "Disgusted." I need not quote the narrowness expressed in this faultily-constructed letter; one picture of it was enough. It is a case where a narrow man has found a narrow niche. He "don't go much on Free Religion;" and more is the pity. The only thing that could widen, elevate, and educate him, would be the teachings of Free Religion. People do not know always what is good for them. It is said a man is either a fool or a physician at forty. It is easily decided which this man is. I do not mean to say a man ought to receive papers filled with ethics or religion disagreeable to him; but there is a more excellent way of signifying preference than Cole's. I know a Christian brother who was also narrow; but he is one who would not have been wicked, if he had not been religious. When I broke the shell, that is, came out of the Baptist church, he pitied me in my departure from the "faith once delivered to the saints," and says, although a score of years have passed since then, that he prays for me. Within a week he has said to me, with that faith born in some people (sure to be disappointed in this case), that my day of rejoicing will come, and I shall return to the church from which I am an apostate. Seeing his motive, I say to him:—"Perhaps so; men become insane, lose their minds; and I may." He often sends me religious papers, &c., and the effect they have on me is to teach me my growth and what narrow thoughts of God and Religion I have escaped from. I should not have written him such a letter as M. B. Cole would; the spelling and the vulgarisms are of no consequence; a Free Religionist would see

good if mistaken intentions, and in his action would prove the truer Christian. I mean Christian in its cosmopolitan, not in its sectarian or evangelical sense.

A liberal-minded man was reading the last number of your INDEX in my presence, and before I had done so, as I generally include that in my Sunday's reading, when I can do it thoughtfully. This man saw the letter of Mr. Cole's, and remarked—"What an ugly, stupid man this must be for a Christian! Well, his letter shall do some good. I will send and subscribe to the paper." He did so.

So, brother Abbot, if you have lost this polished Cole from among your well-wishers, you have gained as much on the other side; and I feel sure it will always be so.

Yours truly,
J. WETHERBEE.

FOREIGN MISSIONS.

GENESEO, N. Y., Sept. 2, 1871.

TO THE EDITOR OF THE INDEX:—

Many thanks to you, Sir, for your pungent answer to the *Independent*, touching the System of Foreign Missions. Your strictures are in exact accordance with the settled opinions I have long entertained. They remind me of a journey by stage-coach I made many years ago from Albany to Buffalo, in company with an English military officer of great intelligence, who had been stationed during several years at Calcutta, where he had a good opportunity to witness the effect of this deplorable system. He very emphatically expressed the same views of it that you entertain, and he spoke particularly of its degrading effect upon the so-called converts. "They lost caste with their own countrymen, and were by them held and treated with contempt. Being outcasts, they became beggars, and often asked charity of the English, commending themselves, as they imagined, to their favor by saying—"Me good Christian; me eats pork." This enlightened gentleman, accordingly, spoke of the system with utter scorn, denouncing it as you do as "a stupendous fraud upon credulous Christendom." The English author you quote concedes the possibility of there being a few sincere and intelligent Chinese and Burmese converts. This reminded me also of what, if you are as young as I hope you are, you are too young to remember. A quarter of a century ago, a missionary who had been officiating several years in Burmah, and had from time to time made favorable reports of his success, was at length killed, roasted and eaten,—some of his converts, if I mistake not, participating in this ungrateful requital for having "saved their souls." But of course these last must have "fallen from grace." The Chinese authorities, I notice, lately spoke of our orthodox creeds, for it was in these that they had been taught our religion consisted, as our "shameful religion." Is it strange that these arbitrary, senseless dogmas, revolting to the clearest dictates alike of unbiased reason and of conscience, should be thus characterized by rational beings not inured to them from early childhood? Let the Chinese send missionaries to us; we stand quite as much in need of them as they do, for we are as superstitious and benighted as they are. Curiosity, if nothing else, would insure audience to their missionaries; and, while there would be little danger of persuading us to adopt their superstition, I can readily conceive that they might essentially contribute to our emancipation from the thralldom of our own.

Yours respectfully,
ALFRED CONKLING.

REMARKS OF AUGUSTA COOPER BRISTOL AT THE SPIRITUALIST CONVENTION HELD AT LEMPSTER, N. H., AUG. 4TH.

Mr. President, Ladies, and Gentlemen:—

It is the opinion of some Liberalists that Christianity is a principle, not a theory—a moral sentiment, not a creed, and that therefore there may be many a pagan who fills the measure of Christian goodness, though never having heard the name of Jesus. Only in some such way or sense is there found a place for me under the banner of Spiritualism.

Of the phenomena of your faith which appeal to and are recognized by the material sense, I have little or no personal knowledge or experience. I therefore suspend my judgment in regard to the causes of these wonderful phenomena, until I have myself witnessed them; and even then may hold my decision in abeyance, until I am more thoroughly acquainted with psychological and material law.

I am therefore simply an earnest *hoper* in the doctrines of Spiritualism, and can only appear upon your platform as a Free Religionist, confined to no creed, theory, or organization, and recognizing all theological and spiritual methods as forms of one universal religion, the history of which brightens out of darkness as the centuries move on.

Standing therefore out of all *isms*, I fancy I am able to compare with a creditable degree of impartiality the different phases of religious belief, and to determine the influence for good or evil which these beliefs exercise upon human character. And first we may rest assured, that no one truth can harm the soul if, when we receive it, we put it in proper relations to other truths. The individual reason, therefore, should be sovereign in the adjustment of truth. Sacrifice that to any authority whatsoever, and we are at sea. The divine reason in every man must decide the trustworthiness of all things presented for its acceptance, whether its source be mundane or spiritual.

I say I am a *hoper* in the doctrine of Spiritualism. I could not be a *hoper* in it, if I did not think it a form of belief which, when properly received and realized, insures the largest moral purity to man, and hence the greatest happiness to the race. I find it the only form of belief under the sun which combines in its philosophy and phenomena both intuition and science—the spiritual and material. The Free Religionist appeals to science for the final answer to that question which the anxious heart of Humanity is forever asking—"Is the soul of man immortal?" And should universal Reason decide that Spiritualism yields no affirmation to this interrogation, then the very heart of Man can do no better than return to its old plaintive hymn of hope and faith, and sail into the sunset with all life's patient agony wrought into that song of death.

Again, Spiritualism not only affords its believers a positive future, but a natural one, a future in harmony with our present needs, hopes, desires, aspirations. Why, when I was a little girl, I could not think of going to Heaven without being home-sick and heart-sick, because it was *such* a Heaven! The other place was fully as congenial to my thought. The best picture which pulpit eloquence could give the fancy was a lonely, unnatural place compared with this green earth. But we might almost say that the Heaven of Spiritualism is a perfected Earth,—its joys deepened, its privileges widened, and its inharmones rounded to peace.

Again, Spiritualism leaves no escape for the soul from its own imperfection and selfishness, except through *self-victory*. This is its grandest departure from the old theologies. It escapes neither by atoning blood, by death-bed repentance, nor by losing through death the liability to err. On the contrary, death takes not away from us one single human passion or characteristic, but ushers us with all our imperfections into new fields of existence. Our temptations are within us, not without us,—the fever pulses of our own passions. So long, therefore, as selfishness in any form abides within us, so long we shall be tempted; and only through the purification of self-conquest may we hope to vanquish the inward demon. Spiritualism yields no excuse for deferring this battle, since it is unavoidable and must be met sooner or later. Death and eternity offer no vantage-ground of escape. The policy, therefore, of this philosophy is to commence at once the battle against Self. We must inaugurate Heaven here.

Again, Spiritualism is exceptional inasmuch as it makes death enrich, not rob us. Love suffers no loss. The grave takes nothing away from us, only sublimates and refines our dear ones, and leaves them all along our paths and about our homes to comfort, assist, and guard,—the same dear beings we have loved on earth, with all their precious humanity refined to angelhood.

Spiritualism, also, when properly received and realized, must equal or even excel all other forms of religious belief in a restraining moral influence. For we are not always in the presence of an august but invisible assembly, and are not our homes made sacred by angel guests?

Spiritualism, also, if I mistake not, deifies Law; hence the methods of Nature and the phenomena of the universe are worthy of all reverence.

Yet, notwithstanding the advantage which Spiritualism may have over other forms of belief in developing and refining the soul, when properly received and realized, there is no philosophy so detrimental in its moral results, when *improperly* received and realized. It is therefore a power to be adjusted and regulated. Like the mighty forces of Nature—wind, tide, storm, or electricity—it is the destroyer of man, unless brought under the control of reason.

I could not be faithful to you, my friends, nor to myself, if I failed at this time to criticize as well as applaud your faith; to point out the dangers as well as the safe-guards of your belief. And these dangers are nearly all connected with what are termed Spiritual manifestations. Claiming your forbearance, I will enumerate a few of them as briefly as possible.

And first, you will remember that, in consulting these phenomena, you consult, according to your philosophy, strictly human natures,—under advanced and improved conditions, perhaps; nevertheless you not infrequently lay aside those proper methods of prudence and self-possession which characterize your interviews with friends and strangers upon earth. You yield your confidence and your individuality on a very short acquaintance with a spirit. Now I can see nothing but self-stultification in all this. Why I should seek and follow the advice of an inhabitant of another world, when I would not have taken her or him into my confidence in this world, I cannot understand. Why a spirit-child should be allowed to be our guide in matters which concern the heart-experiences of maturity, I fail to understand. Why we should graciously submit to familiarities from a spirit which we would resent in an earth-friend, I cannot conceive. Why we should allow ourselves to be fettered in a chair, or otherwise bound by spirit-power, when we should be indignant if an earth friend should so attempt to control us, I cannot perceive. You may be sure that the proprieties and amenities of human nature are as obligatory and binding between inhabitants of different worlds, as between those of the same world; and if we are at all anxious, lest earthly friends should meddle with our business, it is certainly inconsistent to yield up the management of our affairs to another, simply because he has thrown off this mortal coil. It is contrary to the essence of your philosophy that you sacrifice the decisions of your reason, even to an intelligence which you may believe to be, on the whole, superior to your own; for such a surrender of your individuality

stultifies the development theory, and keeps the soul in the attitude of childhood—the attitude of dependence and irresponsibility. The terrible experiences we encounter because of the mistakes we make in endeavoring "to work out our own salvation," are the obstacles and difficulties that engender power ultimately. Grant that a spirit possesses an intelligence superior to our own; I cannot think it a wise policy to ignore our own inward light, be it ever so faint, and accept the guidance of another. For when shall we possess this superior intelligence as our own attribute? Certainly not until we have *earned* it by hard effort and stern experience.

You may say that we shall not hold superior intelligence amenable to our conceptions of propriety; but I say unto you that the laws of true courtesy and purity are as eternal and unchangeable as the laws of truth and justice. I will hold God himself amenable to the same laws He imposes upon me.

Do not understand me as saying that the opinions of the disembodied should always be ignored or even held lightly; but I say—subject them to as keen a criticism as you do those of your earth-friends, and accept them on precisely the same terms. This "mountain devil" of authority has always stood between the soul and its best interests. Protestantism fancied it had banished it from its ranks, when it established the freedom and sacredness of private judgment and individual conscience; but it only transferred authority from the Church and a Pope to a Book. Is Spiritualism more consistent if it substitutes another authority more universal and continual than any that has preceded it? Will you rear over the wreck of old theologies a superstition more gigantic than any the ages have yet known?

But this is your danger, not your necessity,—your temptation, not your fate. The inestimable blessing of spirit-communication, if it is a verity, is this, that it settles the question of the soul's future existence, and proves the continuance of its present and best affections. This is enough! Whatsoever is more than this, in my opinion, is fatal to the highest culture of the human soul.

One more criticism, and I have done. "The laws of our being are the laws of God." This, if I mistake not, is the creed or faith of Spiritualism, and the scientific spirit of the age has sealed it with an emphatic amen. There is no profounder scripture than this aphorism, for it is one with Nature and Revelation, yet it is a scripture we may wrest to our destruction. For these laws of God, invested in the human organism, must be set in a certain order that beneficial results may obtain. Every mean, low, selfish impulse is as much of a law as any generous attribute. Is it therefore sacred? Should it therefore be gratified? Are all laws sovereign in the human soul? Must not some be held subject? You may say that all laws of the human organization should have unlimited freedom of action, so long as they do not interfere in such action with the rights and happiness of others. But, my dear friends, are you at liberty to set your own soul in such an order of action as to deteriorate your own quality and power? Are you not a fraction of the great unit of Humanity? Are you not indissolubly bound with the race? How foolish to suppose that you can perform one single individual act, or cherish one single individual thought, that does not involve for good or ill the interests of mankind! There is but one real, actual liberty for any one of us,—liberty to fulfil the highest law of the soul, the law of purity and duty.

Carlyle says there is one strong thing under the sun—the just thing, the true thing! Whosoever, therefore, among you would see your cherished philosophy victorious over all opposing creeds, live justly, truly, purely!

FROM A NEW ENGLAND FARM.

NORTH COLEBROOK, CONN., July 26, 1871.

MR EDITOR:—Having been a subscriber and reader of THE INDEX since the commencement of the first volume, I feel a wish to submit a few thoughts for your consideration. Although a farmer, I have spent some time in the examination of the subject of religion, and have tried to reconcile Unitarian sentiments with infinite wisdom, goodness, and power. But I find the problem is beyond my ability. I have never found an orthodox man that could reconcile the doctrine of endless punishment with infinite goodness.

I am glad that THE INDEX is published. I hope it will have a wide circulation, and open the eyes of those that are in orthodox darkness. I cannot find that the Pagans ever had any wars on account of their religion; but since the introduction of the Christian religion more than sixty millions of human beings have been put to death because they did not believe right, and some of them in the most excruciating manner that malice could invent. At last Thomas Jefferson proclaimed to the world that a man's belief is a very harmless thing, neither breaks our legs nor picks our pockets. Sir, I have no fears of an orthodox hell, nor have I any veneration for an orthodox God.

IRA SMITH.

An "advanced thinker" is described as a creature with long hair, cadaverous face, peaked features, short pants, badly bagged at the knee, liberal supply of dandruff and loose hair on his coat-collar, nasal voice, his liver and digestive organs out of order, wears spectacles, is heavy on progress, sound on the goose, and generally delivers fall and winter lectures. He is, of course, very radical.—*Zion's Herald*. [But for the *Herald's* placard, we should have taken him at first sight for a Methodist.—Ed.]

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The Index,

A WEEKLY PAPER DEVOTED TO

FREE RELIGION,

PUBLISHED BY

THE INDEX ASSOCIATION, at TOLEDO, O.

TWO DOLLARS A YEAR.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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THE WORK IN HAND.

[The substance of an address to the First Independent Society of Toledo, Sept. 10, 1871.]

At the beginning of this third year of my work among you, my friends, it is well to take a fresh survey of our own objects and aims, and thus enter upon our common task with a clearer conception of its nature,—I trust, also, with a more earnest devotion to it. That you consider it to be of great importance, I cannot but conclude from the manner in which you have met and conquered the peculiar difficulties of the past year, and the spirit with which you have made the necessary sacrifices in order to keep our flag flying at the mast-head. All things considered, we begin the new year under cheerful auspices, and with a far better prospect of continuance than that before us a year ago. Still to exist as an organized society is of itself a battle won, since every year increases the constituency we represent, and adds to the influence of the principles we advocate. Without pausing to rehearse what is familiar to you all, I will at once enter on my subject.

What is the work we have to do?

First of all let me mention what it is not. This will clear the ground of some old rubbish and prevent any embarrassment from notions that belong to a past epoch. So great is the contrast between Christianity and Free Religion, so dissimilar are their principles and objects, that it becomes necessary not to evade the duty of admitting that contrast in all its force,—not to fall into the weakness of trying to smooth it over for the sake of saving popularity or sparing over-sensitive nerves. I am tired of the looseness of thought—I had almost said looseness of morals—which betrays too many liberals into hurtful concessions to the dominant religious system, and makes them bewilder the public mind by attempts to force Christian phraseology into the service of radical ideas. Names and catch-words have enormous influence over ordinary minds. To suppose otherwise is to be ignorant of human nature. Whoever thinks it easier to insinuate a new idea under cover of old and familiar terms than it is to promulgate it openly in language free from misleading associations, fails to appreciate the tenacity with which old thoughts stick to old words. You may define the old words as much as you please, giving new senses in different language as their equivalents; but common

minds cannot escape that mighty power of suggestion by which the old senses are irresistibly called back by the familiar sounds. The time has come when calling a spade a spade is essential to success in the kind of agriculture we are undertaking.

Our Independent Society is not a Christian church, nor a church in any sense that is intelligible by common people. We do not call ourselves by that name; and we frankly recognize the vast chasm that separates our work from the work of the churches. Our faces are turned in a different direction. Our hands are busied with other tasks. Our feet tread other paths. Our thoughts run in other channels. Our hopes aspire to other objects. In a word, we are not a church, and take no interest in the work of the churches, except to oppose it. So far as the churches exert an influence in favor of good morals and manners and the true amelioration of society here on earth, we heartily wish them well; but this is not the end for which churches exist or were originally called into existence, and it does not constitute the true work of the churches. Just so far as the churches are faithful to their own professed creeds, their work is hostile to ours, and our work is hostile to theirs. They themselves instinctively recognize this antagonism, and, if they only had the power as in olden times, they would speedily put us out of the way—by the dungeon or the scaffold. We, however, rely solely on the power of ideas as weapons; and while uncompromisingly using the sword of truth, we should disdain all appeal to the sword of steel, except in self-defence. The antagonism we admit, be it remembered, involves necessarily no hatred, no bad blood; it is simply an antagonism of principles and objects, aspirations and ideas. Our method of warfare is to educate, not to gag—to convince minds, not to punch heads; and the spirit of our warfare should be, and I trust is, that of devotion to humanity, not zeal for a sect or an organization.

In a general sense, then, I admit unqualifiedly that antagonism between Christianity and Free Religion which the churches perfectly well perceive, and which only radicals who are more sympathetic than sagacious deny. To make the difference between our work and the work of the churches still plainer, however, let me state it a little more in detail:

1. Our work is not to "save souls" from any literal or allegorical hell in a future life. But this is the great end and aim of all Christian churches, except only an insignificant squad of demoralized congregations calling themselves "Liberal Christians," which, having crawled half through a hole in the fence and got stuck by the middle, fancy themselves still within the fold and safe from the prowling wolf of Free Religion; although the wolf has nothing to do but to snap off their pilloried heads at his leisure. The "salvation of souls" from dangers that have no more real existence than the frightful shapes of a nightmare-dream, and that have pretty much the same origin—indigestion—is no part of our work. It is terrified fanaticism alone that busies itself with such objects. We have better business to attend to. To make the most of human life here and now, to enrich it and enlarge it and beautify it and hallow it by the pursuit of truth, virtue, and the universal happiness of mankind, is an object so worthy of the devotion of rational beings, that it commands respect and arouses enthusiasm in the exact proportion that the world becomes truly civilized. Whatever lies beyond this life lies beyond its active interests,—not beyond its wonder, its hope, its awed conjectures and poetic dreams, yet certainly beyond the sphere of its present motives. The work that commands our energies to-day concerns the duties and occupations of to-day; and if we make to-day right, the morrow cannot be wrong. How vast and bottomless the abyss, then, that yawns between our work and that of the churches! Leave to them all visionary anxiety about that unknown future,—act in the living present.

2. Neither is it our work as a society to maintain the "stated public worship" of God—at least as an act of duty owed by us to him. I cannot recognize the obligation to worship him in the manner of the churches. They conceive public praise and prayer to be an act of homage required by his glory, and imposed upon the human conscience as the most serious and solemn of all human duties. Not thus can I regard it. If men and women are drawn together by sympathy in the highest and purest sentiments of their common nature,—if, when thus assembled, it seems a natural and spontaneous thing to pour out the struggling aspirations of the soul in audible speech, addressed to the eternal THOU we dimly apprehend as in some sort their fitting goal,—it is beautiful and well. But the freedom of worship makes all its worth, and forbids the trammels of set appointment. More and more do I feel that our truest worship is something that shuns publicity and parade—something that ill harmonizes with the mixed sentiments of a crowd—something that gushes out of the

deepest communings with the spirit of universal Nature, and that rarely stirs in the cold and critical presence of unsympathetic minds. It is not our work to maintain "stated public worship." If the spirit of prayer descends on us all together, and makes itself felt as a common impulse, then surely it is as natural that this feeling should be breathed into audible words as that our common thought should be so expressed. But it would be fatal to subject to rigid rule the fitful activity of the religious sentiment. Worship, as such, must be incidental in our meetings, not a regular routine. It is not our work. That larger and deeper and higher worship which consists in constant self-consecration to goodness, beneficence, and truth, and which should be but another name for our entire lives, cannot be compressed into an hour—cannot find its best expression in any words, but rather in daily integrity and deeds of active duty. In this more comprehensive sense of the word worship, it may indeed be said that worship is our work. But it will be then our work as individual men and women rather than as a society; for this organization of ours is but one and the least of all means for doing the work of our private lives. We have associated ourselves for the purpose of better fulfilling certain common obligations; but these obligations are neither made nor intensified by our association. They are rooted in our nature as human beings, and have created, instead of being created by, our society. True, our activity as a society must be part and parcel of our general activity, and, if this be worship, must itself be worship also. But "public worship," as commonly understood, is not our work. It is a large part of church-work, but not of ours. Our ends are practical and humanitarian, and only in that sense religious. If worship enters into our meetings as an element, it will be only as an incidental, spontaneous expression of our higher humanity quickened into free activity—not as an act of homage exacted by divine command.

3. Still less is it our work to maintain an institution for the indulgence of a luxurious and refined sentimentality. Those Christian churches which have nearly got rid of their Christianity,—which discard the general Christian system of belief and yet have not got beyond the habit of Christian observances,—make their pulpits not infrequently a place for the retailing of religious molasses-and-water. Too heretical for the earnest inculcation of thorough-going orthodoxy and yet too timid for fearless grappling with living questions of the day, the preachers fall back on gentle, smooth-phrased homilies designed to touch the emotions and to create a general sensation of *goodness*. This is Christianity of the sentimental school—Christianity that reminds me of the old lady in "Phœnixiana" who went to a dentist to have her tooth extracted. The dentist tugged and pulled, and finally extracted, not only the tooth, but the entire skeleton besides; and he was forced to carry the old lady home in a bag, a mere mass of pulp. To a similar condition of bonelessness does Unitarianism reduce Christianity. Its churches accordingly too often become crying-schools for romantic young misses and lady-like young men. Instead of strong Christian doctrine or strong secular good sense, they administer a diet of soft platitudes as the bread of life, and make capital out of a morbid religiosity. You may be sure I have no wish to go and do likewise. It is no part of my work, at least, to ladle out pap. Far be it from me to despise earnest feeling, or to pour contempt on the finer religious sensibilities. But the worst enemy of sentiment is sentimentality. Unless vigorous thought on important topics can be supplied from this platform, it would be far better to spend our Sunday evenings at home with a fine book or a genial friend. Let us never mistake eye-water for religion. My appeals are made to your heads, not to your handkerchiefs. I aim to give you food for reflection, and to reach your hearts only through your minds. To be sure, this is not a wise course altogether, so far as popularity or large audiences are concerned. Most people regard him as the finest and most eloquent preacher who can make them "laugh and cry by turns." But I covet no influence of that sort. It is that part of our common work which you have delegated to me, to furnish the best thoughts I can attain on subjects of real and high importance. Our meetings are not to be crying-schools, but thinking-schools. No "come to Jesus!" eloquence is to be here expected,—no mellifluous periods redolent of cologne and Phalon. But I shall use my best endeavors to put my strongest convictions into straightforward speech, and take it for granted that this will please you better, and be productive of far more profit, than if I were to sing you a bewitching syren-song that is nothing but meaningless sound at last. To the evangelical churches let us resign the dry husks of orthodoxy, and to the "Liberal Christian" churches let us grant a monopoly of milk-and-water heterodoxy.

In short, our Independent Society is not a church. It aims neither to "save souls," nor to maintain "stated public worship," nor to sugar-coat moralisms with a film of Christian sentimentality. These things are no part of its work.

On the contrary, our Society is a company of men and women who are deeply imbued with the spirit of a purely humanitarian religion,—though the word "religious" is no part of its adopted designation. I will now state what I conceive its legitimate work is, having at considerable length stated what it is not. What I have said, however, in some measure anticipates what I have still to say.

1. Our work embraces *individual culture*. By this I mean the cultivation of everything that shall make us finer individuals. Charity begins at home. So does religion. The expansion, strengthening, rectification, in one word the culture, of our natural capacities and powers is one great object of our work, and our meetings must have this object constantly in view. You come to hear what I have to say, because you credit me beforehand with having something to say that is worth hearing. I hope I shall not disappoint this reasonable expectation. But the object of your listening is to enlarge your own mental horizon, by taking whatever truth comes to you freshly in this way, and incorporating it into the body of convictions by which you govern your own lives. What ever seems mistaken in any utterances of mine, you of course reject. No one of you comes here, as the people go to the churches, to hear the "word of God expounded." Your purpose is individual culture—the clarification of your opinions by thought, the education of your reflective powers by exercise, the cultivation of discriminative intelligence by a careful testing of what you hear. Such, at least I hope, is your purpose, though not the whole of it. For I earnestly trust that the strengthening of your intellectual nature in this manner will involve also an equal strengthening of your moral and spiritual nature. This depends upon yourselves. I appeal to your whole nature, through the medium of your conscious thought. Our culture should be integral, not one-sided; and a man whose intellectual outruns his moral development is a monstrosity.

2. Our work must also embrace *social* as well as *individual culture*. We are members of a complex organism called society, on the healthful activity of whose various parts our own individual welfare largely depends. Instead, therefore, of limiting our interests to ourselves, they must embrace those of others,—in fact of all others, but especially of those who are most closely connected with us. We need to cultivate more than we have done the kindly feelings that flow from constant intercourse with each other, and thus secure the warmth of new interest in our common objects, which can come in no other way. Embers scattered over a hearth speedily go out; raked together, they burst into a blaze. An old simile, but a good one. I hope we shall secure far greater freedom of intercourse among ourselves this year than we have ever had before.

3. But I am the last man in the world to be satisfied with a mere busy humming in our own little hive. Our society has larger relations than to itself. It is under a high obligation to make itself felt more than ever in the community at large. It ought to be a powerful centre of educational influences in the direction of all liberal ideas. This it is now in no small degree. But you do not dream yet of the power you might exert, which should be measured, not by our numbers (for we are indeed few), but by the weight of our ideas. United, vigorous action, even by a few determined persons, is capable almost of working miracles—certainly of working what will seem miracles to lookers-on. If we choose, we can far more than ever before stimulate to activity the dormant forces of social progress in this place. I trust we shall not let slip our great opportunities. Let us have faith in ourselves.

4. But not only ought we to aim to exert a powerful influence over the public opinion of this community—we ought also to set it a lesson not to be ignored by practising ourselves what we preach. Our Society should be a starting-point for all good enterprises. It should be our great ambition to accomplish as much as possible in the way of originating and getting under headway practical projects that shall benefit the public. I am proud to congratulate you now on the finally assured success of the evening schools for both sexes. Two years ago a few of us, notwithstanding the misgivings of others, determined to start an evening school for men and boys, sure that such an experiment could not fail, if once fairly begun. With many discouragements, you triumphed over all obstacles, and during the winter, with a little outside assistance, kept the school in prosperous condition. The next winter the School Board of the city promptly and generously responded to our request, and conducted the schools very successfully by volunteer teachers. This year I am assured the Board will make the Evening Schools a part of the regular school system, to be conducted by paid teachers, like the rest. This happy result of an experiment so greatly needed, and entered upon by you with a faith sufficient to dispel all timorous doubts, should embolden us for similar work hereafter. It only takes equal devotion to secure the success of other equally important enterprises. Let me name one that demands immediate attention.

Toledo has no free public library. She has a public library small in extent, open only six days in the week, to which a fee of three dollars a year must be paid as the price of admission. It does not belong to the city, but to the Toledo Library Association, which is in debt. The city has refused to accept the

gift of their library until the debt is paid. It is a shame and disgrace to Toledo that she should not possess a library open all the week, Sundays included, without money and without price. The class that most needs its advantages are precisely those to whom three dollars are an important sum, hard to be spared from daily necessities. A dozen determined men could in one year from this day secure the establishment of a free city library, at least in germ; but nobody moves in the matter. Cannot these dozen men be found in our society? What worthier object could command our efforts? Education—the education of the people—is the means that Free Religion must rely upon to bring about a nobler and purer state of society. I hope that we shall be able and willing to take hold of this enterprise as devotedly and successfully as we took hold of the Evening Schools. I commend it to your especial attention, and will do all in my power to help any plan that may be desired to secure the object aimed at.

This, then, is the work of the year—individual culture, social culture, the enlargement of our public influence, the origination of useful public enterprises that have no connection with our private or society interests. It is a work worthy to command a noble enthusiasm and our most persistent efforts. If we are faithful to it, we shall have worshipped God in the highest and best sense of the word; for there is no worship comparable with that of daily duty and unselfish toil.

An English magazine recently published an account of the wreck of the ship *Britannia*, which struck on the rocks off the coast of Brazil. She was freighted in part with Spanish coin, packed in barrels. At first the crew hoped to save these, and hoisted them up from the hold on deck; but it soon became evident that the ship was fast sinking, and they were obliged to take to the boats. Just as the last boat was pushing off, a young midshipman rushed back to make sure that no one was left by accident to perish. He found a sailor seated flat on the deck, with a hatchet in his hand, several barrels broken open, and the other hand plunged to the elbow in a heap of gold. "What are you doing?" shouted the midshipman. "Escape for your life! Don't you know the ship is going to pieces?" "The ship may," retorted he; "I have lived a poor wretch all my life, and I am determined to die rich." Remonstrances were vain. The midshipman fled to the vessel's side, but turned and cried once more—"I tell you the ship can't hold together another moment. Quick! You can yet be saved!" "Not without leaving my gold!" roared the sailor, with a wild glare in his eye; "go your ways!" In a few moments the great black waves of the ocean were rolling over the rich sailor and his riches.

Friends, thousands of men every day repeat the madman's folly. Caring little for their principles, their moral life, they sacrifice all to gain. Not so may it be with us! At any and every cost, let us be true to our principles, do our work, and refuse to go down with our gold!

A SHARP ENCOUNTER.

[By an English missionary in the Shanghai (China) Evening Courier, of June 30, 1871.]

My duties led me on a certain evening not very long ago to the Missionary Chapel, which it is my custom to open on the week day for the benefit of those who may be desirous of hearing the Gospel. I had scarcely entered and taken my seat, before a Chinaman came in, and with a cool and business-like air at once took a seat on one of the empty benches. Usually before the preaching has well commenced, those who do stroll in do so in a lounging, easy, indifferent kind of way, as though curiosity were the only possible motive that could have brought them in. This man, however, seemed as though he had come by special appointment, and it were a matter of supreme importance that the subject in hand should be finished off as quickly as possible. It would have been difficult to say from the man's appearance to what position in life he belonged. His dress bordered on the shabby, and the style of the man seemed to indicate that he was more familiar with the artisan class than with any other. His face, however, had a peculiar look of sharpness and intelligence, such as one is more accustomed to meet with among the more educated. His conversation, too, was interlarded with book phrases, and his general knowledge of his own literature was so very extensive that it was evident his dress gave no proper clew to his status in society. The more I looked at the man, the more was I struck with his general appearance. There was intelligence; there was combined with it a certain look of dissatisfaction. He seemed like a man whose ambition had soared high, but whose projects had all failed, and consequently the disappointment that failure had produced had become stamped upon his expression.

After a few common-place remarks, in which he had said that this was the first time he had ever been in a missionary chapel—which statement, however, I mentally declared to be untrue—we turned to the subject of religion. At first he tried to defend idolatry as a thing introduced and organized by the sages in older times, and that therefore the ceremonies in connection with it were binding upon the whole Chinese nation. He referred to the classics in confirmation of what he said, but, upon a closer investigation of the texts quoted, he had to acknowledge that his interpretation of them differed very materially from those of the recognized commentators. Indeed he finally agreed that it was not till so late as the Han dynasty, which was very considerably later

than Confucius, that idolatry began to be the fairly recognized medium of worship in China.

Turning from this point, he said:—"Very good, I grant you there is nothing very strong that can be said in defence of idolatry; but," he continued, "we have our sages with all the writings they have transmitted to us. They contain doctrines of the highest and purest character, and it is these that after all are the real powers in our nation's morals. It seems to come to this. You have the doctrines of your sages, and we have ours. Why not rest content with what we mutually possess, instead of your striving to induce us to lay aside ours and believe in yours?"

I agreed with him that, if it was simply a question of differing sages, there was no use in our coming to China to interfere with the systems they possessed. The case, however, was very different from that: the real question at issue was one between the doctrines of the Bible and the doctrines propounded by man—whether in fact God was to be the teacher of the world or man. I, however, demurred to his statement that the doctrines of the sages, in their highest and purest aspect, had any appreciable influence at the present time in leading the nation to do what is right. I challenged him to produce me one instance either from among the literati or the mandarin class, who are the most thoroughly imbued of any of the Chinese in these doctrines, who was in any degree striving to carry out the principles they contain.

He somewhat hesitatingly agreed that the instances were certainly very rare. Whilst in the very act of admitting this, the easy manner he had hitherto assumed in his conversation with me seemed to slide from the man, and like a flash of lightning a look of suppressed hatred and bitterness spread over his face instead. "Oh! then," he said, "your object in coming here is to teach us charity and benevolence and truth and uprightness, is it?" I said—"Yes." "If this be your object, then, why is it that you yourselves act in a spirit so directly the reverse of these, and force upon us instead your abominable opium? If your nation believes in these doctrines as divine, why has it imported this poisonous stuff to bring poverty and distress and ruin throughout our land?" And as he went on, he became excited and his eye flashed, and his eloquence grew. Chinaman-like, he rolled his head from side to side, whilst the congregation (which in the meantime had grown largely) looked on with approving sympathy.

I was so utterly taken aback that I could do nothing but quietly sit still, until he had given full expression to his feelings. My surprise arose not so much from the matter as the manner of his accusation. It was given forth in the most offensive language, and with a force such as I had never met with on any previous occasion. After he had finished what he had to say, the congregation that was scattered about—some sitting on the forms, others leaning by the doorway, and others again bending over the back of the seats listening breathlessly to what the man was saying—with one consent turned their faces toward me, waiting without uttering a sound to hear what would be my reply. I must say that I never felt so uncomfortable in my life before. What the man had said I knew and felt to be the truth. I began therefore somewhat stammeringly to say something in self-defence, when the man at once stopped me by saying:—"There is no use in your trying to get out of the matter by saying that you have nothing to do with this opium system. Your country has. It is your nation, England, that is responsible for all this ruin, caused by opium. It was the English guns that compelled our Emperor to sanction the trade, and it is through England that it may now be sold throughout the length and breadth of the land without our government being able to do anything effectual to prevent its spread throughout the kingdom."

The facts of the case were all on his side, though somewhat offensively stated. England's share in this opium question is one which no reasoning and no sophistry can turn to her honor. Whatever of greatness or of glory there may be in her history to which she can point with satisfaction, there is at least one blot upon her escutcheon which will not be easily effaced, and that is that she was the direct means of stimulating and protecting a trade that involves a third of the human race in evils which no language can describe. I replied that, as far as regarded the opium itself, he and I were at one. If he condemned it, just as strongly did I; but I reminded him that, if the Chinese would only cease from buying, the foreigners must of necessity stop from importing—an argument that seemed to have such weight with him that it completely silenced him, though to myself it appeared so utterly illogical that I was heartily ashamed for having to use it. But a drowning man will catch even at a straw.

Taking advantage of the turn affairs had taken, I glided off into another subject and had been speaking for ten minutes or so, the man all the while listening most attentively, when something in my remarks again seemed to strike him, so he stopped me and said:—"It is not simply by your forcing your opium upon us that you manifest your hatred of us. You foreigners don't seem to be able to understand that we Chinese have any natural affection. You come amongst us and you separate husband from wife and children from parents, and you break up the family relationships, and you leave many a family in mourning and misery." I was utterly astonished at this charge, not having the remotest idea at what he was driving. I endeavored to stop him for an explanation, but his indignation was again hurrying him along at a pace it was impossible to control. At last at one of his breathing-spots I managed to make him hear that he must stop, for I could not allow him to go on. "Oh indeed! You insist that I shall

stop, do you? You think you can come here to teach us, and the moment we begin to speak of the wrongs your country has done us, our mouths must be stopped! Pretty teacher of morals you are, indeed!" I assured him I did not understand his charge, and that I stopped him simply to get an explanation, not to silence him. My custom in the chapel had ever been to allow all fair discussion, and he had but to explain himself to get a fair and honest hearing. A few words from him enabled me to perceive that he referred to the coolie traffic which some years ago had been carried on in this place. Of the iniquities of this traffic in its earlier stage it would be impossible to speak in strong enough terms. Many a home had indeed been made desolate—many a family had been bereaved by the man-stealer, and throughout this region the connection of the foreigner with it had engendered a feeling which is even now only beginning to subside. Indeed, only a week previously I had seen the lifeless trunk of a man carried past me who had been beheaded an hour before for decoying persons away to be shipped in the South as coolies.

Fortunately his accusation was stronger than the present state of the case would sanction, and I proceeded to show him that the evils he described did not exist now. The English government had made such arrangements for emigration that not only must a man's consent be obtained for his going abroad to an English colony, but also that the agreement entered into with him by English subjects must be faithfully observed to the very letter.

After sitting a few minutes longer, he rose from his seat and left the Chapel.

The above is a brief description of a scene of which I have a very vivid, but at the same time a very painful recollection. Of course I have given the substance of his remarks in my own words. To have reproduced his exact language would have been both impossible and indiscreet. As I have already hinted, he spoke in the most offensive way. He did not stay to choose his words, and what he did say was of so strong and pungent a nature that, accustomed as I am to every variety of Chinese character, I had never met with any one that had his ability to say things in such a bitter and sarcastic way.

It is often suggested that, if any attempt be made to elevate the Chinese nation, it must be first done through the medium of civilization—that commerce ought first to lead the way, and after a while, when the native mind has been in some degree prepared for it, Christianity might step in, and, gathering up the scattered threads that civilization had been weaving, unite them all into one perfect whole. Now the audience that was gathered around me had come within the influence of two things that had followed in the wake of trade, namely, opium and the coolie trade. They had seen the effect of both in this immediate neighborhood, and the only result that had been produced by them was still deeper hatred of the foreigners, and an additional argument for rejecting the Christianity that was associated with them. The comparatively slow progress of Christianity in some parts of China is often pointed out and commented on by those who believe in first civilizing the Chinese—all the while apparently unconscious that this is in a great measure owing to the state of feeling produced by the very questionable nature of at least one article that unhappily constitutes a prominent feature in the commerce of to-day. The grievances that the Chinaman has against the foreigner are not all ideal ones—not all the result of his intense conservatism. The Chinaman is shrewd enough to observe that, whatever blessings the foreigner may bring with him, he is the cause of evils which in their present power for mischief overshadow all the effects that his good could possibly achieve. There is no one that looks upon the frightful net-work of opium shops that is spread throughout any Chinese city one visits, or that marks the fearful results in the thousands of pale and emaciated wretches that one may see issuing from these dens by day or night, but that must feel this. It is time that the nations of the west should learn—and in this particular matter of opium, England most of all,—that a true regard for their national honor, but, most of all, for their Christianity, imperatively demands that no commerce shall be deemed lawful that shall involve any nation, even though that be a heathen one, in wide-spread ruin and distress.

FREE RELIGION MATURING.

[From the Morning Star, Dover, N. H.]

Free Religion began by protesting against any authoritative interpretation of Christ's words and claims. It has proceeded by doubting whether Christ really said many things that are attributed to him by the evangelists; then, by questioning whether many things that he did say are really true; then, by denying his authority over men as a teacher; then, by accusing him of mental blunders and moral defects, till at length it scouts him openly as an offence to the head and heart of true men,—“an ignorant youngster” and “a mad fanatic.” One hardly sees how it is to take any added steps in the downward way of passionate hatred and indecent blasphemy.

Mr. E. C. Towne, editor of *The Examiner*, published in Chicago, is showing us the real spirit and the natural outcome of this new and bad type of unbelief which seeks to cover itself with the mantle of religion worn as a name. He has heretofore acted directly with such men as Messrs. Frothingham and Abbot; the chief reason why he does not really and fully act with them now, is found in the fact that he is “progressing” a little too fast for their more cautious and hesitating steps. They still count each other as

allies. Each praises the other for his active hostility to Christianity, even while criticising him for excess of rashness or a too timid conservatism. Having an ardent temperament and a fervid life, Mr. Towne brings Free Religion to the bitter fruit and the repulsive seed, while cooler natures have only shown us the promising bud or hung out the attractive blossom. The same or similar results are likely to appear sooner or later wherever the plant takes root and finds toleration and nurture.

It is well that these ultimate products show themselves thus early. They will open some eyes and return a plain answer to not a few earnest questions. They will remove the taking mask and show the hideous features it has covered. It will be strange if more or less persons do not find themselves arrested, startled and turned back from a road which is seen leading to such a goal. And so, seeing that the bad blood is in Mr. Towne, it is well that it comes to the surface as an exponent of the moral malady within. Vice, when seen in its naked hideousness, repels instead of winning, as the druikards driven through the streets of Sparta taught the young men sobriety. And so these exhibitions of Free Religion, full-grown, audacious, mad, bitter and revengeful, may work for the profit of the truth, and lift up a warning that will be heard and heeded.

The Examiner abounds in the bold, bad style, which fittingly sets off the somewhat shocking substance behind it. Every issue seems meant to make an advance in its irreligion upon that which preceded it, and to pave the way for something still more shocking. But the editor has said few things more plain and unequivocal than those which appear in a note lately sent to the editor of the *Golden Age*, remonstrating with him for saying that he (Mr. Towne), in venting his spite upon Jesus, was “trying to write down the greatest of characters and blacken the holiest of human names with suspicion.” He denies the charge, not by saying that he honors Jesus, but by asserting that there is nothing in him that deserves honor, but much if not everything to call for contempt and execration. To show that we do him no injustice, we copy his own words. They are pitiable and shocking enough, most certainly, and few can read them without pain; but the warning which they carry and the protest which they will call out may make them indirectly serviceable. They are the words of a representative man, and not of a mere individual iconoclast; they set forth the drift of a public movement, and not the mere erratic flight of a strange human comet in the theological heavens. Here are the words he writes:—

“What do you mean? What your words mean is, that I, seeing greatness and holiness in Jesus, have borne lying witness against him. But I see nothing of the kind in Jesus; consequently I have not tried to write down, nor to blacken. I have honestly stated the facts as I have seen them. Can not you do me the justice to recognize this? Not only have I not tried to write down, but I have tried to restrain my feelings of theistic and humane indignation, and to state plain facts without passion.

And my feelings you entirely mistake. Personally I do not care a fig what becomes of the name of Jesus. And rough as my encounter with accredited Christianity is, I can not doubt that we already begin to see the end of that intolerable humbug, an ignorant youngster put forward as the impersonation of greatness and holiness, and a mad fanatic thrust between God and His children, to cut off grace from heaven except at his own will, and to put hate for kindness between man and man wherever his claim may be denied.”

That is surely bold enough for the French Atheists and bitter enough for Thomas Paine. Mr. Towne seems to us more logical and self-consistent than his more cautious and ambiguous brethren. He does not mince matters. He strikes at the root. He will have no image which is part iron and part clay. His Jesus must be no myth or embodied ideal,—no mixture of the inspired genius and the bigoted Jew,—no compound of the prophet and politician,—no product resulting from the multiplication of the rounded saint by the headlong reformer. Mr. Towne sees that he must either be accepted as the divine Messiah and the Lord of mankind, or spurned as the great impostor and charlatan of history, whose baseless pretensions the world has already put up with quite too long. And so, denying him the one character, he proceeds in his effort to cover him with the odium which attaches to the other.

It is well to make the character and claims of Christ the key of the position and the culminating point in the struggle. The old question, “What think ye of Christ?” is well brought forward as the great question of to-day. He is still “the sign that should be spoken against.” His own statement is yet true,—“They hated me without a cause.” Just as in the first century, so in the nineteenth, he is “set for the fall and rising again of many in Israel.” Let the contest go on at this vital point. We ourselves could choose no better one. Mr. Frothingham may keep on with his guarded criticism, and Mr. Towne may multiply his bitter and passionate epithets. He who wore the mock robe in which Herod arrayed him, and carried the cross which the brutal populace laid upon his shoulder, bearing both calmly to the height where he wrought out his work as Redeemer of men, will take these later indignities, without faltering, to the throne which he is to occupy as King of kings and Lord of lords. “For he must reign till he hath put all enemies under his feet.”

“The prisoner has a very smooth countenance.” “Yes; he was ironed just before he was brought in. That accounts for it.”—*National Baptist*.

Voices from the People.

[EXTRACTS FROM LETTERS.]

—“Popular errors on all subjects are numerous; but I know of no error that is so thoroughly rooted in the public mind as the idea that Christianity is the author of modern civilization. But it is easy to see how this ignorance has obtained; the report of a battle is always colored by the partizanship of the reporter. What is chronicled by the victor as a ‘great victory,’ may be reported by the vanquished as a ‘change of base.’ For the same reason, the literature of every country always magnifies its own people; its own customs, its own institutions, both political and religious; and since literature has hitherto been controlled by persons having great reverence for Christianity as an institution, it has fallen into the habit of adulation, and has not allowed the public mind to see that anything good could come ‘out of Nazareth.’ Hence I welcome the article headed ‘Christianity and Civilization’ in No. 56 of *THE INDEX*. Many will doubtless say that this popular error is harmless, and not worth the trouble of dissipating. But it is axiomatic with me that all error is injurious, and I feel compelled to combat against it, without caring to specify how it is injurious in any particular case, though the sequel never fails to reveal numerous ways. For is not truth light?—and is not error darkness?—and is there no harm done by shrouding in darkness that most magnificent of all God’s works, the human mind? Success to *THE INDEX*.”

—“*THE INDEX* in all respects does not meet my ideal. While I cheerfully accord to it merit and ability, especially your own articles, I cannot say that it meets my wants. There are many good things in your little sheet. And there are many things in it that almost make me tremble as I read them. What some of your correspondents may choose to say on the subject of Christianity, I don’t care so much about; for many of them, I fear, are cold blooded deists and atheists, and are literary desperadoes, fearing nothing. But I don’t like to hear you calling ‘Christianity a religion of barbarism’ and one of ‘despair.’ For you to make such remarks sounds so unnatural that it shocks me. Your paper contains *Light without Heat*. The able and brilliant articles and writings of Mr. O. B. Frothingham have the light of the stars—cold but no warmth. I did at one time think that the mantle of Theo. Parker had fallen on him, but I think now that I was mistaken. That great and noble man had Heat as well as Light. You will excuse the liberty I take of writing to you as I have done. But sometimes the question will arise in my mind—will the reading of such writings leave a man better than they found him? That is the one great question.”

—“I am very happy you have got well established and vindicated a chance to be heard. I can’t say I accept your position, or quite like your tone—but I am glad to have you or any man say his say. I have long wanted to suggest that a more calm or philosophical manner would advance the scientific study of Religion more than that which (if you will permit me to say it) seems to me to have characterized *THE INDEX*. I think you have given to the movement of free religion a partisan aspect, which is to be regretted—I think you err in accrediting to it definite forms of interpretation (*i. e.* doctrines, &c.) and forget that Religion, when free, covers Christianity, Romanism, Paganism, as well as Abbotism. No individual man is its prophet—or has a right to draw article or creed for it.”

—“You go on bravely with your Index Association Stock Co. The West should be to you what Chicago is to Collyer and Brooklyn to Beecher. There are thousands who would not be without *THE INDEX* one week, could they once be induced to subscribe. Millions are hungering and thirsting for its truths. I know it is so from what I see. I wish I could induce every subscriber you now have to obtain another, and then they another each, and onward all the year round. The paper deserves it. The people need it.”

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be held for the present in GERMAN HALL, St. Clair St., on Sunday evenings, at 7½ o’clock. The public are invited to attend.

RECEIVED.

THE TRUE TEMPTATION OF JESUS. By Professor F. W. NEWMAN. Published by THOMAS SCOTT, Mount Pleasant, Ramsgate. Price, Sixpence. pp. 22.

VICTORIA C. WOODHULL. A Biographical Sketch. By THEODORE TILTON. Published at the Office of *THE GOLDEN AGE*, 9 Spruce St., New York. 1871. pp. 35.

THE HERBERT SPENCER SEMINARY; A Boarding School for Boys, at Eagleswood Park, Perth Amboy, New Jersey. HOWARD HINTON, A. M., Principal. New York: STONE, JORDAN & THOMSON, Printers, 142 Fulton St. 1871. pp. 16.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW. September, 1871. Rev. JOHN H. MORRISON, D. D., Editor. Boston: LEONARD C. BOWLERS, Proprietor, No. 3 Beacon St. Room No. 7. \$5 00 a Year.

Poetry,

THE POEM OF HUMANITY.

Beyond the poet's sweet dream lives
The epic of the man.
He wisest is who only gives,
True to himself, the best he can;
Who, drifting in the winds of praise,
The inward monitor obeys;
And, with the boldness that confesses fear,
Takes in the crowded sail, and lets his conscience steer.

WHITTIER, *Tent on the Beach.*

The Index.

SEPTEMBER 23, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

For Special Notices see eighth page.

THE INDEX ASSOCIATION.

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No subscription is payable until \$50,000 shall have been subscribed; and then only ten (10) per cent. will be payable annually. No indebtedness can be incurred in any current year by the Association beyond ten (10) per cent. of the stock at that time actually subscribed. Subscriptions are respectfully solicited from all friends of Free Religion.

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POPULARIZING SCIENCE.

There is no more hopeful or important sign of the times than the growing popularity of books designed to interest the general public in scientific discoveries and pursuits by presenting them in an attractive literary garb. The modern scientific man finds that he cannot do any work for which his fellow-men are more grateful, or more willing to pay, than that which consists in taking, as it were, the public into his private laboratory or observatory, and explaining without needless technicalities the general method of his researches. Hardly is the novel itself found to be more remunerative to publishers than the book intended to popularize science. Instruction thus given is, of course, neither systematic nor profound; but it may be exact as far as it goes. It gives only a smattering of knowledge, and is, in fact, designed only to create an appetite for it. Without at all superseding the works of a more elaborate character, it nevertheless gives the ordinary reader some notion of scientific results, and, above all, of its methods of investigation and reasoning. The moral good thus done is incalculable. Superstition is quietly sapped and undermined, without being directly attacked. Old weeds are cut under; the ground is prepared for the sowing of seed that is destined to yield by and by a rich harvest of social ameliorations.

Such books, for instance, as Sir John Herschel's "Familiar Lectures on Scientific Subjects,"—Huxley's "Lay Sermons and Addresses," "Origin of Species," and "Evidence as to Man's Place in Nature,"—Lesley's "Origin and Destiny of Man,"—Figuier's "Primitive Man,"—Guillemain's "Heavens," etc., etc., are disseminating a taste for scientific thought and a popular appreciation of the scientific spirit that must work notable results in the next generation. It becomes harder and harder for the promulgators of antiquated follies to find a sympathetic audience,—not so much because these have become intolerably stupid and dull. Our forefathers swallowed pecks and bushels of nonsense simply because there was a lack of better diet. Now "we have changed all that."

No American firm has contributed more towards bringing about this improved state of things than D. Appleton & Co., of New York. They are untiring in the publication of works of the class referred to. We scarcely finish reading one before another appears. To them we are just indebted for three before we have found leisure to notice one. On our table lie Tyndall's "Fragments of Science for Unscientific People," Spencer's "Recent Discussions in Science, Philosophy, and Morals," and Proctor's "Light Science for Leisure Hours." We have space only for a few words concerning each.

Prof. Tyndall, whose admirable little manual on "Light and Electricity" we noticed in these columns a few weeks ago, adds to the qualities of a master of science those of a skilled literary artist in a remarkable degree. There is a charm and delicacy in his style, and an imaginativeness, nay, at times a tenderness in his thought, that give him a wonderful hold on the reader's sympathies. One has but to read a few of the essays in the "Fragments of Science" (e. g. those on "Prayer and Natural Law," "Miracles and

Special Providences," "Matter and Force," "Scientific Materialism," and especially the beautiful note entitled "Musings on the Matterhorn," page 123) to become keenly sensible of the baldness and poverty of the philosophy which strips Nature of all its mysteriousness, and imagines itself to have formulated the finest experiences of the human mind in a physico-chemical equation. Surely, he who can discover no religion in science will utterly fail to catch the low undertone of Prof. Tyndall's thought, the spirit of which is the spirit of Tennyson's lines—

"Let knowledge grow from more to more,
But more of reverence in us dwell."

Mr. Richard A. Proctor, author of "Other Words than Ours" and "The Sun—Ruler of the Planetary System" (both of which we have read with great pleasure and profit), has collected in his "Light Science for Leisure Hours" a number of exceedingly valuable and instructive miscellaneous essays, e. g. "The Earth a Magnet," "Our Chief Timepiece Losing Time," "Venus on the Sun's Face," "Is the Gulf Stream a Myth?" "Tornadoes," etc., etc., which greatly stimulate the desire for further information on all these topics. Mr. Proctor's eminence as an astronomer lends a special value to his writings on astronomical subjects. To those who are specially interested in what is called "Spirit-Photography," we commend his little article on "Photographic Ghosts;" while to the poor deluded people who are still bothering their brains in the hope of "Squaring the Circle," we commend his article with that title. There is a slight excess of self-consciousness in Mr. Proctor which a little mars his writings; but the solid merit of this book will make it warm friends everywhere.

Mr. Spencer's "Recent Discussions" can hardly be classed with the foregoing volumes as one devoted to the popularizing of science. It is quite as much devoted to the "differentiation" of himself from Mr. Hutton, Prof. Bain, Auguste Comte, and others. The article of chief popular interest is that on the "Origin of Animal Worship;" while the philosopher will be most interested in the "Classification of the Sciences" and the "Genesis of Science." A vehement worshipper of Mr. Spencer, who evidently believes in his infallibility as devoutly as the ultra-montane Catholic believes in that of Pope Pius IX, and who seems to take as profound comfort in his new Savior as the most fervid Methodist takes in Jesus, feeling greatly outraged by our late comments on Mr. Spencer's "Principles of Psychology," has taken us severely to task for them in a Boston paper. We should be sorry to aggravate his disorder by any further criticisms on his idol, especially as we think that he might easily find a worse one; and we are glad, therefore, to be able to say honestly that no one, Spencerolater or otherwise, can fail to be instructed by most of the essays in this volume.

"Our readers will remember Rev. F. C. Ewer as the man who found out that "Protestantism is a failure." He has, it seems, made another discovery, and is just out with the startling information that Christianity itself is also a failure. He says it is no use to close our eyes to the enormous wreck. He ought to write for THE INDEX."

So says the *Liberal Christian*, which prefers to "close its eyes to the enormous wreck."

"In thee have I loved the eternal!" said the dying Bunsen to his wife. No one ever loved the perishable, except as he "loves a beef-steak."

ORTHODOX CRITICISM GONE TO SEED.

The *Morning Star*, of Dover, N. H., the organ of the Freewill Baptists, shows less than its ordinary good sense in arguing that Free Religion is "maturing," because Mr. Towne calls Jesus an "ignorant youngster" and a "mad fanatic." About three years ago the same paper thought that Free Religion had already "matured" because we sharply criticised a religious revival in Dover (the lecture was published in THE INDEX, No. 40.) At this rate Free Religion may be set down as a triennial plant, flowering once in three years. The article we refer to will be found on a previous page.

Such ludicrous endeavors to argue down a movement by showing oneself stone-blind to its purport are characteristic of all the criticisms we see on Free Religion from orthodox sources. Orthodoxy is getting excited, and strikes out wildly in all directions. Would that we could discover at least one writer in the orthodox ranks of brain enough to see what Free Religion really means and of manliness enough to meet the issue without evasion! But our wish is foolish. Such a man would be—a "Free Religionist."

The trouble is here. Christianity has its pivotal point in mere self-devotion to Jesus—to a Person. The ablest orthodox sermon we ever listened to was by Professor Park, of Andover, Mass., on the text—"For I am determined not to know anything among you save Jesus Christ, and him crucified." Christianity, as such, can never know anything else. It understands nothing else. It understands no religion that does not revolve about a person. Even Dr. J. F. Clarke, a "Liberal Christian," thinks the radicals can only exchange one master for another—can only desert from Jesus to run to Emerson, or Parker, or somebody else. Hence the *Morning Star* holds that Free Religion has come to a head, and developed all its unfathomable wickedness, when it comes to hate instead of loving Jesus. And it fancies Mr. Towne has touched bottom at last in this direction.

The simple truth is that Free Religion cannot be understood by any Christian. It ignores persons, and values principles. It eschews all idolatries. It obeys no Lord. It has no Christ. It cares nothing about Jesus, except as a mere matter of historic justice. We are sorry to hear such phrases used about him, because we believe them to be unjust. But when the *Morning Star* thinks it is the logical outcome of Free Religion to hate Jesus, it falls into folly as great as ours would be, if we said it was the logical outcome of Christianity to hate Pharaoh Necho. In our opinion Mr. Towne spends his fine energies to little purpose, and wastes his powder, when he attacks the personal character of Jesus. He may be right, or he may be wrong,—we believe, wrong. But he is at any rate off the point. And the *Morning Star* is just as much off the point, when it takes one individual's opinion about another individual as indicative of the essential nature of Free Religion. The *Star* must learn to understand PRINCIPLES, in their universality, before it can attain the faintest conception of what Free Religion is. Until then, its little attempts to argue it down in this less than manly fashion can only excite well-bred contempt among all respectably informed persons.

ALL ALIKE.

There is a story of an Italian mountaineer who brought into a summer resort some young wolves for sale. He had named them, by way of satire, after several priests in the neighborhood; and when a purchaser asked, rather timidly, which of the dangerous little animals was the gentlest, the reply was—"Take which you please; they are all wolves."

Such a story could only have arisen where the clergy are outwardly more revered and secretly more hated than is here the case. But the illustration is good for thus much, at least; the traits of the clergy, as a class, do not belong to any special theology or church discipline. They proceed from the position of the class, as such; Roman Catholic or Protestant, orthodox or heretic, it is much the same thing. Take any set of men in the world; shut them up in a study or in a pulpit; give them the control of one day in seven; let them speak uncontradicted, and be paid for so speaking; and the inevitable result will follow. They will come to be regarded, and will come to regard themselves, as a superior class. The youngest of them will speak with assumed authority to the oldest layman; the most ignorant of them will assume to instruct the best informed layman. Not that they are naturally more conceited than other people, but conceit is forced upon them.

A reverential layman, in *Scribner's Monthly*, rebukes the late Mr. Hawthorne for indifference to church-going, and assures that wonderfully gifted man that he could easily have found, in any village, clergymen who were his intellectual superiors.

I do not know how this seems to those who have known little of clergymen except to drink in their words on Sunday. But to those who have been in the ministry, or have studied in a theological school, the unintentional satire of this sentence is something tremendous. Or when one goes from parish to parish and hears the estimate placed upon the intellectual ability of each successive clergyman by the educated men of his flock, it is evident that some prestige other than intellectual is needed to sustain the clergy in any position of authority. However it may have been a century ago, it seems incredible that any one should now claim any mental superiority for the clerical profession over any other.

Be that as it may, the fact remains that, under all forms, the spirit and tendency of a separate clerical class is the same. The habitual attitude of authority becomes at last an imperative demand. From the assumption that it is the duty of their parishioners to come and hear them preach, there follows naturally the assumption that it is also a duty to obey their preaching. Even where the fulcrum of future punishment is wanting (as among the Unitarians and Universalists), there is still as resolute a plying of the lever; and Dr. Miner or Dr. Bellows—each as good a man, doubtless, as an average Pope—is still a Pope in his whole attitude and method.

Rev. Dr. Newman, of Washington, writes letters marked "Confidential" to leading Methodists in Iowa, urging the re-election of Senator Harlan of that State, on the ground (among other points) that he "is regular in attendance at church, and his influence is in the right direction." Had this been done by a Jesuit priest, the Protestant papers

would all have joined to give the alarm. When done by a Methodist, it simply shows that they are all alike. The legislature of New York voted money to endow many Roman Catholic and a few Protestant schools. The Massachusetts legislature, without even this poor pretence of fair distribution, voted money to an Evangelical institution for girls at South Hadley, while the Roman Catholics tried in vain for years to obtain so much as an act of incorporation for their college.

I asked a prominent Western man, the other day, whether the Roman Catholic church was making much progress at the West. He answered—"The danger to religious liberty in America is not so much from the Roman Catholic church as from the Young Men's Christian Association. Their demand for more rigid Sunday laws and for a religious amendment to the Constitution are the entering wedges of something more dangerous than Romanism, because more plausible. *They are all alike.*"

It is on this ground, doubtless, that Mr. Grote has lately endowed a professorship in London University College, and Mr. Barnes a college in Indiana, with the provision that no clergyman shall be among the teachers. But this is not the way to reach the evil. You cannot fight narrowness by narrowness, nor set one bigotry against another. To expel all Roman Catholic teachers from your public schools—as was done lately in a town on Long Island—is the way to help, not hinder, the Catholic church. There are but two consistent positions,—to tolerate all opinions or to enforce your own.

T. W. H.

FALSE PROVERBS.

There is an old proverb that accidents or misfortunes "never come singly;" and surely the events of the last week in August seem to verify it. We had within a week accidents more than single—double and even quadruple. The Boston daily papers of the 28th of August contained accounts of no less than four frightful accidents—the appalling calamity at Revere, that cast a gloom over all New England; a destructive railroad collision near Westford, Pa.; an excursion-boat boiler explosion in Mobile Bay, that put that city in mourning, and a powder-mill explosion near Athens by which more than one hundred persons lost their lives. When we read in one day this long catalogue of casualties, following so close upon the Westfield ferry-boat disaster, we were half disposed to believe that there might be some truth in the old proverb. We have met several persons this week who were profoundly convinced of its truth. They think that there is some mysterious under-current of law uniting events and disposing accidents in pairs, triplets, etc.; that, like measles, accidents are contagious; that there is probably a something floating in the air that produces epidemics of accidents. But, whatever the philosophy of the proverb, they had no doubt of its truth.

Now, however old and sacred this saying may be, we believe there is no truth in it. Misfortunes as a matter of fact do come singly very often; and the reason that they so often seem to come double is because we double them up. We draw together two single accidents, separated in time, in order to make a double one, and thus save the authority of the proverb. Whenever the rule will

apply, we are sure to apply it, and to talk and marvel much about it; but when it will not apply, we never once *think* of the proverb.

A good old lady who believes that accidents never come singly, when she heard of the great Revere disaster, exclaimed,—“Yes, it’s a year of accidents, for the year came in on Friday, didn’t it?” No, said we; the year came in on Sunday, therefore Sunday should hereafter be called the “unlucky day.” She smiled, but clung to her proverb. The fact of it is that many of the old saws and adages and proverbs are superstitions and wholly false, while many more are merely half-truths. For instance, what truth is there in the popular saying—“It is always darkest just before day?” We have never heard of any scientific proof, nor indeed of any testimony of common observation, to verify it. Like the scriptures, it is believed by many as a matter of course, because their fathers believed it. “It is truly surprising,” says Carlyle, “how long a rotten post may stand, provided it be not shaken.” We can easily conceive how this last proverb might have originated. Almost every one at some time in his life, we suppose, finds himself in a dark place, in the deep shadow of some great affliction, and, perhaps, near the pit-hole of despair. He wants to believe that there is a good time coming when the light will dispel the darkness about him, and to believe that that time is near at hand; and as the wish is so often the father of the thought, the author of the proverb says—“The light is near, very near, because it is very dark; cheer up, it is all right. Don’t you know it is always darkest just before day?” (or ought to be, which is all the same). A proverb that is so comforting and chimes in with our wishes will not readily be questioned, especially when it claims to be based on some natural phenomenon not easily disproved, though not proved.

Can we not strengthen our courage without a resort to false proverbs? The rotten post ought to be “shaken.” Many other old sayings are only half-truths, though they generally pass current without discount. Such are—

“A rainbow at night is a sailor’s delight, &c.” Now we have of late observed two rainbows at night and rain the next day. That accounts for our stubborn scepticism on this point.

“Marry in haste, and repent at leisure.” Yes, sometimes, perhaps generally, but not always.

“A bird in the hand is worth two in the bush.” That depends on circumstances—not if you are a good shot and have a double-barrelled shot-gun loaded in your hand.

“One man’s meat is another man’s poison.” What man’s meat is what man’s poison?

“Practice makes perfect.” Never!

“Still waters run deep.” Still waters run shallow, sometimes.

“The more, the merrier.” That depends upon how many more, and where, and who.

“The remedy is worse than the disease.” Not at all true of the sweet little pills of homœopathy.

“You cannot catch old birds with chaff.” Not crows, perhaps, but geese you can.

Thus we might proceed to give other illustrations of half-truth proverbs. We do not mean to declare war against all proverbs,

only against the absolute authority of those that claim universal application. They look too much like little infallible Popes. They domineer over reason. They put an abrupt veto on argument with their—“It is” or “It isn’t,” “for thus saith Pope Proverb;” and reason humbly bows her head in submission, and the tongue retreats in silence. Don’t we need some Dr. Doellinger protest against these impudent little Popes right here at home, who lord it over us? So it seems to

W. H. S.

NOTES FROM THE FIELD.

MR. VOYSEY’S BIBLE LECTURE.

THE INDEX could not have done its readers a better service than to give the invaluable lecture of Mr. Voysey. I hope it is only introductory and that its talented author will continue to prosecute a work thus so well begun through several such discourses. Nor can the Index Association do a greater service to the cause of truth, than to scatter such lectures in cheap form everywhere, like the already scattering leaves of autumn. I am glad you have begun with Mr. Voysey’s first Bible Lecture. I will help to advertise it in all my fields. THE INDEX cannot announce it too much.

More is doing than many suppose, not only to get the Bible introduced into the schools, but to place the whole system of school education under church control. In many places where I go, school teachers are examined quite as closely as to their religious beliefs and disbeliefs, as to any branch of literary culture. In one or two instances lately I have found that teachers have been rejected for attending a course of lectures on Spiritualism. Disreputable as many are seeking to make the cause of Spiritualism, and unfortunate as in some directions it seems to be, still there is no other influence abroad now so hated and dreaded by the bigoted priesthood and blind, bewildered sectarian church-membership. The church never mistakes in marking who or what are her most dangerous foes. *Zion’s Herald* keeps up a little fusillade on THE INDEX; though most of the larger, abler religious journals seem rather to pass it by. But not one of them overlooks the advance of Spiritualism. Not that THE INDEX is not doing a work which will ere long reveal itself, like

“Another sun risen on midnoon;”

but the tread of Spiritualism even now shakes the sea and the land.

The “Bible in Schools” is almost becoming a test question in politics, in many places. And few have any idea how ignorant are thousands and thousands of saintly people as to its character and contents. They do not read, they perform it.

By the New York papers it appears that a new effort is to be made to suppress some of the grosser forms of licentiousness now reeking there. Among the measures, obscene publications are to be suppressed. Does any establishment in that whole city scatter so many unclean, obscene tales as the American Bible Society? Dryden and even Shakespeare are condemned by and banished from many Christian households, who yet clamor for the Bible in all the schools. Not long ago I met with a truly conscientious man who denied point-blank that certain passages I described were in the book. When they

were produced, he accepted them as every word inspired by the Holy Ghost. But even he would not say that he cared to have them read by the classes in schools. He did not know that the Old Testament abounds in such. The church generally does not know it. The priesthood do not tell the church.

And much of the morality of the book is as false as many of its statements are filthy. And the clergy don’t tell the people that, either. They know it, but conceal the truth. They do not want the book in the schools to make the rising generation better. Not a bit of it. They desire it as a means for greater degradation and enslavement. The Bible is the talisman, the sorcerer’s charm, in the priestly hands; and the earlier they commence, and the more general and constant they can make their diabolical displays of authority over the human mind, especially the young mind, the tighter they can rivet their inexorable chains.

So let us have Voysey and the like of him as fast and far as human possibility will permit.

P. P.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

TO MY FRIENDS.

’Neath the shelter of the mountains,
In a cottage by the sea,
To fraternal love respondeth
Grateful heart, on bended knee;
With the human trust is blended
Joy of Immortality.

As the unseen hands are clasping
Mine that stretch imploringly,
Through the sweetness of compassion,
Glory infinite I see;
All earth’s ministry of goodness
Lights my spirit unto Thee!

With the hymning of the breezes,
Swelling anthem of the sea,
Blends the music that, eternal,
Is earth’s offering unto Thee,—
The deliverance song of ages,
From the spirit rendered free.

For the human love, revealing
What the Infinite must be,—
For earth’s ministering angels
That in kindness unto me,
With the spirit’s recognition,
Send their bounty o’er the sea,—

Thanks from out the depths are welling,
God of goodness, unto Thee!
Unknown brothers, that renewal
Of life’s promise bring to me,
May your spirits list the music
Of a lone heart by the sea.

CORA WILBURN.

CAMDEN, Maine, Sept. 7, 1871.

[Miss Wilburn desires us to print the above verses “as a slight, grateful token of the interest that unknown and liberal friends are manifesting towards me.”

She is in hope of soon purchasing on mortgage the cottage she covets, by paying what she has already. “But the cruel winter is at hand,” she adds, “and a hundred dollars would help me much.” While our own greater plan of raising \$50,000 is prospering so well, we cannot forget this poor, lonely woman, longing to secure a little home of her own to shelter her declining years. We feel personally grateful to the kind friends who have already helped her, and trust that others will step forward to fill out the insignificant sum that is alone wanted to make a human heart happy by the prospect of an honorable independence.—ED.]

FLEE FROM THE WRATH TO COME!

MR. ABBOT:—

I take the liberty of sending you a few books, namely, Menno Simon’s “Instruction,” the “Illustrating Mirror,” and a pamphlet entitled “Non-Resistance

Asserted." Now these books are in themselves a complete library of religious knowledge.

I have myself had the rare opportunity of being brought up under the influence of the truth as contained and taught in those books, and a powerful influence it was, even to the effect of making it criminal for me at any time to entertain any doubts or to raise any questions against those doctrines. I send them with the hope that you will notice them and recommend them to all seeking for the truth, as containing the whole of God's will to man—trusting that thousands more may learn to avoid thinking for themselves, and cease inquiring into the why and wherefore of things. It is vastly important that every one who once believes should be careful never to doubt or disbelieve, for fear of being cursed of God and excommunicated from the Church of the saints and delivered over to Satan.

For full information on this all-important subject as taught, believed, and practised by the chosen (*few*) people of God, read Menno Simon's Explanation of the true Apostolic Separation or Excommunication.

Yours for the progress of right and truth and a universal orthodox redemption,

MEDICUS.

"THE INDEX TO ITS FRIENDS."

SYRACUSE, N. Y., Sept. 12, 1871.

EDITOR INDEX:—Your leader entitled as above in this week's INDEX, has the right ring, means business, and *must* be responded to by the friends of Free Religion throughout the country. The "Subscription to Stock" must reach \$100,000. It can be done, if every radical will do his or her duty. Where is the man or woman with *any* property who can not take at least \$100 stock? "No indebtedness can be incurred by the Association beyond ten per cent." No one will, therefore, under any circumstances be called upon for more than \$10 in one year; and if made such a paper as you, Mr. Abbot, will make it if sustained, I believe in less than five years the stock will be above par. But who can not afford to give \$10 a year to this cause?

This subscription list is not only valuable in a financial point of view, but it is in fact a working organization, the influence of which will be beneficial in many respects.

It is the first enrolment of those who are prepared to go to the front in the war for spiritual freedom, and I am glad that D. R. Locke's name leads the list. No pen has done more for freedom in this country during the last ten years than his. The name of "Nasby" is a household word everywhere. The great Impeachment trial never damaged Andy Johnson so much as "Nasby's" "Swinging (him) around the Circle."

And so far as the success of THE INDEX is concerned, those names add much more than the money subscribed. These subscribers will consider THE INDEX their paper, and will feel an interest (or many of them will at least) in its success that they otherwise would not.

There should be a few stock subscribers in every town. This would give THE INDEX a force that can be depended upon to work for its circulation.

Friends, now let us all go to work at once and assist Mr. Abbot in the "great eternal battle of freedom against tyranny." He has pledged us that, if we will give him money, he will "make THE INDEX known far and wide," and will "induce the ablest thinkers of the age to speak through its columns," and make it a "power and influence" in the land. I believe, if liberals will do their duty, the Editor, who has done so much already for our cause, will more than fulfill what he has promised. Let those that have properly subscribe at once, and those who have none impress the importance of this work on those who have. And while engaged in this work, do not forget to ask every one that claims to be liberal to subscribe for THE INDEX itself.

Mr. Abbot, please forward me a number of copies of No. 89, that I may refer those who have money to the article just referred to, entitled "THE INDEX TO ITS FRIENDS." It would be well to have that editorial put into a circular for general distribution. No one can read it without being impressed with the importance of securing the necessary stock subscription.

H. L. GREEN.

INTUITION IN THE LIGHT OF COMMON SENSE.

TIPPECANOE CITY, O., Aug. 27, 1871.

MR. ABBOT:—I see in THE INDEX a good deal of talk about Intuition and Reason which to me appears quite indistinct. The mind of man is constantly coming to conclusions. If any one can, I wish he would give some rule by which it may always be known whether the conclusion is born of Reason, Instinct, or Intuition. I will give several instances, in my own experience, of conclusions come to in the minds of men and animals (and my experience is the same as thousands of others), and then I hope some one will tell me of what parentage they were born, if it is of any importance to know.

One night, when I was young, I was four miles from home. About half-way between where I was and my dwelling, lived two young ladies whom I wished to see very much, and I intended to stop at their house for that purpose. But on my way home, and before I reached their dwelling, in my imagination, if you please, I met the two ladies in a very definitely marked place in the road, about half-way between their homes and mine. So sure was I that I should meet them at the place imagined, that, when

I came to their homes, I kept right on, and met them as I had imagined. Here the conclusion was truth.

When I was a boy, my father had an old sow that had a litter of pigs one year in the month of March, under the north-east corner of his barn. A few days after her hogship was seen prospecting about in a very lively manner, and by night she made a new nest under the south-west corner, and moved her family there. Before morning a snow-storm was blowing from the north-east which would have incommoded her very much, had she not changed location.

No longer ago than yesterday, my son was breaking a colt. For this purpose the colt was harnessed by the side of a large, steady horse. The colt behaved very badly; the old horse got out of patience, caught the colt by the neck, and shook it severely. Colt then stood still. Old horse put his nose to the colt's nose in a very affectionate manner. Again, in going along, the old horse was stopped by the action of the colt. He repeated the shaking and caressing. Colt subsided. After this, if colt misbehaved, horse would lay back his ears and look daggers at colt, which was enough to insure good behavior. Now colt appears pretty well broken.

There once lived a boy at my house, about twelve years of age. One morning, on getting up, he said to me that a man was to come that day or soon after to our house to borrow four hundred dollars. He described the man and gave his name. All of this was literally true before night. Neither the boy nor I had ever seen the man before.

I once knew an illiterate man who thought himself called to preach (I have known many such, and who has not?). He was to go just as the Lord (intuition) directed him. Under such influence, he went to preach to many families, and the promised result—conversions—followed his ministrations. This was not always the case, for sometimes he was under this influence sent to preach, great results being promised, and he would find no one to preach to. Finally he concluded, great results being promised, that it was his duty to give out an appointment to preach in a certain grove, his stand to be under a large oak tree. Accordingly the appointment was made at four o'clock one summer morning. It proved to be a very rainy morning, and no one but himself attended; but after the shower was over, some of his neighbors found him dead under the tree, having been killed by lightning.

I have no need to give more cases. The world is full of them. Nor need I give cases where reason has done her very best in solving problems and has concluded very wide of the truth. The world is full of them, also. In all such cases it would be very interesting to know where intuition, instinct, or chance stops, and reason begins.

Yet I don't know that such knowledge is of any great importance, for truth is equally beneficial, let it come from where it may. We know that not *all* conclusions arrived at by reason are correct, and we do know that man does sometimes come to correct conclusions that reason knows no way of reaching; and yet the higher a man gets in the scale of intelligence, the more and more he will, and should, depend upon his reasoning faculties for truth. Pure reason will not dogmatize negatively or affirmatively. I think the evidence is conclusive that, the further back we trace man, the more he depended on instinctive impressions, or intuition, for his guide.

I know some men and more women who depend upon their intuitions, or whatever it may be, for their conclusions; and they are very generally right, too. Are not all intuitions short but undefinable ways of reasoning?

We all know there are extraordinary cases of rapid calculation, when a man sets down without error, and rapidly too, the product of any two large given numbers. It appears like instinct or intuitive knowledge. Let us all learn to reason—reason in as short a manner as possible, without a sacrifice of truth. I have but little faith in any conclusions not based on reason, and not implicit faith in all conclusions said to be reached by reason.

E. L. CRANE.

THE SABBATH AND THE CIVIL LAW.

MR. ABBOT:—It is evident you have but little respect for the Sabbath, and I judge that you are in favor of its practical abolition. I can readily conceive how gentlemen of culture and learning may differ widely with me in regard to the religious sanctions of the Sabbath; but in consideration of the manifestly beneficent character of this institution, I am at a great loss to understand your indifference, not to say enmity, towards it. We do not call for the enforcement of any religious Sabbath. There is in fact, at the present time, no attempt to do this here in America. Christians cannot, of course, be made by force. But the American Sabbath is a *civil* institution,—all the better, in my estimation, that God gave it and sanctioned it. But the government has to do with it as a *humane* institution, a necessity for man, a benevolent arrangement for man's highest physical, moral, and spiritual good, and the welfare and stability of society. As such, it is protected by law in our country; and who can deny the legitimacy and constitutionality of such a procedure? All this outcry about "the rights of conscience" and "personal freedom" is the sheerest nonsense, inasmuch as there is not an institution in the country enforced by law against which precisely the same clamor might not be raised. Under all the circumstances, however much you and others may differ in matters of religion, I am surprised you should identify yourself

with the un-American opposition to our American Sabbath.

R. H. HOWARD.

[The "American Sabbath," as enforced by civil statutes, is not a "civil institution." It is a transparent pretence to call it such. The real bulwark of the "American Sabbath" is the Evangelical sentiment of the country, without which there would be no such laws as now exist, forbidding innocent recreations and useful occupations which in fact interfere with nobody's convenience of worship. The "American Sabbath" is an ecclesiastical institution, which under false pretences has got the support of state and municipal laws. We are in favor of abolishing all such laws, and of leaving it to the people to decide freely, each man for himself how much or how little of a "Sabbath" he will have. But the crafty policy now pursued by Sabbatarians (see the N. Y. *Illustrated Christian Weekly*, for example) of representing the Sunday question as a mere issue between "church and lager beer" is thoroughly dishonest. They try to blink the fact that there is a rapidly growing American opposition to the "American Sabbath," and endeavor to stir up a vile Know-Nothing prejudice by representing this opposition as due only to German influences. Let the Sabbatarians meet this issue like men, and recognize the plain fact that they are fighting the whole tendency and spirit of the age. The Pope openly declares war against the nineteenth century. The Sabbatarians equally war against it, but without this bold and honest declaration of war. If voluntarily observed, we are strongly in favor of Sunday as a day of rest; but we oppose the "American Sabbath," as an utter violation of American ideas and principles. America is forever on the side of freedom: Sabbatarianism is today one of her most dangerous, because secret, enemies. —Ed.]

OUR INDIAN TROUBLES.—Why we have no abiding peace with the Indians on our western border may be inferred from this narrative: Gen. Stoneman says that, when he first saw the Apaches in 1846, they were splendidly mounted; every warrior rode a stallion, and every squaw a mare. They were dressed in buckskins, their lances were bright, and their trappings superb. Seven hundred of them rode together. They were the terror of Mexico, and rode far into the republic; but they treated the Americans with chivalry, and bands of California emigrants could ride through Arizona unharmed. The Arizona Apache is now a starving hyena, eating squirrels, rats, owls, anything to keep life and vengeance alive. Cochise, the leader of the band, himself is said to be a splendid physical specimen of a man, of wonderful alertness and remarkable sagacity. He was at peace with the whites, when his camp was attacked, and his wife and brother captured. Some days afterward he and nine other men rode up to the attacking party, mounted on good horses and holding lariats to which were attached the necks of nine white captives. Cochise's message was: "Give up my wife and my brother, and these prisoners shall be set free." The white people answered this by hanging on a gallows the chief's wife and brother, and immediately the Indians bounded off, dragging the unfortunate hostages over the desert. Since that time Cochise has been merciless in his vengeance, and his name is a terror throughout the border. Although the horrible cruelties he has committed on unoffending whites cannot be excused, it must be remembered that he was not the aggressor in the first instance, and that he was only pursuing the mode of warfare which is considered perfectly legitimate among his race. If this remarkable man could be induced to become friendly once more, his influence on the wild tribes would be of incalculable advantage to us. But what prompting has he to become so?—*Commonwealth*.

The *Far East*, published at Yokohama, Japan, says that twelve women, evidently persons of refinement and cultivation, were marched through the streets of Yedo quite recently, with their hands tied behind their backs, and under a strong guard, on their way from the common prison to another intended for the most degraded females. They are said to be the mothers, wives and daughters, of nine mutineers, and they have been sentenced to imprisonment for the guilt of their sons, husbands and fathers! The strongest believers in vicarious punishment must be shocked by this palpable injustice, especially when we consider that the mutineers themselves had already been put to death. But if "imputed righteousness" is just, why is not imputed unrighteousness just also?—*Christian Register*.

NOT OUT YET.—"Have you," said an inquiring minded and slightly worldly gentleman, recently, to a bookseller on Washington street, "have you Christ's Sermon on the Mount?" "Christ's Sermon on the Mount!" exclaimed the bookseller, with great surprise. "Yes," said the other; "it was mentioned last Sunday in a very charming discourse at our church as an admirable thing; but perhaps it isn't out yet!" The anxious inquirer was not corrected, but was permitted to go his way—"for he had great possessions."—*Ex.*

ADVERTISEMENTS.

INDEX TRACTS

THE INDEX ASSOCIATION have published the following tracts, and will publish others of a similar character, if encouraged to do so by the receipt of enough orders to cover the expense:—

No. 1.—**Truths for the Times**, OR REPRESENTATIVE PAPERS FROM THE INDEX, is the title of a neatly printed tract of sixteen pages, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. It gives a bird's-eye view of Free Religion as conceived by the Editor of THE INDEX, and states the "irrepressible conflict" between it and Christianity. PRICE—One hundred copies for One Dollar, or a less number at the same rate, namely, One Cent a copy.

No. 2.—**Fear of the Living God**, an eloquent and beautiful discourse by Rev. O. B. FROTHINGHAM, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. PRICE—Single copies Five Cents; Twelve copies Fifty Cents.

No. 3.—**Lecture on the Bible**, by the Rev. CHARLES VOYSEY, of England, who has recently been deprived of his benefice by the ecclesiastical courts on account of his bold and outspoken heresies, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. Passages sustaining the argument are copiously quoted, with references to chapter and verse in every instance; and no abler, fairer, or more high-toned treatise on the subject can be found in the English language. PRICE—Single copies Ten Cents; Six copies Fifty Cents; Fifteen copies One Dollar.

Also, the scathing denunciation of Sabbatarian superstition by PARKER PILLSBURY, entitled "**The Sunday Question**," is for sale at THE INDEX Office. PRICE—Single copies Five Cents; Twelve copies Fifty Cents.

Friends of Free Religion wishing to assist the publication of such tracts as these will please donate such sums as they think proper, which will be applied exclusively to this purpose. Address—

THE INDEX,
TOLEDO, OHIO.

Lake Shore & Mich. Southern R. R.
1871.

ON and after Sunday, June 11th. 1871. Passenger Trains will leave Toledo daily (Sundays excepted) as follows (Cleveland time):

CLEVELAND & TOLEDO DIVISION.

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3 00 A. M. Atlantic Express East, daily, arrives at Cleveland at 7 25 A. M.
6 50 A. M. Day Express will stop at Elmore, Fremont, Clyde, Bellevue, Monroeville, Norwalk, Townsend, Wakonam, Oberlin, Elyria and Berea, arrives at Cleveland at 10 55 A. M.
10 40 A. M. Cincinnati Express, stopping at all stations, reaches Cleveland at 3 40 P. M.
5 50 P. M. Special N. Y. Express, will stop at Fremont, Clyde, Monroeville, Norwalk and Elyria, arrives at Cleveland 9 45 P. M. Sleeping cars to Buffalo and Rochester.
TRAINS ARRIVE: 10 00 and 10 10 A. M., and 7 35 and 11 30 P. M.

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7:30 A. M., Mail; 10:30 A. M. Special Chicago Express; 5:49 P. M., Coldwater Accommodation; 8:00 P. M., Night Express

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Detroit.

6:00, 10:40 A. M., 4:45 and 8:05 P. M.

Jackson.

11:30 A. M., and 8:00 P. M.

Kalamazoo and Grand Rapids.

11:30 A. M., and 8:00 P. M.

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Main Line, 6:30 & 10:10 A. M., and 5:20 P. M.
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Detroit, 10:25 & 11:20 A. M., and 5:35 & 9:00 P. M.
Jackson, 10:10 A. M. and 5:20 P. M.
Coldwater Accommodation, 10:10 A. M.

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TOLEDO, OHIO, SEPTEMBER 30, 1871.

WHOLE No. 92.

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A WEEKLY PAPER DEVOTED TO

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FRANCIS ELLINGWOOD ABBOT.

Editor.

OCTAVIUS BROOKS FROTHINGHAM, THOMAS WENTWORTH HIGGINSON, WILLIAM J. POTTER, RICHARD P. HALLOWELL, J. VILA BLAKE, WILLIAM H. SPENCER, Editorial Contributors.

CHRISTIAN PROPAGANDISM.

[Read to the First Independent Society of Toledo, Sept. 16, 1871. First Lecture.]

A few weeks ago, I published some remarks on "The System of Foreign Missions," in reply to certain criticisms of the New York *Independent*. I had quoted as a common saying the statement that "it takes three dollars to send one to the heathen," which the *Independent* characterizes as a "stale slander." In reply to this, I said that Dr. Mullen, one of the best authorities on the subject, estimates the total expenditure of the fifty (Protestant) missionary societies throughout the world at \$5,164,670, the total number of missionaries employed being 5,033. I then inquired—what is the annual total of "conversions" effected, and what proportion of this vast sum is expended directly on the heathen? I said I believed that fully seventy-five per cent. of these five millions is absorbed in salaries and running expenses of various kinds—quoted an English authority as estimating the probable cost of each convert to Christianity in Siam at ten thousand pounds—and added that it would take more than the "Reports" of interested parties to convince me that the greater portion of this golden stream does not sink into the sand of ecclesiastical organizations. I then added some remarks on the general uselessness of this vast system of missions, characterizing it as a stupendous fraud upon credulous Christendom.

This article has elicited from some of my best friends keen yet kind and thoughtful remonstrances, which have induced me to select Christian Propagandism as the topic of one or two special lectures. I will begin by quoting the letters received, that the objections raised may be stated in their full force. The first says:—

"I thought you shifted your ground a bit about the missionaries. Your first ground was that the means were wasted in the machinery, and did not reach the end—your second that the end itself is of little value. This does not seem to me quite fair. Moreover, on the first ground I don't think you quite hold your own, for 'payment of salaries' includes salaries of missionaries themselves, which were legitimately the main objects of appropriation; as much as for an anti-slavery society to pay the salaries of its agents."

To this letter I would say that I do not think I shifted my ground. True, I did intend to say that

the means are wasted in the machinery, to at least the extent of seventy-five per cent., and that they do not reach the end aimed at. But what is the end aimed at? Not the payment of missionaries' salaries, but manifestly the conversion of all the world to Christianity. It appears to me that I was arguing directly to the point, when I inquired very sceptically as to the annual total of conversions effected, to offset this annual outlay of five million dollars, and when I quoted the opinion of a competent English witness that in Siam, at least, it takes fifty thousand dollars to make one good convert. If this be the case, there is plainly enough an enormous waste of means somewhere. What I afterwards added about the valuelessness of the end itself was supplementary—an addition naturally suggested by my subject. I cannot perceive, therefore, that I was at all unfair, although I could doubtless have expressed myself more fully and in a manner less liable to misunderstanding. My reasoning was too elliptical, but, I think, to the point.

The second objection made by my friend is that the payment of salaries to the missionaries themselves should be excepted in any estimate of waste involved in running the machinery of foreign missions, since these salaries are the main objects of appropriation. If this view of the matter is correct, I am of course in the wrong, and could not justly say that three-fourths of the money raised sink into the sand of ecclesiastical organizations. But it never occurred to me to make any such exception, nor did I ever imagine that it was made in the common saying I quoted about its taking three dollars to send one to the heathen. The words originally criticised by the *Independent* were these:—"Seventy-five per cent. of all moneys contributed for foreign missions goes to pay salaries and keep the ecclesiastical machinery in running order." I meant, of course, to include the salaries of the missionaries, who are the chief part of the machinery. In estimating the running expenses of a Baptist or Methodist church at home, is it usual to throw out of the account the salary of the minister, which usually constitutes, at the very least, half of the annual expenditure? Certainly not. Then why throw out the salaries of the missionaries from the running expenses of the missionary societies? I see no more reason for doing so in this than in the other case.

Moreover, is it quite correct to say that the missionaries' salaries are the "main objects of appropriation?" The main object of all appropriations by missionary societies is ostensibly the conversion of the heathen; and all salaries, whether of home officials or of missionaries in the field, are simply means to this end. I see no essential distinction between these two classes of salaries. Whether the money spent in paying these salaries, of one class as well as of the other, is wasted or not, and, if wasted, to what extent, depends wholly on the success or failure of the entire machinery in accomplishing its purpose—namely, the conversion of the heathen. If the heathen are converted, the money reaches them; if not, not. If they should not be converted at all, the money spent would be wholly absorbed in running a machine which effects no results. When I said that I believe fully three-fourths of the money spent to be thus absorbed, I think I understated, not overstated, the truth. Further on I will at least make good my charge.

The other letter I referred to says:—

"I fear you have fallen into a mistake that will give you trouble. The charge that 'it takes three dollars to send one to the heathen—in other words, that seventy-five per cent. of all moneys contributed for foreign missions goes to pay salaries and keep the ecclesiastical machinery in running order'—cannot be sustained. Few persons have had better opportunities than I of observing the doings of Protestant and Catholic missionaries and missionary societies, at home and abroad—in Boston, New York, and London—in India and China, the Indian Archipelago, Cape of Good Hope, and the Mediterranean; and I have never known of any facts that would at all justify the above charge. The quotations you make do not touch this point. I believe these societies are as honestly and economically managed as the better sort of public institutions—colleges, banks, insurance companies, for instance. Doubtless the whole system of Christian and sectarian propagandism—home as well as foreign—liberal and even radical as well as orthodox—is a mistake. But that is not the point in dispute between THE INDEX and the *Independent*. The charge made by THE INDEX and denied by the *Independent* is that three-fourths of the receipts for foreign missions are absorbed by running expenses. I believe with the *Independent* that 'none of them has ever expended anything like the proportion Mr. Abbot charges them with using.' I think that the *Independent* is right in calling it a stale

slander. I used to hear it forty years ago, and have looked in vain for proof ever since. Christian missions are the modern and improved form of crusades, and, like the crusades, will probably be followed by important and valuable results,—though not the kind of results especially hoped for and died for by crusaders and missionaries. I dislike the pushing, aggressive, provoking, 'propagandist spirit of Christianity' and of Mohammedanism; and I dislike the same spirit, when found, as it sometimes is, in THE INDEX,—often, in other religious papers,—seldom, almost never, in the *Independent* during these last few years."

Now it is plain that the writer of this letter has understood the charge I made in a very different sense from that I intended. In the article which originally drew out the strictures of the *Independent*, I said substantially that the officials of the various ecclesiastical organizations, including those devoted to the support of foreign missions, derived their entire living from the donations made by the churches for the various objects proposed; that they were thus consciously tempted or unconsciously biased to represent these donations of money as paramount Christian duties; but that fully three-fourths of the money thus raised produced no result beyond giving these officials a livelihood,—in other words, failed to that extent to accomplish the objects for which the whole was raised. If the *Independent* understood me (and it did not occur to me to doubt that it did), it was these charges it denied; and it was only to make these charges good that I noticed its criticisms at all. But the writer of this letter evidently understands me to hint, at least, that the missionary societies are fraudulently or extravagantly managed—a thing it never entered my head to suggest. I doubt not that they are "honestly and economically" managed, except in rare cases analogous to the Methodist Book Concern. Consequently his wide experience, cited against my charge, fails itself to "touch the point," or to have any bearing on my argument, unless it can prove that the missionary societies accomplish their purpose of converting the heathen. If they do not do this, they accomplish no purpose but that of supporting a swarm of officials at home and abroad who beat the air in vain; and that is what I meant at first and mean now by saying that this golden stream of five millions of dollars expended annually on foreign missions sinks mainly into the sand of ecclesiastical organizations. I regret that I did not make my points plainer, and admit that there was sufficient vagueness in my statements to justify misapprehensions; and it has been my purpose in this re-statement to make them so plain that no one who chooses to understand can misunderstand them. Nothing is less my desire than to be unfair to the missionaries or their home societies; but I do not credulously accept their own estimate of the importance, the value, or the success of their own operations, nor do I see anything but strict, however unpleasant, truthfulness in characterizing the entire missionary system as a stupendous, even if unconscious, fraud on credulous Christendom.

If to oppose this system in the interest of sound sense and right reason and human welfare appears to be the manifestation of a "pushing, aggressive, provoking, propagandist spirit," I must submit to the reproach. The task of warring against the great spiritual tyranny of Christianity is not a sweet or beautiful one; I often wish it had fallen into other hands than mine; but the duty of battling for human freedom breaks in roughly upon our pleasant pursuits and quiet tastes—and I count it just as imperative a duty to me to-day as it was to the young brother of mine who buckled on his sword-belt and went forth manfully to die at Gettysburg. I am sorry—extremely sorry—if I manifest at any time a spirit unworthy of the sacred cause I would fain serve in a temper worthy of it; but it is hard to keep a smooth brow or smiling face in the thick of the fight. The task of propagating liberal principles and high ideas may be, after all, a "mistake;" it would relieve me of much hard and distasteful work to be convinced that it is such. But I believe differently, and must act accordingly—even at the risk of appearing a "propagandist." If life were play or pleasure only—if on each soul there lay no high obligation to make known to others whatever truth seems most precious and most sorely needed,—then THE INDEX would never have been born. But it lives; and no one who sympathizes with its great purpose will, at least on second thought, blame it for "propagandism." It aims avowedly at nothing but "propagandism;" but what it seeks to propagate is truth instead of senseless superstition, manly and rational conviction instead of childish and mind-numbing "faith," the spirit of freedom instead of the spirit of slavery. If to any there seems no need of such propagandism as this, there will also seem to him no

need of THE INDEX; but to me nothing seems more needed by the world than the multiplication of just such influences. So thinking, so I shall act.

But this is a digression, prompted incidentally by the frank and brave rebuke of a true friend. I must return to the subject of foreign missions, on which I have more to say.

Since the general truth or falsehood of my charge against the mission-system turns entirely on the degree of success it achieves in converting the heathen, I propose first to inquire what results, judged by its own standards of success, it has actually accomplished in this direction, comparing these results with the sums of money spent in accomplishing them; and afterwards to inquire what actual results it has accomplished, judged by our standards of success.

First, then, I must discover, if possible, how many converts are annually made to offset the annual outlay of over five millions of dollars. I confess that this method of testing the success of the missionary system may be challenged by Protestant Christian advocates. Every intensely earnest Christian who believes his own professed doctrines would say at once, that the salvation of one single soul from the awful miseries that await the unconverted will infinitely outweigh all the wealth, principal and interest, of the whole world—that the salvation of one single soul will alone justify the continuance of the missionary system with all its vast expense. Now on Christian grounds there is no gainsaying this argument. It is true and overwhelmingly conclusive, if Christian premises are true. But the latent common sense, even of the vast majority of professed Protestant believers, would notwithstanding revolt at the conclusion. If it could be proved to the satisfaction of the Protestant world that it took five million dollars a year to save a single heathen soul, the money would not be forthcoming. People would feel, whatever they said, that this was too expensive a job. They would lose all enthusiasm, in this advanced stage of human progress, and keep their cash in their pockets. This would be the case even with those most swift to challenge my test. They know that even the Protestant world has lost faith to a large extent in the terrors of hell, and that its interest in missions must be sustained by showing that they exert a wide influence in civilizing savages, in improving their morals, and in ameliorating their condition, here on earth. Without a fair show of success in this purely secular direction, the Protestant world's interest in missions would be speedily and wonderfully cooled. It will not give five millions of dollars a year to save one negro or one Papuan or one Chinaman from everlasting damnation after he is dead. But it will give this sum to save a great many such from this possible fate, provided civilization here on earth is thrown into the bargain.

We see here that mixture of religious and secular objects which is characteristic of Protestantism; the Catholics will give their money for the simple salvation of souls from hell, while the Protestant wants a little temporal improvement to boot. Hence the difficulty I referred to of making any fair test of the mission system satisfactory to Protestant Christians. Ostensibly the salvation of souls is the object; practically civilization is also demanded. I hold it to be perfectly fair to judge the system by the amount of Christianization it accomplishes; and I will accept church-membership as the recognized test of valid conversion. The Christianizing and the civilizing results are to be separated from each other,—the one class being the proper and direct fruits of the missionary theory, the other the indirect benefits flowing from it incidentally. I shall therefore judge the success of the missionary system by the number of converts it makes to Christianity, as compared on the one hand with the whole number to be converted, and on the other hand with the amount of money it costs to convert them. I see no other fair method of judging the success of Christian propagandism at the present day.

Now in forming my estimate of the degree of this success, I shall go at once to the highest authorities, relying mainly on the last edition of the "Encyclopædia Britannica." I have spent many hours in studying and comparing all the articles I could discover in this magnificent work bearing on the subject. Tables are here given of the operations of forty-seven Protestant Missionary Societies, embracing all the important ones throughout Christendom. These societies, about a dozen years ago, spent annually \$3,000,000 on their missions. I do not understand how Dr. Mullen's estimate of \$5,000,000 is formed. The total number of their converts, communicants or church members in all these missions was at that time a little over 215,000—the entire fruits of their activity from their foundation. How large the annual increase had been, I cannot learn directly from these tables. But I have reached proximate results in the following manner.

The date of foundation is given in one of these tables in the case of each of these forty-seven missionary societies. Adding together the different numbers of years during which these various societies had been in operation down to 1858, and dividing the sum by forty-seven, I find the average duration of their activity, from their organization to that date, to be thirty-nine years. The total number of converts at that time (disregarding, of course, all those who had been previously converted and died) was 215,000. Dividing this number by thirty-nine, we have 5,538 converts as the average annual increase of church-membership during that period. In some years more, in other years less may have been converted; but on the average 5,538 heathen must have been converted every year for thirty-nine years, in

order to give the missions 215,000 communicants in 1858.

Now I do not know the average annual expenditure of these forty-seven societies; but in 1858 it amounted to about \$3,000,000. It seems fair to assume that the annual expenditure, which of course began with a very small amount and gradually increased to \$3,000,000, amounted on the average to half this sum, or \$1,500,000. Dividing, then, this average annual expenditure by the average annual gain of new converts, we arrive at \$270 as the average cost of each convert to the missionary societies. This, then, may be set down as the cash price paid, on the average, by Protestant Christendom for the salvation of a heathen soul.

Out of the 215,000 converts, however, reported as communicants by all these forty-seven Protestant societies throughout the world, 88,807 are West India negroes, whose conversion, like that of our own negroes at the South, was undoubtedly the result in great part of slavery to Christian masters rather than to any special missionary activity from abroad. This fact ought to make a large reduction in the total above given. As an indication of the very meagre numerical results achieved by the Protestant missions, I will give the totals of converts in the chief countries, together with the totals of population in round numbers (the latter taken from a common Atlas):—

Turkey,	Population 15,000,000,	Converts 148
Asia Minor, Syria, and Armenia,	" 16,000,000,	" 558
Persia,	" 9,000,000,	" 100
India,	" 130,000,000,	" 19,370
Farther India,	" 42,000,000,	" 13,844
China,	" 369,000,000,	" 924
Africa,	" 71,000,000,	" 28,453
Oceania,	" 25,000,000,	" 48,249

These figures give a striking idea of the trifling impression made by all the Protestant missionary societies of entire Christendom combined, on the vast outlying swarms of "heathenism." It is well to note in passing, as incidental confirmation of the passage I quoted from Mr. Alabaster, that I find only thirty-seven converts credited to the kingdom of Siam, with its 5,000,000 or 6,000,000 of inhabitants.

In the tables on which I have based my calculations, I do not find a statement of the number of missionaries employed by these forty-seven societies. But according to the recent statement of Dr. Mullen, who, it is evident, gives only the statistics of Protestant missions, their present annual expenditure is over \$5,000,000, while the number of missionaries is over 5,000 (the Catholics also employing as many as this). The whole of this enormous sum being directly or indirectly expended in supporting missionaries, each may be allowed, for all our purposes, a salary of \$1,000, which, by my previous calculation of \$270 as the cost of a single convert, would allow each missionary to make annually 3.7 converts in all. This is the highest possible average, on the supposition that all the \$5,000,000 are expended directly on the work of evangelization, with absolutely no waste at all in any quarter; although it is more than probable that some waste occurs. Thus we arrive at these tangible results:—

1. Each new convert costs at least \$270 in cash to the missionary societies, on the average.
2. Each missionary, on the average, makes only 3.7 converts in the course of a year.

At this rate, allowing 3.7 converts annually to each missionary, it would just about require the 36,000,000 of the whole American people, emigrating *en masse* on a missionary crusade, to convert Hindustan alone with its 130,000,000 in one year,—to say nothing of the rest of Asia or the world.

Or let me put the matter in a different light, and inquire how long it would take to convert heathendom at the present rate of Protestant Christian propagandism. Protestant Europe and America combined, as I have shown, with an average annual expenditure of \$1,500,000, made for thirty-nine years an average annual increase of 5,538 new converts. At the same rate, with an annual expenditure of \$5,000,000, they would make an annual increase of 18,460 new converts. Supposing, therefore, that the present rate of expenditure should continue unchanged, how long would it take to convert the 725,000,000 of the pagan world? And how much would it cost? It would take 39,273 years; and it would cost \$196,365,000,000.

But this estimate of the time required to convert the heathen world is much too small. The required period is much reduced by a disproportionate apparent success achieved by the missionaries in the West Indies, where the work of conversion was really accomplished in great measure by other causes, and in the Pacific Islands, where a small population of very simple-minded savages was exposed to missionary influence under peculiar circumstances. The true test of the power of Protestant Christianity to convert the world must be applied in such cases as that of India and China. In India eighteen missionary societies have been zealously at work, probably the full average of thirty-nine years; and out of this vast population of 130,000,000 inhabitants, the table I quoted shows that only 19,370 converts were made. At this rate, it would take over 65,000 years to convert India alone. In China eighteen societies have been at work many years, though probably for a considerably less period than in India, and their converts numbered only 924. But allowing them to make full 1,000 converts annually, it would even then take 369,000 years to convert that vast hive of humanity, with its strong and stubborn civilization. Here the missionaries have to deal with no naked and childish savages, but with highly intellectual nations

which were civilized while our own ancestors were wild barbarians; and they are brought into contact with religions which, as held by the better classes, are far superior to their own. This may seem a strong statement; but it must be remembered that the Christianity which is trying to convert India and China and the other so-called pagan nations teaches that all the unconverted are doomed to an everlasting hell for simple want of faith in Christ, while the religions it seeks to convert make in their turn no such monstrous claim. [See the article on the next page, entitled, "How the Pagan answered the Missionary."] These facts vastly increase the improbability of a speedy conversion of the world, and indefinitely lengthen the period required for the task. Unless an unprecedented increase in the rate of conversion should be made, which there seems no reason to expect, the world will remain unchristianized until a better religion than Christianity shall have come to take its place.

The task, therefore, which the Protestant missionary societies have set before themselves in the conversion of the entire world to Christianity, in order to be accomplished within one year, would require that about 196,000,000 missionaries should be employed instead of only 5,000. If, perceiving the impossibility of such a crusade as this, they prefer to work on as they now are working, it will take them at the very lowest estimate about 40,000 years to accomplish their task. The attempt, therefore, to convert the world by the machinery now employed is so miserably, nay, so ludicrously inadequate, that I can compare it to nothing but an attempt by a little boy to dig down Mount Washington with a tea-spoon. Ever since September, 1556, when the first Protestant missionaries, fourteen Swiss reformers, went from Geneva to Brazil to labor among the Indians, Protestantism has kept in motion its missionary machinery; and the net result of all this activity, kept up for centuries, is a little over 215,000 converts to-day—or about 1-3600 of the vast mass to be converted. The work to be done is avowedly the conversion of the world to Christ; but it is a work that practically can never be accomplished. A very expensive machine is set to work on an impossible and endless job; it is a paying operation only to those who get their living out of it. Looked at in the light of Christian philanthropy alone, as the rescuing of a few brands plucked from the conflagration of a guilty world, of course it pays; but looked at in the light of common sense as the adaptation of professedly adequate means to an openly avowed end, it can be fittingly described by no word but *fraud*. The managers who publicly pretend to believe in the possibility of thus converting the world, and boldly assert it to credulous congregations for the sake of securing large contributions for missionary objects, are guilty of the old priestly trick of swindling the people while they laugh in their own sleeves. The missionary system is a bottomless box for the reception of the people's money; and no one knows this better than they.

In saying, then, that it takes three dollars to send one to the heathen, what did I mean? Whatever the saying has meant to other minds (and I see it has had one meaning I never attributed to it), it meant to me, in effect, that four dollars spent on foreign missions accomplish only the work of one dollar spent on home evangelization,—that, before equal results are attained abroad, four times the money must be spent that is required here,—that it takes three dollars to make one dollar really do one dollar's worth of evangelical work among the heathen. For unless the dollar converts the heathen, it does not get to them at all, but stops with the missionaries; it accomplishes no result but that of supporting an official for doing nothing. In the strict sense, the one dollar *never* gets to the heathen at all, since of course it is not paid to them in cash; it can only be said to get to them when a fair dollar's worth of good, as estimated by church-standards of value, is done to their souls. I have always understood the common saying I quoted in this manner, as exposing in a pungent phrase the costliness and inefficiency of the foreign mission system as compared with the home system of evangelization. If it is a charge of *financial corruption* against the managing boards of missionary associations, it is enough to say I have neither understood nor used it so.

Now the only exact way of finding out whether the saying, as I have used it, is true or not, is to compare the cost of a new convert made by the home missionary societies with the average cost (\$270) of a new heathen convert. If the saying is true, the cost of a home convert should be \$67.50. I have not the statistics for such a comparison. But I believe that a home missionary who should only make fifteen converts a year would not be considered as earning his salary, but soon be cashiered for inefficiency. Yet he would accomplish four times the work of a foreign missionary, who on the average makes only 3.7 converts a year. If fifteen converts a year are a fair average for a home missionary (and I think this a very low estimate), then the common saying is true,—that is, it takes at least the cost of fifteen converts here to make 3.7 converts abroad, or three dollars to get one to the heathen, or seventy-five per cent. of all moneys raised for foreign missions simply to run their necessary machinery. The charge I made is thus made good, at the very least. If I am mistaken in my reasoning or my data, I shall be very glad to be corrected; but I seem to be confirmed in my first impressions by a careful analysis of facts.

I have by no means finished what I have to say on this subject of "Christian Propagandism," but I must defer all further consideration of it to a subsequent lecture.

HOW THE PAGAN ANSWERED THE MISSIONARY.

[By Chao Phya Thipakon, a Siamese Minister of State, in his book entitled the "Kitchanukit." Translated by Henry Alabaster in "The Modern Buddhist," pp. 25-35.]

I have studied the Roman Catholic book, "Maha Kangwon," the Great Care, and it seems to me that the priests' great cares are their own interests. I see no attempt to explain any difficult and doubtful matters. If, as they say, God, when he created man, knew what every man would be, why did he create thieves? This is not explained. The book tells us that all those virtuous men who have taught religions differing from the Roman Catholic have been enemies of God, but it does not explain why God has allowed so many different religions to arise and exist. How much do this and all other religions differ on this point from the religion of Buddha, which allows that there are eight kinds of holiness leading to ultimate happiness! (i. e. does not insist on Buddhism being necessary to salvation).

The American missionary, Dr. Jones, wrote a book called the "Golden Balance for weighing Buddhism and Christianity," but I think any one who reads it will see that his balance is very one-sided; indeed, he who would weigh things ought to be able to look impartially at the scales.

Dr. Gutzlaff declared that "Somana Kodom (Buddha) only taught people to reverence himself and his disciples, saying, that by such means merit and heaven could be attained, teaching them to respect the temples, and Po-trees, and everything in the temple grounds, lest by injuring them they should go to hell; a teaching designed only for the protection of himself and his disciples, and of no advantage to any others." I replied, "In Christianity there is a command to worship God alone, and no other; Mahomet also taught the worship of one only, and promised that he would take into heaven every one who joined his religion, even the murderer of his parents, while those who would not join his religion, however virtuous their lives, should surely go to hell; also he taught that all other religions were the enemies of his religion, and that heaven could be attained by injuring the temples, idols, and anything held sacred by another religion. Is such teaching as that fit for belief? Buddha did not teach that he alone should be venerated, nor did he, the just one, ever teach that it was right to persecute other religions. As for adoration, so far as I know, men of every religion adore the holy one of their religion. It is incorrect of the Doctor to say that Buddha taught men to adore him alone. He neither taught that such was necessary, nor offered the alternative of hell as all other religions do.

I said to the missionary, "How about the Dewas the Chinese believe in, are there any?" He said, "No; no one has seen them; they do not exist; there are only the angels, the servants of God, and the evil spirits whom God drove out to be devils and deceive men." I said, "Is there a God Jehovah?" He answered, "Certainly, one God!" I rejoined, "You said there were no Dewas because no one had seen them; why then do you assert the existence of a God, for neither can we see him?" The missionary answered, "Truly, we see him not, but all the works of creation must have a master; they could not have originated of themselves." I said, "There is no evidence of the creation, it is only a tradition; why not account for it by the self-producing power of Nature?" The missionary replied, "that he had no doubt but that God created everything, and that not even a hair or a grain of sand existed of itself, for the things on the earth may be likened to dishes of food arranged on a table, and though no owner should be seen, none would doubt but that there was one; no one would think that the things came into the dishes of themselves." I said, "Then you consider that even a stone in the bladder is created by God?" He replied, "Yes. Everything. God creates everything!" "Then," answered I, "if that is so, God creates in man that which will cause his death, and you medical missionaries remove it and restore his health! Are you not opposing God in so doing? Are you not offending Him in curing those whom he would kill?" When I had said this, the missionary became angry, and saying I was hard to teach, left me.

Dr. Gutzlaff once said to me, "Phra Somana Kodom, having entered Nippan, is entirely lost and non-existent; who, then, will give any return for recitations in his praise, benedictions, reverences, and merit-making? It is as a country without a king, where merit is unrewarded, because there is no one to reward it; but the religion of Jesus Christ has the Lord Jehovah and Christ to reward merit, and receive prayers and praises, and give a recompense." I replied, "It is true that, according to the Buddhist religion, the Lord Buddha does not give the reward of merit; but if any do as he has taught, they will find their recompense in the act. Even when Buddha lived on earth, he had no power to lead to heaven those who prayed for his assistance but did not honor and follow the just way. The holy religion of Buddha is perfect justice springing from a man's own meritorious disposition. It is that disposition which rewards the good and punishes the evil. The recitations are the teachings of the Lord Buddha, which are found in various Soodras, set forms given by Buddha to holy hermits, and some of them are descriptions of that which is suitable and becoming in conduct. Even though the Lord has entered Nippan, his grace and benevolence are not exhausted. You missionaries praise the grace of Jehovah and Christ, and say that the Lord waits to hear and grant the prayers of those that call to Him. But are those

prayers granted? So far as I see, they get no more than people who do not believe in prayer. They die the same, and they are equally liable to age and disease and sorrow. How, then, can you say that your religion is better than any other? In the Bible we find that God created Adam and Eve, and desired that they should have no sickness nor sorrow, nor know death; but because they, the progenitors of mankind, ate of a forbidden fruit, God became angry, and ordained that henceforth they should endure toil and weariness and trouble and sickness, and from that time fatigue and sorrow and sickness and death fell upon mankind. It was said that by baptism men should be free from the curse of Adam, but I do not see that any one who is baptized now-a-days is free from the curse of Adam, or escapes toil and grief and sickness and death, any more than those who are not baptized." The missionary answered, "Baptism for the remission of sin is only effectual in gaining heaven after death, for those who die unbaptized will certainly go to hell." But the missionary did not explain the declaration that by baptism men should be free from pains and troubles in their present state. He further said, "It does at times please God to accede to the requests of those that pray to Him, a remarkable instance of which is, that Europeans and Americans have more excellent arts than any other people. Have they not steam-boats and railways, and telegraphs and manufactures, and guns and weapons of war superior to any others in the world? Are not the nations which do not worship Christ comparatively ignorant?" I asked the Doctor about sorrow and sickness, things which prevail throughout the world, things in which Christians have no advantage over other men, but he would not reply on that point, and spoke only of matters of knowledge. Where is the witness who can say that this knowledge was the gift of God? There are many in Europe who do not believe in God, but are indifferent, yet have subtle and expanded intellects, and are great philosophers and politicians. How is it that God grants to these men, who do not believe in Him, the same intelligence He grants to those who do? Again, how is it that the Siamese, Burmese, Cochinese, and other Roman Catholic converts, whom we see more attentive to their religion than the Europeans who reside among us, do not receive some reward for their merit, and have superior advantages and intelligence to those who are not converted? So far as I can see, the reverse is the case: the unconverted flourish, but the converted are continually in debt and bondage. There are many converts in Siam, but I see none of them rise to wealth, so as to become talked about. They continually pray to God, but, it seems, nothing happens according to their prayer." The missionary replied, "They are Roman Catholics, and hold an untrue religion, therefore God is not pleased with them." I said to the missionary, "You say that God sometimes grants the prayers of those who pray to Him; now the Chinese, who pray to spirits and devils, sometimes obtain what they have prayed for; do you not, therefore, allow that these spirits can benefit man?" The missionary answered, "The devil receives bribes." I inquired, "Among the men and animals God creates, some die in the womb, and many at or immediately after birth, and before reaching maturity, and many are deaf, dumb, and crippled: why are such created? Is it not a waste of labor? Again, God creates men, and does not set their hearts to hold to His religion, but sets them free to take false religions, so that they are all damned, while those who worship Him go to heaven: is not this inconsistent with His goodness and mercy? If He, indeed, created all men, would He not have shown equal compassion to all, and not allowed inequalities? Then I should have believed in a creating God. But, as it is, it seems nothing but a game at dolls." The missionary replied, "With regard to long and short lives, the good may live but a short time, God being pleased to call them to heaven, and sometimes He permits the wicked to live to a full age, that they may repeat of their sins. And the death of innocent children is the mercy of God calling them to heaven." I rejoined, "How should God take a special liking to unlovable, shapeless, unborn children?" The missionary replied, "He who would learn to swim must practise in shallow places first, or he will be drowned. If any spoke like this in European countries, he would be put in prison." I invite particular attention to this statement.

Another time I said to the missionary Gutzlaff, "It is said in the Bible that God is the creator of all men and animals. Why should he not create them spontaneously, as worms and vermin arise from filth, and fish are formed in new pools by the emanations of air and water? Why must there be procreation, and agony and often death to mothers? Is not this labor lost? I can see no good in it." He replied, "God instituted procreation so that men might know their fathers and mothers and relatives, and the pains of child-birth are a consequence of the curse of Adam." I said, "If procreation was designed that men should know their relatives, why are animals, which do not know their relatives, produced in the same manner? And why do they, not being descendants of Eve, suffer pain in labor for her sin of eating a little forbidden fruit? Besides, the Bible says, by belief in Christ man shall escape the consequences of Eve's sin; yet I cannot see that men do so escape in any degree, but suffer just as others do." The missionary answered, "It is waste of time to converse with evil men who will not be taught," and so left me.

Make your expressions as concise and elegant as possible, but never forsake an idea for an Atticism.—*Marvin.*

Voices from the People.

[EXTRACTS FROM LETTERS.]

"Much that you have written during the past year I have enjoyed very much. Your sermon on the 'Incarnation' contains what I preach to our people again and again. Your 'Modern Principles' with but one grand exception are the principles which govern my thought. The longer I think, the more firmly it has become fixed in my mind. I still continue to believe that your declaration that Roman ecclesiasticism is the legitimate result of the growth of Christian plantings, is baseless. As reasonably could you say that the muddy stream flowing by the City of New Orleans and the clear fountain springing out of the earth at the source of the Mississippi are identical. The crystal water of Itasco lake is in the turbid flood which washes the levees of Louisiana, but the pure liquid is not the filthy mud. As reasonably could you make the Buddhism of Tartary the same as that of the glorified Sakya Muni. My dear friend, you war against a legitimate foe, but you can not, as you fancy, trace in his lineaments the features of the blessed man of Judaea. You and he are soul to soul in the Holy War which you so sadly misunderstand."

"My library is far better stocked with so-called Liberal books than any theological library in this vicinity, and I occasionally lend the ministers books that they are eager to read, but not eager to have their flocks read. I mention this to give point to what I have to say, namely: that I value your INDEX above anything that comes to my house. I have the Radical, seven volumes entire, and I take the *Examiner*, edited by that noble specimen of a clergyman, Mr. Towne. But your *weekly* fills a niche that no monthly can fill. We poor mortals want a cheering word now and then, and as men of my sort get only kicks in the churches, we find comfort in your INDEX."

"If I had time this morning, I would take exception to some things you do and say. I am more and more convinced that you have not yet found the highway upon which religion shall travel. I am as much disgusted as you can be at some things said and done by some Unitarians, but not more than I am by many things done in the name of Free Religion."

"Shall you not put in some form for separate circulation your three discourses on the 'Relation of Christianity to Civilization'? Indeed, all your discourses bearing upon Christianity and Free Religion ought to go into book form, as you must be aware. It will form the new 'Body of Divinity' for the world's need."

"Please send me another copy of THE INDEX bearing date of June 17. The sermon on 'Love and Justice' I read aloud to a select audience of ten persons (one a blue Presbyterian), and all endorsed it. I think I have got you a new subscriber in —."

"I am a farmer by occupation; and by the orthodox profession I am considered an infidel on religious subjects. But that does not prevent the grass from growing, nor relieve me from suffering the penalties of violated law."

"I have not seen your paper; but being in earnest sympathy with the avowed spirit in which it is published, I would like to take it a short time and learn what kind of a paper it is."

"I am trying to increase your list of names, but this is a community where church dogmas stand for Religion, and Superstition dies hard. However, I don't quite despair."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be held for the present in GERMAN HALL, St. Clair St., on Sunday evenings, at 7½ o'clock. The public are invited to attend.

RECEIVED.

THE FABLES OF PILPAY. Revised Edition. New York: Published by HURD & HOUGHTON. Cambridge: Riverside Press. 1872. 12mo. pp. 274.

THE UNITED STATES PATENT LAW. Instructions how to obtain Letters Patent for New Inventions. By MUNN & Co., Solicitors of Patents, 37 Park Row, New York. New York: Published by MUNN & Co. at the office of the SCIENTIFIC AMERICAN, 37 Park Row. 1871. 16mo. pp. 119.

FREE LOVE: or, A Philosophical Demonstration of the Non-Exclusive Nature of Connubial Love, &c. By AUSTIN KENT. Hopkinton, N. Y. Published by the Author. 1857. 16mo. pp. 133.

THE CATHOLIC WORLD. A Monthly Magazine of General Literature and Science. October, 1871. New York: THE CATHOLIC PUBLICATION HOUSE, 9 Warren St. \$5.00 a Year.

THE LITTLE CORPORAL. October, 1871. Published by JOHN E. MILLER, Chicago, Ill. \$1.50 a Year.

PETERS' MUSICAL MONTHLY. October, 1871. J. L. PETERS, Publisher, 599 Broadway, New York. \$3.00 a Year.

Poetry,

I REMEMBER.

I remember, I remember
The fir-trees dark and high;
I used to think their slender tops
Were close against the sky.
It was a childish ignorance,
But now 'tis little joy
To know I'm further off from heaven
Than when I was a boy.

THOMAS HOOD.

The Index.

SEPTEMBER 30, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

For Special Notices see eighth page.

THE INDEX ASSOCIATION.

CAPITAL \$100,000. SHARES EACH \$100.

No subscription is payable until \$50,000 shall have been subscribed; and then only ten (10) per cent. will be payable annually. No indebtedness can be incurred in any current year by the Association beyond ten (10) per cent. of the stock at that time actually subscribed. Subscriptions are respectfully solicited from all friends of Free Religion.

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CHINA AND CHRISTIANITY.

Christianity was introduced into China by the Nestorians in the seventh century, but died out before the fifteenth. In the sixteenth century the Jesuits introduced it again, and numbered many nominal proselytes. Protestant missionaries entered the field at a later period, but about a dozen years ago had made less than a thousand converts. The conversion of China to Christianity, however, is a great object of ambition with Catholics and Protestants alike; and various have been the means devised to accomplish it.

Commerce with European nations was permitted by the Chinese authorities in various places, after the discovery of the route to India by the Cape of Good Hope; but the new Mantchu dynasty restricted it in the seventeenth century to the single port of Canton. Owing to the system of smuggling and the illicit trade in opium practised by the English from 1834, an imperial edict was issued in 1840 prohibiting all trade with England forever. This decree was followed by the English war of 1840-42 and the treaty of Nankin, by which China was compelled to open five great ports to foreign traffic. To the benefits of this treaty the United States were admitted in 1845.

Prior to 1858 all foreigners were rigorously confined to these five ports. Great Britain and France, in 1857, compelled by war the ratification of the treaties of Tientsin on June 18, 1858. Article XXIX of that made with the United States is as follows:—"The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good, and to do to others as they would have men do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any persons, whether citizens of the United States or Chinese converts, who, according to their tenets, shall peaceably teach and practise the principles of Christianity, shall in no case be interfered with or molested."

Thus China was compelled by force of arms to tolerate Christianity and Christian missionaries,—a step not due at all to respect for or friendly feeling towards the religion itself. In 1868, Mr. Burlingame concluded with China a new treaty entitled "Additional Articles to the Treaty of 1858," which, contrary to the popular belief, simply reiterated its provisions, and conceded no new privilege to the United States or to any of its citizens.

But in 1867, 1868, and 1869, popular attacks upon foreigners became frequent and alarming, and especially upon the missionaries and their converts. In 1870 occurred the terrible massacre of Tien-tsin. A strong Chinese feeling against Christianity has thus manifested itself, which, as illustrated by the article we copied last week from a Shanghai paper, has had its root in indignation at the treatment received from Christian nations, especially through the enforced opium and coolie traffic. A letter from Rev. John L. Nevius, dated Tung-chow, May 29, 1871, and published a few weeks ago in the *New York Observer*, describes this feeling as very intense and dangerous, and mentions the general distribution of pamphlets throughout the empire "containing the most

abominable lies about foreigners, and not obscurely suggesting their extermination."

So strong has this anti-Christian sentiment become, that the Chinese government recently issued a circular, enclosed in a note from the Ministers of the Chinese Board of Foreign Affairs at Peking to the Swedish Royal Commissioner, which is so remarkable that we subjoin long extracts from it, using the translation which was made of it in the *London Times*:—

"From the first introduction of the Roman Catholic (*Tien-chu*) religion into China, the missionaries have always been well educated, and the converts have, for the most part, been known as very peaceable; but ever since the treaties were signed, the converts have almost invariably been vicious and malevolent. The people, therefore, regard this religion for making men good with anything but satisfaction.

"Again, the converts take advantage of the influence of the missionaries to do harm to and oppress the common people, which they will not submit to.

"Moreover, when any litigation or case arises between the people and the converts which the local authorities proceed to deal with, the missionaries follow after and support the converts, thus obstructing the authorities, which the people strongly object to.

"Besides, when turbulent or lawless persons of any kind enter the religion, they use the influence thus acquired to foment disturbances, and this stirs up deep resentment in the people, which gathers until it becomes hatred, and hatred revenge.

"The people do not know that the Protestant and the Roman Catholic sects are separate, and call both the '*Tien-chu*' religion; nor do they know the difference between the several nations of the West, but consider all as 'foreigners;' so when a disturbance arises, all persons, of whatever nationality they may be, that are residing in China, are equally in great danger. Even in the provinces that are quiet, the greater part of the inhabitants are full of ill-feeling. Under such circumstances, how can excitement and riot be avoided?

"The Prince and the Ministers have now investigated the whole question, for they greatly desire friendly relations between China and foreign countries, so that they may be on good terms forever. They cannot possibly help deciding well upon some course of action.

"But still the Western nations have missionaries living in one another's countries, and there has always been good feeling. The cause must be good regulation, whereby neither missionaries nor converts can foment disturbances. Now the Prince and the Ministers hear that, when missionaries of no matter what nationality go and live in another country, the practice is for them to submit to the laws of that country—they are not allowed to be ruled by their own. Should they disregard the laws or the orders of the officials of that country and overstep their proper spheres, or damage men's reputations, or in any way injure or harm persons, so that good feeling is destroyed and resentment and hatred called forth, or if they offend against the laws in any way, there are severe penalties to punish them by.

"Now order would be preserved and good feeling would last forever; there would be no pulling down of chapels or driving away of religions in China, if, when about to build a chapel or teach religion, it was first ascertained that the local officials and people were not opposed, and that there was unanimity between the two parties; and if the missionaries would let every one see clearly what they do, and that it is not at variance with the religion (they teach); also, if they would not do just as their converts direct them, meddling with the official business of the local authorities, and making use of their influence forcibly to harm (the people), thus calling down the hatred of the gentry and common people. If the missionaries would act in this way, as mentioned, the people would be friendly with them, and the officials would be able to protect them."

Some of the influences which have helped to make Christian converts of the Chinese are here betrayed. The missionaries, it seems, befriend their followers in the courts to the obstruction of justice. The converts take advantage of their influence to "oppress the common people." "Lawless and turbulent persons," it appears, profess the new religion,—which they would not do but for some objects of their own to be gained thereby. These, to be sure, are Chinese representations of the matter, upon which Christendom will look with suspicion or disbelief. But we see no reason why the Chinese view of the matter is not entitled to as much respect as any other. The tone of the above extracts is calm and fair; and its remedial suggestions strike us as eminently just. We cannot escape the inference, based on the above document, that the missionaries are sometimes, perhaps frequently, led into offensive and indefensible conduct by their proselytizing zeal. The strong arm of Europe gives them protection, and clothes

Honor is conscientiousness become a fine art.

them with power which it is more than likely they abuse. If they do not abuse it, they desert the priestly precedents of all ages.

Now how is this reasonable demand on the part of the Chinese government for restrictions on the mischief-making power of the missionaries met by the Christian public? Let us see.

The "Lord Bishop of the British Colony of Victoria, in Australia," recently lectured in San Francisco, stating that the Chinese imperial government is making a strong effort to rid the country of Christian missionaries; and he hoped that America and Great Britain would "soon teach China better." What have we here but a new would-be Peter the Hermit, doing his malignant best to stir up a bloody crusade against China, for the sake of the Christian religion? Is the American government, which is no more Christian than that of China, to join in forcing Christianity into China at the point of the bayonet? That is the plain English of the Bishop's demand. Mahomet, with the Koran in one hand and the scimitar in the other, did no worse. He who thinks modern Christianity one whit less sanguinary in its spirit than it was in the days of the Duke of Alva, is so simple as to fancy that a tiger can be made over into a lamb by merely pulling his teeth.

"Extravagant and bitter prejudice!" some of our readers may exclaim; "why show this harsh temper against the Christian religion? Such utterances as you quote are only the bigoted fumings of an angry priest."

Nay, not so. Is the *New York Nation* an angry priest? Yet, in an article on the demands of the above circular of the Chinese government, the issue of that ordinarily cold-blooded paper for August 17th says:

"What is the duty of our own Government under these circumstances? The United States cannot in general be engaged in religious propaganda; but as we have twice stipulated for the toleration of Christianity and the protection of Christian teachers and converts, we are estopped from denying the propriety of a further protection. There are, however, reasons of state policy why the Government should act in a quick, decided and peremptory manner. The repudiated stipulation is the key of the whole position. Its rejection is a return to the old system of absolute exclusion in all things; this is the first step, an experiment, perhaps, and, if successful, the others will surely and speedily follow. If we yield upon this point, the whole fabric of treaties, raised with so much labor, and at the cost of not a little blood, will fall like a house of cards. We do not urge action simply in the interest of religious Missions; we urge it in the interests of commerce and of civilization. There should be no weak hesitation in the use of force. The events of the past twelve years prove beyond a doubt that diplomatic negotiation will accomplish nothing. Neither America nor Europe can again be amused or deceived by another Burlingame embassy. The United States and the other great powers should unite in a demand, accompanied by a sufficient display of force, that the Chinese Government shall recede from its present position, shall reaffirm the violated treaties, and shall give ample reparation for past and security against future outrages. Unless this demand is complied with at once, China must be taught, in such a manner that the lesson cannot be forgotten, the advantages of preserving international faith."

The words we have italicised in this passage are neither more nor less than a call for war—in the name of commerce, civilization, AND CHRISTIANITY. We Americans, who suffer a gang of ruffianly boys in San Francisco to stone a poor Chinaman to death on the public street, and then, by the mouth of Judge Sawyer, declare that prosecution "would be useless, as he should hold that under the laws of California a Chinaman could not testify in the courts,"—we virtuous Americans, who thus look calmly on at the devilish murder of a poor, defenceless Chinaman, and let the murderers go unwhipped of justice, we, forsooth, must go to war, and slaughter thousands upon thou-

sands more of China's helpless sons, lest they be deprived of the great salvation of our Christianity! The very stones cry shame on our hypocrisy. If we must have a war, let it be on that bloody mob of San Francisco.

What business is it of ours to meddle with China's home government—least of all with her religion? In that wicked instigation of the *Nation* to a new crusade in behalf of the blood-soaked "gospel of Christ," we hear the mingled cries of cupidity and bigotry—the low whine of avarice begging for Chinese gold, and the hoarse roar of fanaticism hungry for its prey. What worse outrage than for one nation to burst open the doors of another nation, with an invoice of goods in one hand and a pistol in the other? "Commerce and religious missions!" We like the Bishop's undiluted bigotry better, without this disgusting compound of greed and sanctity. When John Smith breaks into John Brown's house, insists on living there that he may trade with the servants, shoots John Brown's son for resistance, and with a butcher-knife at John Brown's throat extorts his consent to a "treaty" guaranteeing his rough boarder's right to preach the gospel in his family at all hours of the day and night,—what have we but a parable of the history of China's relations with Christendom? Shame on the man, be he priest or editor, who urges on the bully, and instigates horrible war for the sake of any religion on the face of the earth! If that be Christianity, it is the veriest devil-worship.

Of all the dire delusions that ever drenched a world with blood, the superstition of "salvation by Christ alone" is the reddest. It is time the human race were freed from it forever. The proposition to force this superstition on China by war is black with wickedness. If China repents, under the stress of bitter experience, her consent to the missionary treaty-clause, cancel it. What right have we to enforce it, or to shed one drop of blood in its enforcement? The proposal to enforce it is one more of those artful and dangerous attempts to commit the United States to the Christian religion. Again and again we say—*beware of these beginnings of evil!*

DR. CHANNING'S LAST WORDS.

"I am more and more inclined to believe in his simple humanity." These are the last recorded words of Dr. Channing (as far as I know) in regard to Jesus Christ. The remark was made during the last year of Dr. Channing's life to his only son, who repeated it to me. I wrote it down from his lips.

I think no one ever read the memoir of this remarkable man, without noticing that he seemed to grow younger as he grew older. In the first volume, he seems like what the early Puritans called "a truly aged young man;" in the second volume he grows more youthful; in the third he seems fresh, ardent, hopeful, fearless, radical. But even in that third volume I remember nothing which puts him so in advance of the current thought around him as these words. In his last year of life and in his last illness the cloud of early education seems to have cleared finally away, and he was at least "more and more inclined to believe" in the simple truth.

It must have made him happy. Nothing, it seems to me, can simplify life so much and

make the path of duty so accessible and easy, as when the superstitions of theology fall aside, and we say of Jesus—"This also was a man." Till then, his example is of little value; its true value dates from the time when we see him to be of our own race. Emerson says truly:—"The assumption that the age of inspiration is past, that the Bible is closed, *the fear of degrading the character of Jesus by representing him as a man*, indicate with sufficient clearness the falsehood of our theology." I never can be sufficiently grateful to Emerson for this grand sentence, which at once crystallized into clearness what was vague in my own mind more than twenty years ago. And I believe that every one will be likely to take a more healthful and hopeful view of human life in proportion as he recognizes "the simple humanity of Jesus."

Be this as it may, it will be admitted by all that this belief, if true, is destined utterly to transform the religious organizations and worship of Christendom. The change produced by the Protestantism of Luther was nothing in comparison. When one has once made up his mind that Jesus was a man, the conviction becomes a test by which to try all contemporary thinkers; and all that is called "theology" loses its interest so soon as it denies or evades this simple touchstone. One can thenceforward care no more for the details of existing creeds and rituals than one cares for the details of architecture on a bridge that is just dislodged by a freshet. So long as a human being clings to any fragment of it, there is interest in helping him; that is all.

T. W. H.

A small supplement is issued with this number of THE INDEX, which we hope will be used by all who are earnestly its friends in soliciting subscriptions to the stock of the *Index Association*. If you cannot take a share yourself, get the signature of some one who can on the fourth page of this supplement, and return it to THE INDEX. Ladies are especially efficient in such work. Any one desirous of extra copies to send to friends at a distance will be cheerfully furnished with them on simple application. If all who really sympathize with us will take a little trouble now, they can raise the entire sum required within a week. There are many radicals everywhere who would willingly take a share, if the project were fairly presented to them by some personal friend. Now is the time for action.

"The wisdom of the foolish," writes a friendly Western farmer to us in an article too long for publication, "is by far more acceptable to God than the prejudices of the wise." There is much to think of in those pregnant words. We are all wise, of course. Then it concerns us to ferret out and strangle our prejudices, our anxiety to do this being a good measure of our wisdom. The "wise" man who can discover none at all in himself is either a greater sage than Socrates, who was prejudiced against the Sophists, —a greater saint than Jesus, who was prejudiced against the Pharisees,—or a greater fool than the John Bull who said: "I am not a prejudiced man, but damn a Frenchman!"

The root of moral courage is a conscience at peace with itself.

THEORETICAL—PRACTICAL.

The aggressive side of the Free Religious movement is chiefly indicated by its war against sectarianism and superstition. The dominant theology of the Church is assailed with merciless criticism and vigorous denunciation. Rationalists are apt to trace the barbarisms which yet degrade our civilization to our low conception of Deity; to the doctrines of original sin, vicarious atonement and the resurrection of the body—in short, to the church creed. It is impossible, they say, for men to think of God as some dreadful Spirit of vengeance and of man as his wretched victim, and at the same time to cultivate self-respect, personal integrity, and the social virtues essential to a perfect society.

The argument is a good one, and the crusade, if I may so term it, is necessary. The tyranny of theology must be overcome, and the power of the church thereby destroyed, before we can look for those social, civil, and political conditions which are the out-growth of a high intelligence and keen moral preception. The danger which besets us is to be found in a too general readiness to repress this spirit of aggression. Aggression leads to controversy; conflict engenders personalities; and personalities are vulgar. Then, too, it is very comfortable for one to feel that he deals with principles rather than men, with ideas instead of institutions. The consciences of some of our ablest and best men are duped into silence by this reflection.

I have said that the aggressive character of the Free Religious movement finds expression in opposition to the Church. I might add that it is almost limited to it; and here we have at least a partial solution of the indifference to the movement manifested by thousands of men and women who were long ago emancipated from the church. They say:—"We agree with you, but the church is already doomed; science has killed it; we are busy with practical questions and living issues." Their statement may be too sweeping, but it is none the less suggestive, and we cannot afford to disregard it. Free Religion implies much more than freedom from sect and superstition. It demands an individual character in harmony with enlightened intellectual convictions; and having secured this, it forces the individual to a participation in the affairs of life that have a practical, direct bearing upon the public weal—into politics, for example.

The present gubernatorial contest in Massachusetts furnishes a good illustration of my thought. The leaders of the Republican party of this state, by indifference to the wishes of the people, have created a necessity for a new party. A bold, bad man seizes the opportunity to secure his own political advancement. He proclaims himself the champion of reform, and talks of Labor and Capital, prohibition liquor laws, and woman suffrage. These are the questions pressing for settlement, and, were he a different type of man, he could carry the people with him. Friends and opponents agree in their appreciation of his character. He is pronounced liar and demagogue by men who will vote for him as well as by those who wish to defeat him. Remove all opposition based upon fear and detestation of the man, and his triumph will be an easy one. As it is, men say:—"We prefer to wait for the re-

forms; we will not humiliate the state by honoring Butler."

This demand for personal integrity is a most cheering sign; it indicates the power of religion in the community—not of organized sects, but of a free religion that makes a man of the individual and creates a social and political honesty beside which unscrupulous men, however able or plausible, cannot prosper.

If religion implies on the part of the individual an active interest in practical matters, it also invests associations that rightly take its name, with similar duties and responsibilities. Questions now classified under the head of "Social Science" will not be adequately treated until the religious spirit is infused into them. The Church by her theory of religion is compelled to exclude them. Free Religious associations must welcome them, if they will be true to their inspiration.

That I may not be misunderstood, let me say, it is not necessary to decry speculation in order to advocate investigation; nor is it wise to disparage theoretical treatment in our desire for practical work. This is the mistake made by many worthy people, and especially by the class of reformers previously referred to. It will be profitable, however, to heed their criticism. Our lecturers and essayists, our local assemblies and larger conventions, should devote more time than has hitherto been given, to the consideration of subjects which bear closely upon our social relations and every-day life.

If this suggestion is adopted, we shall soon observe a development of the aggressive spirit, and with it a marked increase of interest on the part of many at whose indifference we now marvel. It is safe to say that the full meaning and value of the Free Religious movement will not be developed until the organizations which are its product learn to apply the spirit of Liberty, which is its essence, to the practical problems that now engage the attention of mankind.

R. P. H.

THE "INCARNATE SNEER."

Boston, Sept. 21, 1871.

EDITOR OF INDEX:—The following letter was sent to the *New York Nation* and refused publication. Inasmuch as hardly any number of that journal issues without stating very freely its mind that somebody or other is base or conceited or otherwise blameworthy, the editor would do well to emulate a little of that fairness in giving a voice to criticisms upon itself which has won for THE INDEX an enviable reputation. Not believing, however, that the *Nation* would show this magnanimity—arrogant persons hardly ever do—I retained a copy purposely to send to you, thinking that the importance of the topic at which the *Nation* sneered would justify its publication.

Respectfully,

J. V. B.

Boston, Aug. 10, 1871.

TO THE EDITOR OF THE NATION:

Sir,—In your issue of Aug. 10, speaking of the controversy in Cincinnati (which you call a "squabble") about the Sunday laws, you make the following remark:

"And meantime as the people usually display the practical sense of making the law such as to satisfy the religious world, and of interpreting it, or neglecting to enforce it, in such a way as to satisfy the vast majority of the less religious part of the community, everybody may well be reasonably content, and not stand out for the formal logical correctness of the thing."

Here, if I rightly comprehend it, is taught a course which I beg frankly to call, as it appears to me, one of remarkable duplicity and meanness, which no "practical sense" (the synonyme, I presume, for the test of expediency to which you continually appeal) can make otherwise than harmful and degrading. Am I unjust in analyzing the sentence as follows? The people, it is said, display practical sense in so legislating as to satisfy the religious world and by so interpreting or neglecting the law as to satisfy the less religious part of the community. But it is evident that the religious world and the less religious part of the community do themselves constitute the people, and the whole people. Therefore the doctrine in question means—

1. That the religious part, as religious, may and do demand and require a law, but, as a part of the people, connive at an evasive interpretation or non-enforcement by way of compromise; which is cowardly and dishonest.

2. That the religious part, as religious, demand and require a law upon moral grounds, but, as part of the people, connive at its nullification by way of concession to the satisfaction of that very party which, by the law, they style wrong and injurious; which is cowardly and dishonest.

3. That the less religious (in the sense of the indifferent) perform properly their duties as citizens, when they yield a statute of whose influence they take no thought to a demand which they either despise or misunderstand, on condition that it shall not be enforced to their inconvenience; which is selfish, unfaithful, and dishonest.

4. That the less religious (in the sense of the intelligently opposed) "may well be reasonably content" to allow a law which they believe to be superstitious in substance and pernicious in tendency, provided its upholders will wink equally at its evasion or neglect; which is cowardly and dishonest.

5. That it is "practical sense" to degrade the law and lessen the sense of its sanctity in the community by blinking its actual nullification, or making it in any case a mere rostrum whence one party is privileged to announce its ideas of what is right in principle, in virtue of a tacit bargain, which defines otherwise the course actually to be followed.

Whether I belong to that class of thinkers whom you are never weary of ridiculing as sentimentalists, I will not undertake to say. I believe in principle, and I think it probable that the *Nation* is as much liable to bias and as little able to state the origin of its bias, as the advocates of opinions that displease it. But I certainly do not count myself with a certain kind of Radicals, vain-glorious just now, whom I am accustomed to call the hurraing and hilarious kind; and there is a certain calm, judicial tone in the *Nation* which is eminently comforting to my mind. Yet I am among that large number of your admirers who think that the *Nation* exhibits a self-congratulatory consciousness of its own merits to a degree perplexing to those who believe that modesty and deference are tasteful and becoming as well in the editorial column as in the private home.

I make this remark because your readers may very properly be offended at the cold and lofty sneers you are accustomed to mete out to whatever happens to strike you as an unimportant matter, however earnest may be

those who are interested in it. You cannot be ignorant of the length and breadth of the movement which has been and still is agitating the country upon the Sunday question. But even if that question were just lifting its head in one obscure place, it would still be untrue, contemptuous and injurious to call such a controversy a "squabble." I take the liberty to subjoin Miss Cobbe's remark in the August number of the *Fortnightly Review* concerning Mephistopheles. Miss Cobbe says that the poet "foresaw that, at least for the current century, not Cruelty, not Malice, not Falsehood, not Pride, would be the greatest evil of the world, but—the Incarnate Snear."

Respectfully,

J. VILA BLAKE

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

[FOR THE INDEX.]

"MY DOCTRINES MAKE NO WAY."

"The Master saith: 'My doctrines make no way. I will get a raft, and float about in the midst of the sea.'"

CONFUCIAN CLASSICS.

Evermore brave souls in all the ages
Climb the heights that hide the coming day;
Evermore they cry, these seers and sages,
From their cloud—"Our doctrines make no way.

"All too high we stand above the nations,
Sending forth our thoughts in tones sublime,
Shouting downward our interpretations
Of each wondrous secret born of Time.

"From the mountain's misty top descending
To the level of life's human tide,
Hand with hand, and heart with warm heart blending,
We will float upon its ocean wide."

Stay no longer on the heights, O Teacher!
Truth has lowly channels manifold,
And the Man pleads better than the Preacher—
Words without the breath are very cold.

H. L. B. B.

METHODIST MISSIONS.

BROOKFIELD, Mass., Sept. 6, 1871.

MY DEAR MR. ABBOT:—

It appears from a late editorial that you have not much confidence in Christian Missions. In reply permit me to say:

1. Many weeks ago I sent you a statement to this effect, that, so far from its taking 300 per cent. of our missionary collections to run our machinery, or get the money to the heathen, it did not, in the Methodist Episcopal Church, take on an average anything like a hundredth part of that. Upon inquiry at headquarters, I learn that "the expense of administering the missionary funds of the M. E. Church approaches three per cent." Now unless the foregoing correction is published, it seems to me your misstatement will amount to positive misrepresentation.

2. If you will allow me the space, I will prove in your own columns (just where the evidence is needed) that, to say nothing of the conversion of the heathen, the indirect and secular advantages to our civilization of the missionary work vastly more than counterbalances all its pecuniary expenditures. So long as this challenge remains unaccepted, no more such charges against this great work as appear in a late INDEX can honorably be made.

3. Would it not look well for Free Religionists, permit me with all due respect to suggest, instead of thus carping and snarling bitterly and contemptuously at those who are diligently attempting to bless and enlighten all nations, first to equal their zeal in the same direction—display the same earnestness in labors for the salvation of humanity?

R. H. HOWARD.

[1. We cheerfully print Mr. Howard's note, and refer to the lecture on our first page for remarks on the general subject. His statement that it only takes three per cent. to administer the missionary funds of the M. E. Church is so evidently based on a false view of the matter that it seemed to us not entitled to much consideration. It evidently takes into account only the expenses of the home office of missionary operations; and our lecture gives good reasons for not thus restricting the field of calculation.

2. Evidences as to the civilizing tendency of missions are not to the point in this discussion. It is

their Christianizing tendency that is under debate; for Christianization, not civilization, is the avowed object of missions. We decline to regard these two objects as identical. So far as missions really civilize savages, we wish them heartily well; but this sort of work is, on Christian principles, purely incidental and subsidiary. Further, we decline to allow missions to monopolize the credit which belongs to general causes, or exclusively to claim the honor of civilizing barbarous nations when commerce and general contact with civilized nations are entitled to the lion's share of such honor. If Mr. Howard is disposed to stick to the point, and show the bearing of specific Christian beliefs on civilization, we are willing to allow him a reasonable amount of space in these columns for the purpose. But we do not feel called upon to give much space to aimless and desultory discussion on the subject.

3. The insinuation that "Free Religionists" do less than Christians for the welfare of mankind does no great credit to Mr. Howard's knowledge of facts,—not to say his "Christian humility." If he will carefully study the relative amounts of money contributed by "believers" and "unbelievers" to the various philanthropic objects of the day, he will exercise more caution hereafter in making such "suggestions" as the above. The fact that modern liberals choose better and more sensible methods of helping their fellow-men than that of "converting them to Christianity" has quite blinded Mr. Howard's eyes to the noble work they do, and the noble spirit they manifest. One such name as that of Gerrit Smith is a sufficient answer to his charge. He is probably quite unaware of the pharisaic tone of his own "suggestion."—Ed.]

A LEGAL OUTRAGE.

SNOWVILLE, Va., Sept. 6, 1871.

FRIEND ABBOT:—

In THE INDEX which I received yesterday I find the question asked, with the reply following, namely:—"Would you know what God is? Do a noble act when it costs." Now if I have done a noble act, not thinking at all of God, but of the good of my fellow-beings, and it costs me every dollar I can raise, and more than I have or can borrow, will it help me to know God any better than I now know him, or have known for years past? I will illustrate my meaning by saying I have been a reader of all the reform books and papers that I could obtain for years past, and at the same time a searcher for God, or truth, as best I could.

In the year 1840, when a youth, I got Miller's book upon the "End of All Things," and read it, to learn, if possible, whether Jesus was coming or not. I next joined the Methodists, and from them got all the information I could. Afterwards I got all the Universalist books, and read them, with all the truths of Father Ballou. In 1849, I procured and read the first book on Rochester rappings, and have ever continued to get and read all the Spiritualist books and papers, and used my best exertions and influence to give them a good circulation for the benefit of humanity. When THE INDEX was started, I was among the first to find it out, and send on for it, and have done all I could to get the people to read and think for themselves like free men. Now what is the result? I sent you some weeks ago a specimen of our Virginia laws, and also the notice served upon by the Assessor, a Methodist preacher, and also a candidate for the Legislature. On the 29th August, I applied to the Judge of this district to grant me a free license, on the ground that THE INDEX was a religious paper, and that the R. P. Journal also was a religious paper. I gave my own testimony (without kissing "the book") that they were religious papers, and got one of the Stewards of the Methodist Church to give the same testimony and corroborate my statement, adding that he could pronounce them as religious as the Baltimore Episcopal Methodist or the Westminster Confession of Faith; but the Judge and Assessor decided that they were not religious, and now I shall be forced to pay \$10.75, when I have not 75 cents in my pocket. I have worked and paid out my money (when I had it) in a "noble" cause, and you know that it does "cost." Now what am I seeing, God or ignorant and superstitious tyranny? Would it have been any worse for me, or for the free thought of others, if it had been a Catholic Assessor and Judge? And if such bigots can get the Constitution so changed as to recognize one particular system of religion, the Catholics will certainly stand a chance under the same law to judge, condemn, and oppress those, and all such, as have judged, condemned and oppressed me.

Will the gods save the Methodists and Presbyterians of Montgomery Co., Va., in preference to all other people on earth? I am perfectly willing to wait a few years more and abide the result.

P. O. Address—Rev. J. M. BARNES.

Snowville, Pulaski Co., Va.

[If our friend, whose persecution and unjust fine show that Virginia may well compete with Lower Illinois for the name "Egypt," has the interior consciousness of a noble act, he has what neither the Judge nor the Assessor can confiscate. It is to this

he should look, rather than to the poor, bigotry and tyranny of man, for the knowledge at which we hinted. If a good conscience throws no light on the Divine, we know not where to look for it. And we doubt not, with this explanation, our self-sacrificing friend will see more meaning than before in our little aphorism.

The intolerance of Virginia legislation, which fines an honest man for circulating liberal papers while it gives a free license to the vendors of Evangelical papers, ought to be exposed; and we append the statute by which this gross injustice is done. We wish we were able to repay Mr. Barnes the \$10.75 of which he has been legally robbed. His dealings with us have proved him to be a very worthy man, whose word is as good as gold. Here is the law:—

Acts and joint resolutions passed by the General Assembly of Virginia at its session of 1870-'71.

SCHEDULE A, No 107: BOOK AGENTS.—Any person who shall receive subscriptions for or shall in any manner furnish newspapers, books, maps, prints, pamphlets, or periodicals, otherwise than by sale, printed or published beyond the limits of this state, shall be deemed to be a book agent. Any person desiring to distribute or sell any religious books, newspapers, pamphlets, or periodicals, may apply to the judge of the court of the county or corporation in which he may desire to distribute or sell the same; and such a judge, upon being satisfied that the person applying is of fit character and a proper person in whom to confide the trust of selling or distributing such books, may direct the assessor or commissioner to grant him a license with nominal tax only. Any person violating the provisions of this section shall pay a fine of not less than fifty dollars nor more than one hundred dollars for each offence.

VIRGINIA, MONTGOMERY Co. To wit—I hereby certify that I shall this day assess a license-tax, imposed by law on James M. Barnes, to be ten dollars, for the privilege of circulating papers, from the 1st day of May, 1871, to the 30th of April, 1872. Under my hand, this 4th of August, 1871. Fee 75 cts.

MADISON V. SMITH, A. S. A.

PROGRESS OF FREE THOUGHT IN SCOTLAND.

[From the graduation ("Commencement") address of Professor Bennett, at the University of Edinburgh.]

"At the congress of naturalists and medical men held at Innsbruck in 1869, Helmholtz claimed for Germany the principal agency in the progress of modern science. She owes this superiority, he said, to the boldness of her *savans* in propagating truth, whilst he asserted that in England and France they dare not do so openly, for fear of compromising their social interests. But I trust the time is past, even in Scotland, when scientific truth has anything to fear from superstitious bigotry or clerical intolerance. It is true that we are constantly hearing that there is a tendency to place new scientific doctrines in opposition to religious beliefs. But I would suggest that the cause of this is not that scientific men are irreligious, so much as that religious men are unscientific. It is utterly impossible, in these days, to oppose the most obvious facts, or persecute the great discoverers of the day, because the writers of the Old and New Testament, 1,800 or 3,000 years ago, knew little of astronomy, chemistry, and physics. Such, however, has been the unfortunate policy of the Church for many centuries. I need not remind you that the great Galileo died a prisoner of the Inquisition, and that Servetus was publicly burnt in Geneva, by the authority of Calvin. The true cause, unquestionably, of the present chasm in thought which divides the literary and religious from scientific men is, that the former have been bred up in ignorance of physiology, that is, of all that relates to their own bodily structure, functions, and requirements. Unfortunately, their education causes in them a want of appreciation and an incapacity of comprehending scientific truths. . . . Clergymen and most religious teachers are totally insensible to the errors and discrepancies of language they use in the pulpit; so that, when the scientific man takes his place in church, he is surprised at the manifest ignorance of established truths constantly preached to the people."—"Nature," (London).

CLERICAL HUMBUGS.—I often wonder, when I hear the compliments paid to the clergy, how much of it is sincere, and what at home in your private hearts you think, on the whole, of the profession. An acquaintance of mine, a clergyman in a certain city which shall be nameless, called once on a parishioner who he had reason to suppose had a very friendly disposition towards himself in particular and towards the profession in general; he was ushered into the drawing-room, the master of the house not having yet arrived, and found a little girl, the daughter of the family, about seven years old, to whom he at once addressed himself. "Well, Alice, do you know me?" "Yes, you are the minister. Ministers are humbugs; my pa says so." "O, but, Alice, my dear, they are not all humbugs." "Yes they are too; pa says so." I think the statement was a little too absolute. The position may be true in the main, but I think it needs some qualification. A clerical humbug, I conceive, is a minister who expects from his profession what he could not gain from his character as an individual.—Dr. Hedge.

By the decease of Mr. Grote, University College (London) gains an endowment for a Chair of Moral Philosophy; but with the historian's bequest of £6,000 is associated the condition that, if the chair is ever held by a clergyman, the payment of the stipend shall be stopped. Not one penny is the reverend professor to receive; but all the accumulated dividends are to be handed over to his successor, who, of course, must be a layman.

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TOLEDO, OHIO, OCTOBER 7, 1871.

WHOLE No. 93.

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A WEEKLY PAPER DEVOTED TO

FREE RELIGION,

PUBLISHED BY

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N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.

OCTAVIUS BROOKS FROTHINGHAM, THOMAS WENTWORTH HIGGINSON, WILLIAM J. POTTER, RICHARD P. HALLOWELL, J. VILA BLAKE, WILLIAM H. SPENCER, Editorial Contributors.

CHRISTIAN PROPAGANDISM.

[Read to the First Independent Society of Toledo, Sept. 24, 1871. Second Lecture.]

Hitherto I have confined my discussion of the missionary system to the proselytizing operations of Protestant Christendom, showing their great costliness and inadequacy in general as compared with the enormous work to be done. Before speaking of the local results achieved by the missionary system as a whole in various parts of the world, something should be said about Christian propagandism as carried on by the Roman Catholic Church. I regret that my statistics are very meagre, especially as to the actual number of conversions effected by Catholic missionaries; but nevertheless it is possible, even without this information, to arrive at some important conclusions concerning the character and extent of their work.

Passing over the missionary efforts which led the various nations of Christendom to embrace the religion they now nominally profess, I shall briefly consider the work of Catholic missions as carried on in more recent times. The great loss inflicted on the Catholic Church at the time of the so-called Reformation stimulated the Roman hierarchy to great exertions among the heathen, in order to recover their power by new accessions to their spiritual empire. In this endeavor the Jesuits took the lead, and established flourishing missions in many parts of the world. In 1662, Pope Gregory XV founded the *Collegium de Fide Propaganda*, but I have no statistical information concerning its operations. The eighteenth century, however, witnessed a great decline in the influence of Catholic missions. In 1822, the "Institution for the Propagation of the Faith" was founded at Lyons, and has been sustained by the combined resources of the whole Catholic communion. The number of missionary bishops sustained by this Society in the year 1844 was 139, while the number of priests in the same year was 4,759; and the number of both has since greatly increased, undoubtedly far exceeding the 5,033 Protestant missionaries reported by Dr. Mullen. The receipts of this "Institution for the Propagation of the Faith" were over \$800,000 for the year 1856; and it is a very significant fact that nearly one-third of this entire sum was expended on missions in the United States. Neither for China nor for India was any appropriation made comparable to that devoted to the conversion of the heathen Yankees! It is manifest, however, that the missionary operations of the Catholic Church can by no means be adequately known from these insufficient data; and I make no pretence of giving complete information on the subject.

One feature, however, of the Catholic missionary system is too remarkable to be passed by unnoticed. A great and predominant object of Catholic missionaries is the baptism of sick and dying infants, by which immediate admission to heaven is supposed to be secured. Dr. Perocheau, vicar-apostolic of Su-tchuen, in China, reported for 1844 more than 24,000 heathen infants as thus rescued from the flames of hell; while for 1848 he made a similar report of over 84,000. Absurd as this custom seems, it is the logical consequence of the Catholic theology; and it is impossible to doubt the sincerity of the men and women who give up their whole lives to the performance of this sacred duty. But the most singular part of the custom is the fact that most of these baptisms are effected by stealth. M. Fontaine, missionary-apostolic in Cochinchina, gives the following description of the manner in which these pagan babies have greatness thrust upon them:—

"In a village of which the Mayor is a Christian, there exists a house of nuns, whom his lordship (the bishop) sends out in different directions to look for these hapless children. They go generally two by two,—an old one and a young one; and while the elder one enters into conversation, the other, who in good manners should leave her to speak, draws near the mother, who is holding the sick child, or sits down near the mat on which it is left. She fondles it, takes it in her arms, and whilst she caresses it, she succeeds in dropping on its forehead a little water out of a bottle which she keeps concealed in her long wide sleeve."

Bishop Battaillon, vicar-apostolic of the South Sea Islands, makes confession of the same device with great self-complacency:—"I have always with me a flask of scented water and a flask of plain water. I begin with sprinkling a little of the scent on the head of the infant, under pretence of comforting the baby; and whilst the mother takes pleasure in spreading it over the baby's face, I dexterously change the flask and use the water which conveys regeneration without any suspicion being excited of the nature of the action."

So also Father de Bourges writes:—"When these children are in danger of death, our practice is to baptize them without asking the permission of their parents, which would certainly be refused. The Catechists and private Christians are well acquainted with the formula of baptism, and they confer it on these dying children under pretence of giving them medicines."

During a famine in the Carnatic about the year 1737, Father Tremblay wrote that twelve thousand children and upwards were baptized in this manner.

Occasionally, however, the zeal of the missionaries in baptizing sick infants without due caution has produced consequences disastrous to themselves and their cause. In the year 1668 a Jesuit mission was established on one of the Ladrone Islands by Father Servitores with five companions, who were at first received with great kindness. But the inhabitants noticed that the infants died shortly after being baptized, and, not being sufficiently skilled in logic to know that it is unsafe to infer causation from mere precedence in time, they fell into the natural mistake of taking the act of baptism as a mysterious style of murder. Filled with this notion, the mothers used to run away, and hide with their babies in the forests on the approach of a missionary. But the men took the supposed outrage in sterner fashion, and killed several of the holy fathers for their over-eagerness to baptize the babies. Among these martyrs to their own superstition and that of the savages combined, was Father Servitores himself, the founder of the mission; and the conversion of the natives was in definitely postponed.

It is manifest enough that such propagandism as this is of the most worthless kind. It accomplishes nothing, and leaves no results. Yet a large part of the missionary enthusiasm of the Catholics is expended on the baptism of dying infants. Could a more profitless object of expenditure be imagined? It is hard to say which superstition is the more childish and frivolous,—that of the heathen or that of their teachers. If the large conquests of the Catholic faith among the pagan nations of which we hear so much vague but confident boasting are composed of such victories as these, it is plain that, however Paradise above may be filled with these myriads of regenerated heathen babies, the earth is but little likely by this process to be made into a Paradise below. The utterly insignificant impression made by Protestant Christianity on the great hosts of the pagan world I have shown already by statistics whose accuracy can hardly be impugned; and the vast outlay of strength by the Catholic Church in securing the stealthy baptism of perishing heathen infants is the tacit confession of a "plentiful lack" of success with their parents. In the absence of positive information concerning the

actual number of conversions made by the Catholic missionaries, this open and even exultant avowal of a method of conversion which depends on the baptism of dying infants without the knowledge of their parents compels the inference that a comparatively small number of adults are converted after all.

One of the most striking results of our comparison of the total number of Protestant converts with the totals of population in the chief countries of heathendom is that the greatest success has been achieved among isolated communities of savages. Countries in which a large population has attained independently a respectable degree of civilization are precisely those in which Protestant missionary success has been most meagre. On the Pacific islands, for instance, where a few thousands of savages are brought under missionary influences, the highest *per cent.* of conversions is reported; out of the 25,000,000 of Oceania, 48,249 were said to have become church-members. But in India, with its population of 130,000,000, only 19,370 were reckoned as church-members; while in China, with its 369,000,000, less than 1,000 were so reckoned. Yet it is the most populous countries which are necessarily the most important to be considered, when the conversion of the world to Christianity is proposed as the great object of effort. I have no doubt that the Catholics would report a far larger number of converts in these countries than the Protestants. Their religion is better calculated to make an impression on great populations already habituated to idolatrous worship; and the Roman Catholic organization, by its unity and unrivalled system of propagandism, enjoys advantages which are impossible to Protestant sects. Yet Catholics and Protestants combined, after centuries of unwearied exertion, have failed to convert more than an insignificant fraction of the great heathen populations. Christianity has already extended about as far as it will ever go. Its vigorous days are over. Henceforth it must stand on the defensive; and it will be fortunate if it continues to hold its own. Before Christendom can succeed in converting heathendom, it will itself have become dechristianized by the influence of modern science on its own superstitions. No one of the existing great religions of the world will ever succeed in swallowing up the rest; but I believe that a new, free, and cosmopolitan religion, based on fundamental human nature, and aiming solely at the truest and highest perfection of it, will eventually supplant them all.

The reasons for this non-success of Christianity in its great enterprise of converting the world are, of course, various and numerous. One of them is undoubtedly the want of harmony among Christians themselves. Not only is Christendom divided into three great churches, Catholic, Greek, and Protestant, but the latter is sub-divided into a vast number of more or less hostile sects. In fact, a vast proportion of the missionary enthusiasm of the Catholics and Protestants is directed, not to the conversion of the outside heathen, but to that of each other. The efforts of the Roman hierarchy to convert Protestant countries are tireless, and the sums they spend on this object are undoubtedly vast. On the other hand, the Protestants are just as eager to convert the Catholics. Rev. Dr. Hurst, translator of Hagenbach's "History of the Church in the Eighteenth and Nineteenth Centuries," states in a supplementary note to that very valuable work [Vol. II, p. 458] that "one of the immediate and natural effects" of the unification of Italy under the sceptre of Victor Emanuel "has been to open it to Protestant evangelization." He estimates the number of evangelical Christians in Italy at 50,000, and asserts that Protestant missionaries are now laboring with great zeal in Venice, Verona, Mantua, Milan, Como, Turin, Genoa, Leghorn, Florence, Naples, and other places with great success. Dr. Hurst also states [Vol. II, p. 478] that the Spanish Revolution of October, 1868, by which Queen Isabella and the Bourbon dynasty were expelled from Spain, produced a similar effect in that country. "No sooner," he says, "was the Provisional Government established, than the Protestants on the Continent and in Great Britain gave indubitable evidence that they appreciated the magnitude of their new task." Among the evangelical organizations he mentions as pouring into Spain their missionary energies, are the American Bible Society, the American and Foreign Christian Union, the American Tract Society, and the Missionary Society of the Methodist Episcopal Church. Thus it appears that our American missionary associations reckon Roman Catholics as among the "heathen" that need conversion—a fact which will oblige us to add from 150,000,000 to 200,000,000 to the number, already so enormous, of those that need salvation according to the Protestant gospel. When we thus see less than a tenth of the world's population boldly undertaking to convert the remaining nine-tenths, we may greatly admire their zeal and

pluck, but can hardly commend their discretion. Their attempt reminds me of the pious old negro who, having declared that he would do at once whatever the Lord should command him, and being asked what he should do if the Lord commanded him to jump through a stone-wall, replied with great solemnity—"Brudder, if de Lord command dis chile to jump through a stone-wall, I will anyhow jump at it!"

The natural effect of this mutual hostility, however, among Christians themselves, has been to retard the growth of Christianity in the heathen countries. Especially the antagonism and mutual jealousy of the Catholics and Protestants have produced this result by bewildering the heathen mind as to what Christianity is. When Chao Phya Thipakon, the Siamese Minister of State, said to Dr. Gutzlaff—"They [the converts] continually pray to God, but, it seems, nothing happens according to their prayer,"—the missionary replied—"They are Roman Catholics, and hold an untrue religion; therefore God is not pleased with them." [*Modern Buddhist*, p. 33]. Thus both Catholics and Protestants, while professing to be Christians themselves, deny the Christian name to each other; for no staunch Catholic will concede a Protestant to be a Christian, and the Protestant missionary, at least, denies that a Catholic is one. The heathen are naturally bewildered, and conclude to let the whole religion alone.

But a more important reason for the non-success of Christianity in coping with such religions as Brahmanism, Buddhism, Confucianism, and so forth, is the fact that the heathen themselves discern no superiority in it. To a very great extent they are right. Chao Phya Thipakon justly contrasts the illiberality of Christian missionaries, in consigning all but their converts to hell, with the liberality of the Buddhists, who declare that all the good, of all beliefs, will be saved. "Even those," he says, "who do not believe in the religion of Buddha, by good actions acquire merit, and will on their death attain heaven; and by evil actions acquire demerit, and on death will pass to hell. Buddhism does not teach the necessary damnation of those who do not believe in Buddha; and in this respect I think it is more excellent than all the other religions which teach that all but their own followers will surely go to hell." [*Modern Buddhist*, p. 85].

Nor is it only in this one particular that Christianity manifests an inferiority to Buddhism. "Purity and impurity belong to oneself; no one can purify another,"—taught Buddha in the *Dhammapada* [*Buddhaghosha's Parables*, p. cv.] The Buddhists themselves are quite shrewd enough to apply this principle of the strictly personal nature of human character to the Christian doctrine of vicarious atonement. "How can it be," says this Siamese state-minister from whom I have already quoted, "according to the belief of those who believe in but one resurrection,—who believe in a man being received into heaven while his nature is still full of impurity, by virtue of sprinkling his head with water, or cutting off by circumcision a small piece of his skin? . . . We do know and can prove that men can purify their own natures, and we know the laws by which this purification can be effected. Is it not better to believe in this which we can see and know, than in that which has no reality to our perceptions?" [*Modern Buddhist*, p. 89.]

The concluding page and a half of the *Modern Buddhist* is so admirable a presentation by Mr. Alabaster of this part of my subject, that I cannot withstand the temptation to quote it entire:—

"Such are the ideas and arguments of an honest and earnest Buddhist of the present day, defending his religion against the assaults of the numerous body of missionaries who live in comfort and teach without molestation among his countrymen. He is indebted to them for much information, and willingly accepts it. He listens to and admires the morality of the Christian religion until they believe him almost a Christian, and then he tells them that Buddha, too, taught a morality as beautiful as theirs, and a charity that extends to everything that has breath. And when they speak of faith, he answers that, by the light of the knowledge that they have helped him to, he can weed out his old superstitions, but that he will accept no new ones. Their cause is, as the late king said, hopeless:—'You must not think that any of my party will ever become Christians. We will not embrace what we think a foolish religion.' The religion of Buddha meddled not with the Beginning, which it could not fathom; avoided the action of a Deity it could not perceive; and left open to endless discussion that problem which it could not solve, the ultimate reward of the perfect. It dealt with life as it found it; it declared all good which led to its sole object, the diminution of the misery of all sentient beings; it laid down rules of conduct which have never been surpassed, and held out reasonable hopes of a future of the most perfect happiness. Its proofs rest on the assumptions that the reason of man is his surest guide, and that the law of Nature is perfect justice. To the disproof of these assumptions, we recommend the attention of those missionaries who wish to convert Buddhists."

As shown by these very remarkable extracts, the greatest difficulty that Christianity meets with in attempting to propagate itself in the great heathen states, is its own intrinsic narrowness and unreasonableness. Until it can conquer these inherent defects, it can never conquer the world. But inasmuch as it cannot conquer them without ceasing to be Christianity, its hope of a universal conversion of mankind vanishes into thin air.

I have now shown the small numerical success of Christian propagandism in general, and touched upon one or two of the most important reasons for this ill-

success. I will next consider the subject more in detail, and inquire into the results actually accomplished by missionaries in a few important countries. Protestants are especially given to exultation over the alleged civilizing tendencies of their missions, and very unthinkingly attribute to them whatever advance in civilization has followed the contact of barbarous races with the various nations of Europe and America. The new and destructive vices that are thus propagated among savage tribes they attribute to other causes; but all the real improvement that is gained in consequence of such contact they ascribe without exception to the influence of Christianity. The influences of agriculture, commerce, education, and all the arts and inventions of civilized life, which have nothing to do with Christianity as a religion, and which are the real causes of the larger part of whatever ameliorations are introduced into barbarous communities by Europeans and Americans, they quite forget and leave out of the account; or, if they remember them at all, they ludicrously ascribe them, and civilization itself, to the sole influence of Christianity. Even the social gain that is derived from the better code of morals that accompanies Christianity owes nothing to the proclamation of distinctively Christian doctrines, but has been accomplished in spite of, rather than in consequence of, these doctrines. But since the missionaries, especially those sent out by Protestants, have partially devoted their labors to the purely secular advancement of the various communities in which they live, it would be unjust to them not to recognize all the good they have really done in this direction. Accordingly I wish to refer, briefly of course, to some of the most striking cases in which missionaries have succeeded or failed in civilizing heathen populations, premising that whatever good has been thus actually accomplished I ascribe to the missionaries as civilized men, not as Christian propagandists.

No Christian mission ever acquired in any barbarous community a degree of control so absolute as that acquired by the Jesuits among the Guaranis, in Paraguay. In various other parts of America, the Jesuits succeeded wonderfully with their missions; but in Paraguay they built up what deserves to be called a Jesuit empire, mainly by the power of persuasion and kindness exercised over the minds of the Indians. In 1602, Acquaviva, the fifth General of the Society of Jesus, sent out a special commissioner to superintend the plan of concentrating the missionary efforts of the Jesuits on this enterprise; and despite all difficulties, their success was marvellous. The Guaranis were the most wide-spread race of South American Indians, mild and passionless in their general character, and therefore exactly such material as the Jesuits wanted. Over these Guaranis in Paraguay the missionaries established a theocracy of their own. Settlements were commenced about the year 1610, and were sustained about one hundred and fifty years. The Indians were gathered into villages, called *Reductions*, and by degrees were persuaded to abandon their wild life in order to cultivate the ground. The social system adopted was a sort of Christian Communism, all the produce being stored in large buildings under the management of the Jesuits, who issued regular rations to all the inhabitants. I cannot describe in detail these singular settlements or *Reductions*, of which, according to Dobrizhoffer, there were in 1732 about thirty in all, embracing a population of 141,000 "souls." Similar establishments were founded in other parts of South America, embracing in all nearly as many more. Never was the missionary system so fairly or so successfully tried as in Paraguay; and the experiment illustrates the best that can be done by Catholic propagandism.

Now what was the real success of this system in Paraguay, when tested by its ability to create a vigorous and self-evolving civilization? I shall quote first from Nicolini's *History of the Jesuits* [pp. 306-307]:—

"It has been said that the inhabitants of the Reduction were low and abject slaves, led on by the scourge, deprived even of the faculty of thinking, and confined in a perpetual imprisonment, though within a large space. Quinet, with perhaps more eloquence than reason, exclaims—'Are we sure that it [Paraguay] contains the germ of a great empire? Where is the sign of life? Everywhere else, indeed, one hears the qualling of the child in the cradle; here, I greatly fear, I confess, that so much silence prevailing in the same place for three ages is but a bad sign, and that the regime which can so quietly enervate virgin Nature cannot be any other than that which develops Gautmozen and Montezuma.' All this is very well said, and may be in part true. Doubtless these people were kept in perpetual infancy. Doubtless, nothing great, nothing of a creating stamp, must be expected from them. Doubtless, they did not develop and expand the new element of life imparted to them, as other nations have done who were more left to themselves; nor did they exercise the noblest part of their natures, the intelligence, in that pursuit for which we think man was created—the search after truth. But surely there are nations who have been placed in worse circumstances, and subjected to more disastrous influences, and more deserving our pity and commiseration. . . . Although we know that humanity must progress in its career, and that this progress cannot be attained without great commotion and great evil, nevertheless, when we contemplate all the miseries which surround our state of civilization, we freely forgive the Jesuits for having, in one part of the globe, let civilization and progress sleep awhile, to render these poor Indians happy."

On the same subject, I will quote a few sentences from the *Encyclopædia Britannica*:—"The Jesuits were able to introduce settled habits and a slight

knowledge of religion and the arts among the Indians only by means of the personal ascendancy they acquired over them. It was a few superior minds gaining the respect and confidence of a horde of savages, then employing the influence they had acquired to lead them as children—giving them such portion of instruction as taught them to trust implicitly in their guides, working alternately on their fears, their pride, their kind affections, but never fully unveiling to them the springs of the machinery by which they were governed. The incurable indolence of the savages rendered it necessary to prescribe the labor as task-work, and to carry it on under the constant inspection of the missionaries. The plan of cultivating the ground in common, and of storing the produce in magazines, out of which the wants of each family were supplied, was resorted to as a check upon their improvident habits. In short, the eye and the hand of the missionaries were everywhere; and the social system was held together entirely by their knowledge and address. When these were withdrawn, the fabric soon fell into ruins, and the Indians relapsed into their idolatry and savage habits, just as boys drop their tasks the moment they are liberated from school."

Let me adduce one more witness on this subject, the *Westminster Review* for July, 1857:—"The Jesuits in Paraguay are universally considered to have exhibited the best results ever obtained in the missionary field, while the Jesuits in India and China were the grief and disgrace of their church in the opinion of its head. . . . The system endured till the Jesuit organization was broken up in 1767, when presently the whole fabric completely vanished. No trace whatever remains of this great missionary work. If the question of success is stirred, the reply of Catholics is that a hundred thousand souls were rescued from hell, and that the crowns of the apostles and martyrs of the work are brightened accordingly. Historical students and moralists say that, judged by any radical principle, the work has come to nothing. We see that among a people saved by their teachers from the trouble of thinking and from the pressure of worldly anxieties, the lash in the school and bribes or terrors out of it must be needed for stimulus; but we think ill of such a state of society, and are not surprised to hear that its subjects were delicate in frame, scrupulous in conscience, indolent at their work, and dull at their play, though their teachers prescribed amusement as earnestly as our Polynesian missionaries interdict it. That such a demure, superficial, dependent, and artificial state of society should fall to pieces at once when its keepers were withdrawn, is just what might have been looked for; and, as all traces of it have vanished, it can be pronounced, in a historical and moral sense, nothing but a failure."

Such, then, is the kind of civilization built up by the Catholic system of propagandism, when left perfectly free to work itself out to its natural results. Of what value it is, you must judge for yourselves. To my mind, it appears scarcely better than the savagery it professed to cure. It was only the change of one barbarism for another.

Turning now to the Protestant missionary system, I will select the Sandwich Islands as the instance which Protestants themselves cite as the most signal and conspicuous illustration of the civilization created by their missions. In this case, it is more difficult to determine the exact degree of missionary influence in producing the present social condition of the Sandwich Islanders. General causes have been at work here; and the claim, insinuated by silence as to these causes rather than directly asserted, that the whole of the social improvement effected is due to the missions alone, will not bear examination. Nevertheless, I am willing for the present to give the missionaries credit for the entire work of civilization so far as accomplished; and I propose to inquire how much this civilization is actually worth.

The Sandwich Islands had, by the census taken in 1836, rather more than 100,000 inhabitants. The whole of the population is nominally Christian, and the American Board of Commissioners for Foreign Missions about a dozen years ago reported more than 22,000 church members. The missionaries have busied themselves in planting churches, establishing schools, and training native missionaries and teachers. Idolatry has wholly vanished. Nearly all the children, it is said, are taught to read. Besides 300 common schools, we are told of three high schools and one college. Several newspapers are regularly published. "The total number of pages printed by the presses connected with the missionaries exceeds 196,000,000." The moral condition of the people is said by the friends of the missions to be vastly improved since 1820, at which time missionary operations were first commenced; although very different accounts of it have been given by other parties. Which representation of the matter is the more correct, is perhaps open to doubt. That the nominal conversion of the people to Christianity, or the large number of church-members reported (over twenty per cent. of the entire population), is any proof whatever of a higher moral state of society, I cannot admit. So far as general education and individual improvement of character have really resulted from the preaching and teaching of the missionaries, I rejoice as much as any one; but the numerous rose-colored reports of interested parties are not borne out by other witnesses. On this subject, let me quote the testimony of Dr. W. Brown, one of the very highest authorities concerning missions:—

"It may appear surprising that so many of the converts from heathenism should turn out to be only nominal Christians. It might naturally be thought that—in giving up with the religion of their fore-fath-

ers and their country, and embracing a new religion of an entirely opposite character, we might calculate on its being the result of inquiry and consideration, and that, if not particularly intelligent, the generality of them would be true Christians. But to say nothing of the fact that in all countries and in all ages (unless, perhaps, in apostolic times) the great majority of professed Christians have been Christians only in name, there are circumstances which, especially in some countries, will account for the natives coming over to the religion of the missionaries, without there being any substantial or spiritual change in their own state and character. Nowhere in modern times have missions been considered as achieving such great and glorious triumphs as in the South Sea Islands; yet, while we have no doubt that much good was in various ways effected in these islands, it yet appears that the religious revolution which took place in many of them was materially the result of the example and influence of the chiefs,—more, in the first instance, than of the teaching of the missionaries. So long as the chiefs adhered to the religion of their fathers, the people had no thought of changing it; but as soon as they declared in favor of the new religion, their subjects were ready to follow them. They would now destroy the *morais*, burn or deliver up their idols, profess to be Christians, erect places of worship, observe the Sabbath day with great outward strictness, while yet they continued to indulge in the most degrading vices, living like beasts of the field. As regards the great body of the people, the revelation wanted not only purity, but reality. Christianity now became in a manner the national religion, and the mass of the population outwardly conformed to it. It is also worthy of mention that, among the Sandwich Islanders, at least, it was a great object of ambition to be received as members of the church. 'A *tabu* meeting (i. e. a meeting consisting of selected persons) was to the mind of a Hawaiian one of the most desirable things on earth. Hence the constant pressure by them at the door of the church. It would have been the easiest thing imaginable to have added as many to it in one day as the Apostles did on the day of Pentecost.' We have already seen that the numbers of communicants of the Negro race are very great as compared with other classes of heathens; and though we do not recollect ever to have seen it stated as a fact, yet we greatly suspect that pride is often at the bottom of their desire to be baptized,—that their being so raises them in their own estimation above their unbaptized countrymen, and brings them a step nearer to white men, to whom, though often their oppressors, they cannot help looking up as their superiors. These circumstances, and in some cases self-interest in one form or another, will explain how professed converts from among the heathen are so often only nominal Christians."

Testimony very similar to the above is given by Dr. Livingstone, the famous African traveller, with reference to these Negro converts:—

"The Bechuana mission has been so far successful that, when coming from the interior, we always felt, on reaching Kuruman, we had returned to civilized life. But I would not give any one to understand that they are model Christians,—we cannot claim to be model Christians ourselves,—or even in any degree superior to the members of our own country churches. They are more stingy and greedy than the poor at home; but in many respects the two are exactly alike. On asking an intelligent chief what he thought of them, he replied—"You white men have no idea of how wicked we are; we know each other better than you. Some feign belief to ingratiate themselves with the missionaries; some profess Christianity because they like the system which gives so much more importance to the poor; and the rest—a pretty large number—profess because they are really true believers."

But the evidence as to the low moral state of the Sandwich Islanders is not merely general, inferential, or vague. I will quote again from the *Westminster Review*, trusting that the length of the extract will be more than offset by its great interest:—

"In the Sandwich Islands, the decline of the population is such as history can hardly parallel and as every hearer at an Exeter May Meeting should be informed of. We are told, not only by native tradition, but by the early navigators of the Pacific, that there were once human abodes wherever there was good soil and water, and that the population of this group was not less than 400,000. Now it is under 65,000. Twenty-five years ago [1832]—within the period of strenuous missionary efforts,—it was double this. . . . It is of importance to ascertain what relation the presence of missionaries bears to the broad and clear fact of the unchecked depopulation of the islands in which they have settled. According to the missionaries themselves, an unbounded licentiousness prevailed before any European had set foot anywhere in the Pacific; and it continued after foreigners had begun to resort to the islands, and before the missionaries arrived. During the first period there were the wars and the barbarous heathen customs which tend to depopulation, and a truly heathen licentiousness. During the second period, there was the addition of physical and moral mischiefs—diseases and intemperance,—which, acting upon the established licentiousness, might account for even such a depopulation as is recorded. But now, when the missionaries declare the people to be pure in comparison with their former condition, and cured of their tendency to war, infanticide, and recklessness of life, the depopulation is found to have proceeded faster than ever,—even to the extent of half the total number in five-and-twenty years. The natives themselves charge the missionaries with no small portion

of it; and a good many visitors are of the same opinion.

"The people say that the missionaries promised them life, but have brought them only death; and that it is not a future life that they want, but to live long where they are, and as happily as they used to do before all their customs were changed and their pleasures taken away. There can be no question of the injurious effects upon health and life of the forcible change of habits imposed by the missionaries, nor of the fatal results of some of their over-legislation. Even the least important change of all—that of dress—has rendered the people liable in a much increased degree to consumption and related maladies. Far worse is the effect of the suppression of the old sports and festivals. The people cannot receive hymn-singing and prayer-meetings as a substitute; and they relapse into an indolence and sensuality which leaves nothing to be wondered at in the shortening of their lives. Of the deepening of the poverty of the poor with the growth of the aristocratic spirit under the missionaries, and of the deterioration of the health of whole settlements by a chronic hunger which their forefathers never knew, recent accounts from the most various quarters leave no room for doubt.

"And when the dulness of their lives has aggravated their licentiousness, how do the missionaries deal with it? How do they treat the milder forms of license which they have not succeeded in extirpating? They put upon tropical lovers the screw of puritanical laws too strict for Old England and New England two centuries ago. It is very well understood that infanticide is most frequent in societies where public shame awaits the unmarried mother, and that sensual vices are most gross where they are most harshly dealt with; and, as might be expected, the Pacific Islands are no exception to this rule. The girls of those islands are as proud of having white husbands (knowing them to be local husbands only) as the women of Cape Coast now, and the Indian women of the western hemisphere in the early days of its discovery; but the South Sea Islanders, having learned the consequence of the appearance of half-caste children, resort to practices which render the decline of population no wonderful matter at all. Like the grim old Puritan Elders, the missionaries inflict imprisonment and public shame where young mothers are not married in their Church. If in New England such culprits suffered in heart-broken silence, or were hardened or rendered hypocrites, the effect on a people whose ancestors practised infanticide as a duty is easily conceived.

"The children of the tropics suffer under the missionary method more bitterly than their childish hearts can bear. On the one hand, they are accessible to new temptations, and perpetrate frolics which their spiritual masters are the last to know of; and, on the other, they escape punishment by those very forms of crime which Exeter Hall orators hold up to public horror as the most monstrous features of heathenism. Under every imaginable incentive to abortion and infanticide, and to licentiousness aggravated by the necessity of secrecy, it is no wonder if depopulation increases, and if the natives consider the missionaries accountable for it.

"After bearing at some length his testimony to the failure of 'mickonaree' industry and notions of dress, Commander Wilkes adds—"Many of the missionaries now see these things in their true light, and informed me that they were endeavoring to pursue a more enlightened course.' Have they informed their supporters and subscribers to the same effect? Was anything said at the last or any preceding May Meeting,—and will anything be said at the next, about these mistakes and failures? It was a pretty strong confidence which led men forth to impress on a vast majority of mankind the dogmas and tastes of a very small majority; not to communicate provable knowledge, it must be observed, but to impose dogmas at the cost of eradicating beliefs, warring against all natural influences, local and moral, and thereby breaking the spring of the native character, and preparing a whole race for premature extinction. One would think that, when the agents of such an operation found themselves more or less mistaken in their aims and methods, they would learn modesty in their office, and possibly sympathy with their perishing charge. But where are there evidences of this?"

"Alas! thus it is. Coal-scuttle bonnets for the garland and palm-leaf! The Old Hundred for the national ballad! Levitical law for heroic tradition! A *tabu*-Sunday every week, and no harvest-home once a year! Idleness, breeding slander and dissoluteness, for the easy but willing occupation of former days! All distinctive character covered over with hypocrisy, and native prattle absorbed by cant! The palm-tree growing, the coral spreading, and man dwindling and perishing! If such are the best and choicest fruits of English Protestant missions, with what grace can Protestants scoff at Romish failure?"

I must add also an extract, quoted in the same article, from a record of direct observations by an American voyager, namely, *Residence in the Marquesas*, by Herman Melville, son-in-law of the late Chief Justice Shaw, of Massachusetts:—

"Readers of Reports are led to infer that the arts and customs of civilized life are rapidly refining the natives of the Sandwich Islands. But let no one be deceived by these accounts. The chiefs swagger about in gold-lace and broad-cloth, while the great mass of the common people are nearly as primitive in their appearance as in the days of Cook. In the progress of events at the islands, the two classes are receding from each other; the chiefs are daily becoming more luxurious and extravagant in their style

of living, and the common people more and more destitute of the necessities and decencies of life. But the end to which both will arrive at last will be the same. The one are fast destroying themselves by sensual indulgences, and the other are fast being destroyed by a complication of disorders and the want of wholesome food. The resources of the domineering chiefs are wrung from the starving serfs, and every additional bauble with which they bedeck themselves is purchased by the suffering of their bondmen; so that the measure of the gew-gaw refinement attained by the chiefs is only an index to the actual state of degradation in which the greater part of the population lie grovelling.

"Not until I visited Honolulu was I aware of the fact that the small remnant of the natives had been civilized into draught horses, and evangelized into beasts of burden. But so it is. They have been literally broken into the traces, and are harnessed to the vehicles of their spiritual instructors like so many dumb brutes!

"Among a multitude of similar exhibitions that I saw, I shall never forget a robust, red-faced and very lady-like personage, a missionary's spouse, who day after day for months together took her regular airings in a little go-cart drawn by two of the islanders, one an old gray-headed man, and the other a roguish stripling, both being, with the exception of the fig-leaf, as naked as when they were born. Over a level piece of ground this pair of draught bipeds would go with a shambling, unsightly trot, the youngster hanging back all the time like a knowing horse, while the hack plodded on and did all the work.

"Rattling along through the streets of the town in this stylish equipage, the lady looks about her as magnificently as any queen driven in state to her coronation. A sudden elevation and a sandy road, however, soon disturb her serenity. The small wheels soon become imbedded in the loose soil, and the old stagger-stands tugging and sweating, while the young one frisks about and does nothing. Not an inch does the chariot budge. Will the tender-hearted lady—who has left friends and home for the good of the souls of the poor heathen—will she think a little about their bodies, and get out, and ease the wretched old man until the ascent is mounted? Not she; she could not dream of it. To be sure, she used to think nothing of driving the cows to pasture on the old farm in New England; but times have changed since then. So she retains her seat, and bawls out, 'Hooke! hooke!' (pull, pull.) The old gentleman, frightened at the sound, labors away harder than ever; and the younger one makes a great show of straining himself, but takes care to keep one eye upon his mistress, in order to know when to dodge out of harm's way. At last the good lady loses all patience. 'Hooke! hooke!' and rap goes the heavy handle of her huge fan over the naked skull of the old savage, while the young one shies to one side, and keeps beyond its range. 'Hooke! hooke!' again she cries. 'Hooke! tata kannaka!' (pull strong, men.) But all in vain, and she is obliged in the end to dismount, and, sad necessity! actually to walk to the top of the hill.

"At the town where this paragon of humility resides, is a spacious and elegant American chapel, where divine service is regularly performed. Twice every Sabbath, towards the close of the exercises, may be seen a score or two of little waggons, ranged along the railing in front of the edifice, with two squalid native footmen in the livery of nakedness standing by each, and waiting for the dismissal of the congregation to draw their superiors home."

On the whole, therefore, I conclude that the nominal conversion of the Sandwich Islanders to Christianity is not what it is believed to be, a *prima facie* proof of an improved moral character; and that the accounts given by returned travellers of their low moral condition are not to be branded as self-evident lies. It is more than likely, in my opinion, that contact with Christians and Christian missionaries has harmed, rather than benefited, the inhabitants of the South Sea Islands. They are rapidly decreasing in numbers, and are probably destined to fade entirely away before a more vigorous race. But just so far as the missionaries have forgotten their Christian doctrines and labored earnestly for the moral and social welfare of these poor people, I would applaud them as real benefactors of their race. This, however, they must do in spite of their system, which places all this as infinitely lower in importance than faith in the Christian gospel of salvation by Christ alone. The highest success that can be claimed for Christian missions in the Sandwich Islands is that they have replaced the old superstition by a new one, and helped to smoothe the Islanders' way to the sure extinction brought upon them by Christian nations.

In dealing with purely barbarous communities, therefore, I think it just to say that both the Catholic and Protestant missions have accomplished considerable incidental good, by preaching a higher morality and by helping in a greater or less degree to civilize them. But this work of civilization has been hampered and hindered at every step by the supposed duty of first inculcating a new superstition in place of the old. Naturally enough the Protestant missionaries have done more of this civilizing work than the Catholics, for they have shaken off to some extent the shackles of the old intolerable bondage; but they would have done vastly more still, if they had gone out with the pure love of man in their hearts, unmixed with the baleful belief that man needs to be redeemed from future rather than present ills. The missionary spirit—that is, the willingness and the will to devote a whole life to the work of making others better and happier—is surely the sublimest

and divinest manifestation of humanity's noblest part. Could it but be dissociated from narrow and narrowing creeds, and set free to work itself out into action through healthy, natural channels,—could there but be a grand crusade of freedom against slavery, of knowledge against ignorance, of human love and virtue against human hate and vice,—could there but be an organized effort on the part of all nations to carry education, intelligence, and truer and happier modes of living to all the dark corners of the earth,—then surely there would be the dawn of a better day even here at home, and the new-born "enthusiasm of humanity," flaming out in works of mercy and love to the sufferers of far-distant lands, would also light up the hearts and households of our own land with a purer, holier glow. Not till the burdens of all men are our burdens too,—not till we "remember those in bonds as bound with them,"—can we ourselves be truly noble and great; and, despite all its errors and defects and follies, the missionary system of Christian propagandism is a veritable hint and fore-shadowing of a still greater missionary system that is to come.

While a very little child, I heard one day a good old missionary, Dr. Scudder, who had returned from Ceylon after years of faithful toil for a brief visit to his native land, preach about the perishing heathen in the far-off tropics; and a great desire was born in my childish heart to spend my days in the same high toil. Half a dozen years afterwards, when Dr. Scudder had returned for his last visit to his home, and was about to sail again to the familiar scene of his labors, I could not repress the wish I felt to see him once more. Hastening one sunny morning to the rooms of the American Board of Foreign Missions in Boston, I found him just on the point of starting for the wharf whence the ship was to sail for India. I timidly put my quarter-dollar in his hand, and told him I had come to say good-by. The kindly-faced old man bent down and kissed me—I thought with a tear in his eye; and I hurried home.

But I have often thought that, in a far different manner than he would approve or I imagined, my old wish has come true; and that I am nothing, after all, but a missionary of the better faith that will yet convert Christendom itself, even as he was laboring to convert heathendom to Christianity. Surely, the heathen of Ceylon can scarcely hear with greater coldness or abhorrence the message he proclaimed than the Christians of America hear mine to-day. But what of that? If the servants of the new gospel of freedom and knowledge, truth and virtue and natural humanity, show less zeal and less self-sacrifice than the servants of the outworn gospel of Christ, or if they shrink from difficulties that these have learned to conquer, is it not right that they should be judged men of smaller stature and narrower souls? The world to-day needs the new gospel, not the old; and if it be indeed the gospel of truth and hope to all mankind, then most assuredly its missionaries will be born. And while I have told you truly what I believe to be the weakness and the mistake of Christian propagandism, I should be less than true to my duty if I spoke no word of faith in the propagandism of Free Religion. If the world to-day needs the principles of free science and free thought, free virtue and free humanity, free reverence for man and free self-consecration to the infinitely Perfect, then it needs missionaries as never before; and I count it an honor to be one of them.

The noblest feature of the missionary system is the education it bestows on the disinterested side of human nature—the self-sacrificing generosity which prompts each to give according to his ability, the wealthy man his gold, the intellectua. man his brain, and every man his deep, strong, active sympathy. However widely our views diverge from those which prompted a Paul, a Xavier, or a Judson to spend life and heart in the missionary work, we too need the divine chrism of the missionary spirit; for in each and every form i is the *Love of Man*. Be it ours, not to love less, but to love more,—with the light of a larger wisdom and the heat of a purer zeal!

[NOTE.—Since my former lecture was published, I have found pertinent statistics credited to the last Annual Report of the Presbyterian Board of Home Missions, presented at Chicago, May, 1871. From this Report it appears that the annual receipts were over \$250,000; that the number of missionaries employed was over 1200; and that the number of conversions effected was over 5,000. It follows from these data that each missionary on the average made 4.16 converts in the year, and that a home missionary is only a very little more successful than a foreign missionary. It also follows, however, that the average cost of each home convert is but \$50; and that a heathen convert, costing \$270, is five and two-fifths times as expensive as a home convert. Instead, therefore, of saying that it takes three dollars to send one to the heathen, it would be correct to say that it takes four and two-fifths dollars to send one to them. It is thus evident that, as I supposed, I understated the truth. As to the lower average of conversions accomplished by home missionaries than I had supposed, it is plain that many were reckoned among the latter who gave only a part of their time to the work of missions, inasmuch as the more than 1200 missionaries are reported as having performed an aggregate of only 965 years of service. Probably fifteen converts a year would not be regarded as a large number of conversions, if effected by a missionary who gave his whole time to the work. My original statement, understood as I used it, was too favorable to the foreign mission system, and understates its costliness as compared with the system of home missions.]

Poetry.

A GOOD-NIGHT RHYME.

Hush-a-by, my bonny boy,
Mama's pet and papa's joy!
Rest, little feet, little hands, little head,
Peacefully in your cradle-bed.

1862.

ASTERISK.

The Index.

OCTOBER 7, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.
No notice will be taken of anonymous communications.

For Special Notices see eighth page.

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Mr. Tilton's argument in favor of woman suffrage, drawn from existing constitutional law, and embodied in his admirably logical and powerful appeal to Senator Sumner, seems to us irresistible. All reasonable objections that we can imagine seem to have been fully and fairly answered. We hope that Mr. Sumner, the noblest and greatest statesman of whom America can boast to-day, will put the keystone to the arch of his great fame by introducing a declaratory resolution into the United States Senate which shall settle forever this question of woman suffrage in favor of equal human rights. We are not so sanguine as to expect that the Senate would adopt it; but it will be a great gain to the cause of universal suffrage that it should be introduced. Nothing could have a greater effect in moulding public opinion in the right direction than such a declaratory resolution introduced by Charles Sumner; and on public opinion, at last, must all hope of success to woman's cause rest. "Let justice be done, though the heavens fall!"

The *Radical* for October opens with an admirable article by Mr. C. D. B. Mills, on "Zoroaster and his Religion," to be concluded next month. Mr. M. D. Conway has also an article of exceeding interest, "Huxley on Berkeley," which we especially commend to those who defend in the nineteenth century the raw materialism of the eighteenth. Among other articles are—"The Christian Controversy," by N. R. Waters; "Educational Reform," by George Walker; "Progress has no Goal," by C. O. Whitman; "Thoughts on Immortality," by Isaac Dolman. Send thirty cents to S. H. Morse, 25 Bromfield St., Boston, for this excellent number of a most excellent periodical.

Dr. Blair, in his "Lectures on Rhetoric and Belles Lettres," has a sentence worthy of especial attention from those who urge too exclusively the "claims of the heart in religion":—"The understanding must always be applied to in the first place, in order to make a lasting impression on the heart; and he who would work on men's passions, or influence their practice, without first giving them just principles and enlightening their minds, is no better than a mere declaimer. He may raise transient emotions or kindle a passing ardor, but can produce no solid or lasting effect."

The "King of Terrors" has for us no terror so terrific as the certainty of our being posthumously interviewed by some "medium." But the silver lining to that cloud is the chance thus given to contradict the pious fiction that we were converted on our death-bed. We authorize our ghost beforehand, if he cannot control his own garrulity, to make that report of the case. But if he dares to add one syllable more, we hereby denounce him as a fraud.

Dr. Bellows suggests that letters should be so directed that the name of the State, written in full, should come first, to be followed by that of the county and town, the name of the person addressed being put inconspicuously in the lower left-hand corner of the envelope. The suggestion is excellent, and would doubtless save countless mistakes in the Post-office, not to mention the annoyance and frequent inconvenience attributable to our present manner of directing letters.

TREATMENT OF CRIME.

I wonder how many persons in the United States have read the "Transactions of the National Congress on Penitentiary and Reformatory Discipline," held at Cincinnati, in October of last year. The volume is a very formidable one, containing six hundred and forty-two solid pages,—not a pamphlet to be taken up preparatory to an after-dinner nap. Yet it only covers the proceedings of a Convention of six days, and though it treats of a great variety of questions included under the general subject, no one of the questions is exhausted. It is a book to be studied and pondered, especially by the legislators, reformers, philanthropists, preachers—by all persons who have anything to do with the practical problems of crime. And when it comes to that, who does not somewhere come into practical contact with this subject? What citizen in New York at this time is not touched and in some way made to suffer for the unpunished crimes of the guilty men who for years have had the control of civil affairs in that city? And in a Republic, where the laws are made "by the people and for the people," who is there of us who can escape all responsibility for the administration of this most important and most difficult department of government,—the treatment of crime?

One thing is very evident: the subject at present is in a very unsatisfactory condition both theoretically and practically. And this volume of "Transactions," if it shows nothing else, shows this,—that there is most urgent need of reform in the methods of treating crime, and that to secure reform there is urgent need of the most careful investigation and discussion. One difficulty clearly is that the penalties for crime ordained by the laws are too generally based on a theory of crime that is fast becoming obsolete. The penalties belong to an age when it was believed that crime was to be avenged rather than remedied. The sentiment of benevolence, or the desire to reform the criminal, is now taking the place of the old feeling which demanded that he should be punished. The new doctrine is, penalties are for reformation, not for revenge. But the character of the penalties has not as yet been very much changed to accord with this new theory of their purpose. And the consequence is that many criminals get clear, escaping all penalty, and that generally in our penal institutions there is a mongrel treatment of the inmates,—an attempt to infuse the new sentiment of benevolence into the old system of penalty,—which, as might be expected, fails to have the effect of either one method or the other.

The reformatory purpose, must establish methods of its own. It may be true that human nature even under the worst forms is too good to be hanged. I at least think that a civilized community which, to be safe, must kill its criminals, condemns itself. But a community which lets its criminals go free, with the idea that perhaps they are not quite responsible for their crimes, or that they may somehow or other get reformed, also condemns itself, and will most surely suffer the penalty remitted to them. Equally true is it that hundreds of criminals are let loose upon the community every year, after two or five or ten years of solitary confinement at hard labor and coarse fare, who are just as dangerous members of society as

they were at the beginning of their imprisonment. Solitary confinement at hard unvarying labor does not tend to reform men more than does hanging. The problem is so to combine restraint, confinement, discipline, with kind treatment, elevating employment, opportunities for education and judicious social intercourse, that reformation shall at least be possible, if not probable: and then to make actual reformation a condition of release.

W. J. P.

A GOSPEL OF HONESTY.

In a contribution in No. 80 of THE INDEX on "Pious Frauds," we spoke of the lack, in the Christian Scriptures, of a gospel of honesty, truthfulness, and anti-jesuitism. The *Christian Register* took us to task for this criticism, and, to disprove our statements, quoted some words from the vigorous pen of Theodore Parker, commending the action of Jesus in driving the "thieves" out of the Temple at Jerusalem.

Dear *Register*, is this the only example of a "gospel of honesty" you can adduce from New Testament Scriptures? If so, Hall and Connolly need feel no uneasiness,—for though they are "thieves," they are not thieves in a temple of worship, like their ancient prototypes. The men in the Temple "who sold oxen and sheep and doves" may have been "thieves," as Jesus called them; but what evidence have we that they were not honest Jews, selling good meat at fair prices to those who wished to offer sacrifice? We remember that Origen characterized the conduct of Jesus on this occasion according to the literal interpretation, as "assuming and seditious."

But admitting that these "money-changers" were thieves, what is the lesson? Not that it is wrong always and everywhere for men to cheat and steal and thief in selling—but that it is wrong to do these things in the "house of prayer." It was their profanity, and not their knavery, that exasperated Jesus. Whoever will read Mark xi. must come to this conclusion. There is no evidence, if this "den of thieves" had been outside the "house of prayer," that Jesus would have denounced them. The story is a lesson on reverence for sacred things rather than on honesty in trade. We have no doubt that Jesus loved honesty; our criticism is that he rarely taught it. His best lesson on it is in Luke xvi.—the parable of the "Unjust Steward." But here a faithless steward who basely betrayed his master, is denominated simply the "unjust" steward—a rather mild epithet to apply to such a lying thief as he was.

The truth is, that there are very few lessons on the duty of honesty in Jesus' sermons or in Paul's letters. The New Testament is replete with beautiful lessons in benevolence, charity, and love. But on the virtue of honesty, the very noblest and crowning virtue, as well as on patriotism and temperance, it gives us few lessons. We can easily understand the reason. Jesus preached against the most common sins in his day. He saw men hating one another, like the Jews and Samaritans, and he said—"Love one another!" He saw men selfish, as they always are, and he said,—"*Give, give, and sacrifice self.*" He saw men professing to believe what they did not believe, and he said,—"*Woe unto you, hypocrites!*" But

he probably saw little intemperance, and hence he never thought to lecture on temperance. Jerusalem was under the iron arm of Rome. The Jews were a subject people; their patriotism had died out; and therefore Jesus never preached on political liberty and independence, but commended obedience to the powers that be, saying—"Render unto Cæsar the things which are Cæsar's." In that day, too, there was little commerce, compared with these times, and not so much thieving, fraud and corruption; and it may well have been that dishonesty rarely came before the eyes of Jesus to suggest a sermon on honesty. If there had been a "Tammany Ring" in Jerusalem, or a New York Custom House at Cæsarea, or an Erie R. R. somewhere in Palestine, so that Jesus might have seen what we see to our shame, then he might have left us burning words of rebuke and condemnation of the Fisks, Tweeds, Connollys, Gearys, and their ilk of "honorable" thieves and public robbers. But, alas for these days! we can find nowhere in the recorded sermons of Jesus the "gospel of honesty" which these times of political and commercial fraud and corruption demand.

We do not find fault with Jesus that he did not do more. No man can see and say everything needful. Considering his short ministry and the age and country in which he lived, it is remarkable that he should have left us so much ethical doctrine that is fully up with the wants of the nineteenth century. For the much he did, we are profoundly grateful. But at the same time we must see and admit that his gospel of benevolence and love, and Paul's "faith, hope, and charity," are inadequate to the growing needs of this stirring age. We repeat that there is, in the Christian Scriptures, a lack of the *gospel of honesty*. Christianity proper has no armory of weapons against the very greatest sins and sinners of our country. What do our Wall Street gamblers, our bank-defaulters, our legal swindlers who fail rich, our political thieves, our railroad robbers, our venal judges and legislators,—what do they care for the Sermon on the Mount or Paul's discourse on Faith, Hope, and Charity? Absolutely nothing. The Christian has no arrow in his quiver that can hit them. He may fire dogmatics at them nine-tenths of the time, as he generally does, and they will go to sleep, as they generally do. And one-tenth of the time, when he does preach a sermon on practical morality, it is to ring the changes on "love and give," "love and give,"—that, and nothing more.

Now we want something more and a good deal more,—a gospel of the stern, masculine virtues of *honesty* and *justice*. While preachers descant on the beauty and duty of love, forgiveness, and holiness, rogues enjoy it and thieves ply their trade. They love and are willing to be loved. They haven't the least objection to being forgiven by those they have robbed, and are even ready to forgive them. They will carry the beatitudes home with them and lock them up in their safe with their stolen bonds, and then retire to sweet slumbers.

But let the preacher take a new text—one he will not find in the Bible—like this: "Let justice be done, and robbers be caught and hung!" Let the church echo it in vigorous earnestness, and they will listen. There is a clear ring to these words that means something. "Justice!" That name to them

sounds like a policeman's rattle, like the clanking of hand-cuffs, like the dreaded judgment of the court, and the bolt sliding in the iron door. This is what the times cry for—a gospel of honesty and justice. It is this sentiment that Christianity needs to supplement its love and charity. Its ethics are imperfect. Its sweet love ought to wed noble honesty, which it may even get from pagan Stoicism. If Free Religion writes a Bible, let there be in it several Sermons on the Mount, saying—"Blessed are the honest, for their reward is a clear conscience. Cursed are the dishonest, for they must receive their punishment now."

If the *Christian Register* supposes we are alone in thinking the ethics of Christianity imperfect, we will convince it that we are not, by quoting the following from Stuart Mill's work on Liberty:—"I believe that other ethics than any which can be evolved from exclusively Christian sources, must exist side by side with Christian ethics to produce the moral regeneration of mankind. . . . The exclusive pretension made by a part of the truth to be the whole must and ought to be protested against." So says Free Religion, too.

W. H. S.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

TINCTURED ORTHODOXY.

TO THE EDITOR OF THE INDEX:—

The letter of a lady which was published in No. 89, alluding to a conversation with a 'liberal' Methodist clergyman while travelling in the cars, brings to mind a similar case in which I was interested, one year ago last summer. Only my clergyman was a Presbyterian, and the interview occurred on a steamboat instead of the cars.

The gentleman was pastor of a church in a pleasant town in Ohio, was a scholar and a man of culture throughout; almost an enthusiast in his love of scientific studies, and exceptionally liberal in his theology. On Sunday, as the steamer ploughed her lonely way across Lake Michigan, it was proposed that religious services should be held in the cabin. A venerable Episcopal clergyman present read some appropriate selections from the Prayer-book, and was followed by his Presbyterian brother in a most acceptable half-hour sermon, or lecture.

His subject was the life of Jesus—Jesus the Teacher, the Enlightener, the Exemplar; not a hint of him as Redeemer in any sacrificial sense. He spoke of the unworldly, simple-mannered Judæan youth, who by his zeal, his burning love for humanity, his enthusiasm for the right, his compassion for the erring and suffering, his utter scorn of hypocrisy, so gathered about him the beauty and glory of genuine manhood, that his dazed followers knew not if it were of human or divine origin. He spoke of his intense will, his strange personal magnetism, his powers of healing. He referred to his violent death at the hands of his enemies as a fit seal to his life of separation and self-sacrifice. Of the religious system he bequeathed to his apostles he said not much, but attributed its hold upon men's hearts to the god-like purity and unselfishness of its precepts. There were in the sermon a few indistinct and poetical allusions to the divinity of Jesus, but no word of an atonement for sin wrought by his death.

As the preacher went on, he was warmed by his theme to great earnestness of manner, and the intent faces of his very mixed audience showed that he had made a decided impression. I do not believe there was one heart present, which did not feel—at least for the hour—the kindling fervor of desire caused by the contemplation of a grand life.

Meeting the clergyman afterward upon the deck (we had previously had a few words of conversation), he inquired what I had thought of his discourse. I answered with frankness that I thought he had been reading the *Radical*. He seemed a little surprised, but assured me that "he did read the *Radical* sometimes, and found some admirable things in it."

To my remark that his sermon might have been preached by a Unitarian, he replied that he did not feel obligated to present all the aspects of a subject at one time; that to-day he had chosen the human side of Christ's life; at another time he might have treated of his divine nature and his mediatorial office.

He confessed that he preferred practical to doctrinal preaching; that he often found difficulty in representing gospel truths to his hearers exactly as they appeared to himself; that he thought it right to embody truth in such form as seemed best adapted to general comprehension, and calculated to do most good, "yet always looking towards progress."

He had been "much exercised" by the doctrine of Everlasting Punishment and had no faith in a hell of physical torment. The suffering of the impenitent would consist in the knowledge that they must continue sinning, without God and without hope, forever.

I reminded him of the strong language of the New Testament, and asked him why, if a "furnace of fire" does not really mean a furnace of fire, and a "lake of brimstone" does not really mean a lake of brimstone, we are bound to feel certain that "everlasting" really means everlasting. He answered, in substance, that some expressions are unmistakably figurative, and others are undeniably not. Still every man must use his own judgment with prayer and prudence.

Afterward he told me that some divines held the opinion that "everlasting" means a certain number of Greek "æons." I forgot how many; but I have never since heard a clergyman acquainted with Greek preach upon everlasting punishment, without wondering if he wasn't mentally holding those "æons" in reserve as a possible substitute.

On the doctrine of Vicarious Atonement he had "advanced" even farther than Dr. Bushnell, though he remarked that the book had been the means of bringing him out of a very dark place. I did not ask him what kind of a dark place, for I knew experimentally all about it. If this man ever quite frees himself of the iron chain of an orthodox creed, I do not think he will stop at the half-way house of Unitarianism, but that he will set his face squarely toward the temple of Free Religion.

H. L. B. B.

THE PROBABLE TRUTHS OF SPIRITUALISM.

Spiritualism is certainly in more than one respect a curious phenomenon. Concerning its theory, I hold Spiritualism to be a delusion, a fancy; a beautiful, poetical fancy, it is true, but still a fancy, for it has, as I believe, neither truth nor facts for its foundation. Of its "truths" we can, at any rate, not know much, since they are not earthly ones, but commence only beyond the grave in another world which, if not a fancy itself, needs at least to be proved a reality before we can positively speculate upon it. But even if its existence be, for argument's sake, admitted, we can still not know anything about it; hence what Spiritualism teaches as "truths" respecting it can by no means be allowed to be truth,—must necessarily be classed as a fanciful, imaginary, poetical dream.

Nor is it any better with the "facts." True, there is no end to the wonderful "manifestations" claimed by Spiritualism to have taken place, and to the miraculous feats that so-called "mediums" pretend to perform by the aid of Spirits. But here again we have, not the pretended, but the real fact, that these performances of mediums are all done in the "dark circles," or at least in dark rooms or halls, from which all light is banished,—the real fact that, wherever any light is, to the great chagrin of the performing medium, suddenly and unexpectedly let in, or produced by some sceptic, the medium is generally detected in the act of performing all these manifestations himself, claimed by him to be performed by the spirits—the real fact, finally, that now and then a smart man who claims no mediumship, but merely smartness, equals or even outdoes the medium by performing all the "manifestations" of the medium.

Such was the case in this city some five or six years ago with the renowned medium, Fay, and the then Methodist minister, Mr. Dubbs. The occurrence created quite an excitement here at the time, and was by me communicated to the *Boston Investigator*, which published it. And not long since I read in some paper of a man in Iowa who performed in open daylight, not only all the "manifestations" that a certain medium was performing there in the dark with the pretended aid of the spirits, but even more than that medium or his spirits could perform.

All this goes far to show that the pretended "facts" of Spiritualism are no more facts than its pretended "truths" are truths. But how could this be otherwise?

Is not Spiritualism wanting all and every proof for its "facts" or "truths"? It must first of all prove the existence of spirits before it can assert the truths of Spiritualism. But so long as it cannot prove this first requirement of Spiritualism, and so long as it cannot disprove the argument of Materialists, and more especially their claim that man himself and all else beside him is but matter, that there is no "spirit" either in him or anywhere else; just so long Spiritualism itself can be nothing but a fancy.

And yet Spiritualism cannot be said to be a bad "fancy." No, it is rather one that I like, on account of its doing a great deal of good. For whatever Spiritualism may be, Spiritualists generally are a good sort of people, since they are free-thinking, liberal, and, save their peculiar hobby, pretty free from superstition, and enemies of prejudices. They are, with the exception of some crafty mediums, honest in their belief, enthusiastic and fearless opponents of error, and thus valuable assistants and co-workers in the cause of mental liberty. They ought then, to be acknowledged and treated as such by every Liberal, and not considered as opponents and treated as enemies.

But for all that Spiritualism is a curious phenomenon, and Spiritualists a queer set of people—both, however, well worthy the earnest attention of the thinker. They are, on the one hand, sharp thinkers, strong reasoners, quick to discover the fallacies, errors and mischievous tendencies of the old theology; and yet, on the other hand, they are as credulous and blind in matters of Spiritualism as any bigoted believer in the old theology. The very numerous and active Spiritualists of this city, for instance, have at present employed a number of the best Spiritual lecturers to expound their peculiar *ism* or faith, the "truths" of Spiritualism; and very able advocates of their cause and fine speakers some of them certainly are, as well as very logical and reasonable when they speak of science and the old theology. But as soon as they commence to speak of Spiritualism, they are about as fanciful and gullible, though never as intolerant, as the most rhapsodical Revival preacher.

So it is with the so-called trance-speakers. We have one of considerable local renown in this city, whom I went last Sunday evening to hear. Her subject was "Revealed and Natural Religion." She spoke for over an hour on her subject with great ability, force and commendable freedom. It was really a fine lecture. But as soon as she left her subject, science and the Bible, and wandered into the vagaries of Spiritualism, she became so illogical, unscientific and imaginary that it formed a most striking contrast with the sound logic, science and real facts of the former part of her discourse.

But one thing especially struck me, as it does every time I go to hear her or any other trance-speaking medium,—namely, the singular fact that the *trance* state of the speaker lasts just as long as her discourse, and when this is finished the *trance* also ceases. Is that peculiar twitching that ends it a voluntary act of the speaker?

Yet, for all that, her speaking was very able and creditable, and must certainly have done a lasting good to some of her listeners at the well-filled Universalist Church; although I should have liked it better, and think it would have been much better, if she had spoken as herself and with avowed consciousness.

MORRIS EINHSTEIN.

TITUSVILLE, PA., Sept. 20, 1871.

THE ALLEGED CONTRADICTIONS OF THE BIBLE.

BY REV. R. H. HOWARD.

That the writers of the Bible do sometimes in appearance conflict in their statements, both with themselves and with each other, is not to be denied; and when every other species of attack has failed, the enemies of the Bible as an infallible or divinely inspired book have made this their last resort. They assure us that the Bible, by its contradictions, disproves itself; and their daring and diligence in this direction is certainly worthy of a better cause. Meantime it is conceived that their success in this mode of warfare has never been such as to repay them for their pains. They have found it vastly easier to bring charges than to prove them; while their greatest charges are those which have been refuted over and over again.

In offering a few comments upon some of the alleged contradictions of the Bible, it will be convenient for us to discuss them under four different heads,—or to consider them as arranged into four classes.

I. Those said to occur in statements of facts and doctrines.

1. In Deut. v. 12, 13, 14, it is intimated that the Sabbath commemorates the deliverance of Israel from Egyptian bondage, while in Exodus xx. it is stated that it memorializes God's completed Creation. But where, pray, is the "glaring contradiction" here? Is it stated in the latter passage that the Sabbath did not also commemorate the deliverance of the Jews from thralldom, and *vice versa*? Before we so loudly charge the Bible with contradictions, we should do well first to define what a "glaring contradiction" is. But it is declared in Deut. that "he added nothing more." Who claims that he did? Which record was last compiled?

2. Another instance of alleged contradiction is when one and the same act is in one place (2 Sam. xxiv. 1) ascribed to God, and in another (1 Chron. xxi. 1) to Satan,—namely, the numbering of Israel by David. In reply to this, I remark that this is only one of a great many instances in which various causes may be considered as conspiring, either directly or indirectly, to produce the same events. Thus Solomon is said to have built the Temple, and yet he only hired Hiram to build it. The priests are said to have bought the potter's field. And Judas is said also to have bought the field. One writer in speaking of a certain event has his thoughts directed to one cause; another, occupying a different stand-point, and aiming at a different result, and not attempting anything like scientific fullness and accuracy, directs his attention to another. This by no means involves any contradiction, unless it can be shown that, in the writer's mind, every other cause than the one specified was expressly and absolutely excluded. The difficulty in this particular case is somewhat complicated by the habit, in that utterly unscientific age, of attributing directly to divine or supernatural agency what we should now attribute to natural or second causes. Thus it were inconsistent both with the dictates of experience and common sense, not less than with the analogy of faith, to assume that God directly harden-

ed Pharaoh's heart. He hardened it only as he hardens any sinner's heart that resists good motives and steels himself against the influence of truth. He hardened it only as he damns the drunkard to be filled by his own devices, and to eat of the fruit of his own way.

3. Again; it is alleged that Gen. xxi. 1, "God did tempt Abraham," &c., contradicts Jas. i. 13, "God cannot be tempted with evil, neither tempteth He (with evil) any man." Is it "shuffling," I beg to know, to assume that a word in the Bible can be used in different senses,—that "one and the same word can be used with totally different senses in a book written by the same Divine Being;" and especially so when the motive (which of course is the key to the whole difficulty) of the writers, in the premises, is patent, and not only the circumstances of the case but the express verbal limitations of the term sufficiently indicate just exactly what was meant in both cases? In Genesis the word "tempt" is employed in its literal sense,—to put to the test. In the other case it is expressly stated that to "tempt with evil"—intentionally set motives before men for the purpose of leading them into sin, is no part of God's method. Certainly it would seem that people must be hard pushed when, in order to make out a case, they are driven to the necessity of dragging up such "glaring contradictions" as these and parading them before the public.

4. It is alleged that the declaration (1 Sam. xv. 10, 11), that God repented having "set up Samuel to be king," contradicts the statement that God is "not a man that he should repent." The charge of contradiction here ignores the fact that the Bible is to be interpreted in accordance with its own genius,—assumes that inspiration requires that every incidental statement in the historical narratives be scientifically accurate, or equivalent to a dogmatic, theological affirmation. Nothing of the sort is claimed. While "holy men of old spake as they were moved by the Holy Ghost," this inspiring Spirit wrought not only in accordance with the laws of the human mind, but without displacing even local or national prejudices, when no essential or fatal error was likely to be thus inculcated. Hence not only human qualities and human methods, but even human infirmities, so they be harmless, are sometimes attributed to the Deity. Is it asked in such cases, which statement is to be considered the true, the infallible one? I reply, manifestly the one in accordance at once with the analogy of faith, the general tenor of Scripture teaching, as also the dictates of experience and an enlightened and sanctified judgment.

5. It is charged that the declaration (Ex. xx. 5) that the sins of parents should be visited upon their children, conflicts with the one in Jer. xxxi. 29, 30, to the effect that "in those days every one shall die for his own iniquity." What sort of fairness or manliness is this that denies that, under differing circumstances, seemingly conflicting statements may both be true? The one evidently is simply a general statement of the law of inheritance, and the other a declaration of the fact that, whatever the inherited disabilities we labor under, no one will be held strictly accountable save for his own individual sins—facts, both of which are as true to-day and as contradictory as ever they were.

Several contradictions said to occur in statements of fact cannot be made contradictions—only omissions. Does Luke say that the parents of Jesus did not go down into Egypt? If so, then there is a palpable contradiction. So there is, if he has positively affirmed that the whole of Christ's childhood and youth was spent in Galilee.

Again. From John i. we infer that Jesus so revealed himself to his disciples, that they were satisfied that he was the long anticipated Messiah. In Matt. xvi. 16-20, Jesus charges his disciples not yet to preach, to publish the fact of his Messiahship—he himself, for the time being, preparing to take that responsibility. And here, dear reader, would you believe it? according to a certain modern writer, "is a contradiction impossible to be got over." And these are specimens of the contradictions so loudly trumpeted, and so conspicuously paraded before the public, with a view to demolishing our old-fashioned and time-honored faith in the Bible. What evidence do they give of fairness, of manliness, not to say learning or scholarship? I hesitate not to stigmatize these attempts to invalidate by thus making the Scriptures contradict themselves, as puerile, as frivolous, as unworthy a scholar and a man. The Bible defies the inspection of the world. Can it be supposed that this Book has passed through the hands of the legions of the best scholars the world has ever seen—men who have devoted their vast learning and all their days to its study, without all these superficial difficulties having appeared to their minds, and been by them satisfactorily accounted for? Let this "book of books" be faithfully, fearlessly, manfully, but candidly and earnestly explored—none thoughtlessly dismissing it, or hastily or recklessly casting away his confidence.

[Whether the above is a satisfactory reply to the Rev. Chas. Voysey's lecture, we leave it to our readers to decide.—Ed.]

A bright little boy about four years of age, son of a clergyman, was at your correspondent's house one evening with his parents, and I gave him a couple of five cent pieces. He laid them on the table, and, putting his finger on one, said: "This one I am going to give to the heathen, and the other one I am going to keep myself." He played with them a while, till finally one of them rolled away, and he could not find it. "Well," said I, "my lad, which one have you lost?" "Oh," said he, "I have lost the one I was going to give to the heathen."—Punch.

THE YOSEMITE VALLEY.

[Rev. Henry W. Brown, one of the original founders of the Free Religious Association and a man whom no one knows but to respect and honor, sends us a discourse of singular beauty on the Yosemite Valley, published in the *Sacramento Daily Union*. The closing paragraphs are a prose poem.—Ed.]

"One feels how natural it was for men to worship in groves—how natural it is now to feel there the presence of the Highest; and in the valley of the Yosemite the feeling of sacredness is real and deep. 'How dreadful (awe-inspiring) is this place! This is none other than the house of God!' The domes (Latin *domus*, a house), how grand and solemn they are—and other heights are fitly named Cathedral peaks. The religious impression is the one I received from all that strength and beauty; it is the one I would give. The artistic sense in any high degree I could not express, for I do not have it. I am glad to learn from others the exact shade of coloring of beautiful things, as that the bark of the *sequoia* is cinnamon and the foliage apple-green. But color impresses me, though I can't define it well. I shall never forget a window in the old cathedral of Rheims, which gave me my most vivid conception of color in itself; color without form. It was one of those great 'wheel' windows of stained glass. It was in the western end of the building and the setting sun was shining on and through it. I do not know what figures of saints or apostles, or of leaves or other natural objects, were wrought upon it, for the artist had so ordered his work that the house was filled with the glory of color, in which forms were lost and not missed, and the eye revelled in a beauty which seemed divine. It was divine, born of an art inspired within the soul and of the light of the sun from without. The possibility of being thrilled by Nature through the religious sense is open to those of us in whom the æsthetic sense is not conspicuous. Order our lives with any care, and the divine will flood us in the presence of the grand and the beautiful, as one who knows not in a sonata whether he is hearing the *andante* or the *adagio* may be moved to worship and communion. The Hebrews were not artists, but they had the religious appreciation of Nature. It were a pity to have a religion which should diminish that in us. Yet there is in much of the current theology a tone of depreciation towards Nature which has that tendency. I was struck with it when I found that on a Sunday, right there in the valley, a minister was preaching on the 'Insufficiency of Nature.' What a subject for such a sanctuary! Why, a Hebrew psalmist would have burst out in adoration, and Jesus of Nazareth would have found 'a sermon even in the lilies.' Nature is indeed insufficient without the soul to recognize the divine in it, but we need to be encouraged to make that recognition more and more. I heard another clergyman, speaking of his visit to the falls, say that he thought himself 'a fool for climbing up a steep path to see a little water tumble over a rock.' I was not disposed to contradict him, but I am sure there was a flaw in a religion that could leave a gray-haired expounder of it with so small a sense of God in his world. Surely if the religious nature were fully developed, if all its faculties were in healthful exercise, it would yield, in such a place—

—'a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, and objects of all thought,
And rolls through all things.'

To one whose physical powers are in full activity, a walk up those hills makes the breeze a rapture, and the water he dips from the pure stream is nectar, the taste of which thrills him even in memory. A simple and healthful religion should give the mind and heart a kindred bliss when they taste the divine power and glory manifested in this sanctuary.

I wish we could keep it holy. We do well to preserve it from the desecration of placards which advertise the drinks we ought to avoid and soil the noble rocks of the White Mountains, as the sacred stone of the Caaba—once white as milk—was blackened by the sins of the people. But it ought to be to our people a place of reverent recognition of the Divine in Nature. One would like to be wholly glad that the access is to be so easy; but with stages come trunks, and with trunks fashionable and elaborate toilettes; simplicity is gone, and one who would worship must do it as in our churches, amid a throng of persons of whom many are in the sanctuary only because it is the fashion to be there. Yet true worship is always possible to the true soul, and each one who will may keep himself simple and sincere in the presence of the Highest. The Yosemite should be our natural Mecca, our Jerusalem; not a mere pleasure garden, but a place of pilgrimage, whither our people, in simple garb and with reverent mind, should go up to repent of their sins against Nature; to hold communion with the Spirit that is revealed in her wondrous forms; to be awed and thrilled by the 'strength and beauty' that 'are in His sanctuary.'

This is the style in which irreverent Chicago announces a great revivalist: "Elder Knapp, having converted three sinners in 7.26¼, will rattle with the Fiend next Sunday."

Any place where the mind of man can be undisturbed is suitable for the worship of the Supreme Being.—Veda.

Voices from the People.

[EXTRACTS FROM LETTERS.]

—"I have referred to your definition of Infidelity to which Mr. Seaver took exception, criticising it so severely (see INDEX Apr. 12); and I have compared your definition with Webster's Unabridged. You certainly disagree with Webster. You lay great stress on what is equivalent to his fourth meaning, which has no reference to religion at all. And yet it is true that, when Christian bigots apply the term 'Infidel,' they do attach some such meaning to it as you give. Hence so many who have left the Christian fold shrink from accepting the appellation. But after a while—years and decades, it may be—when they become thoroughly convinced that Christianity in all its popular phases is a libel upon true religion, they come to care but little what name is applied to them, and many boldly accept the name Infidel."

—"You will find enclosed two dollars, for which send me THE INDEX for one year. I have perused several issues of your truly valuable paper and believe it to be the expounder of Truth. Many others in this vicinity, together with myself, have a hearty sympathy with the catholic spirit which pervades and animates it throughout; and a firm faith in the principles therein enunciated. There are many, here as elsewhere, who coincide with your views, but I am sorry to say have not the moral courage to openly avow their convictions. Any tracts or publications you would like distributed, if sent to my address, will be looked to."

—"I write you for two purposes: first, to have my paper sent here instead of —, and, secondly, to offer a friendly criticism of your editorial on 'Infidels and Infidelity.' Your position, according to my standard of testing it, is, with very few exceptions, as near right as can be; and your paper I could not think of doing without, because the thought contained in it is rich food in this country where the Bible and Hymn Book contain about the grand stock of knowledge. A northern man can live here, but they (the native whites) don't like the Yankees, as they call every one from the North, very much."

—"If God and heaven and immortality are a fable, I am anxious to know it. I prefer an heretical truth to an orthodox falsehood; but I must acknowledge that to be without hope and without God is a thought horrible to entertain."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY. The regular meetings of this Society will be held for the present in GERMAN HALL, St. Clair St., on Sunday evenings, at 7¼ o'clock. The public are invited to attend.

RECEIVED.

PARTURITION WITHOUT PAIN: A Code of Directions for Escaping from the Primal Curse. Edited by M. L. HOLBROOK, M. D. Editor of the "Herald of Health." New York: Wood & Holbrook. 1871. 12mo. pp. 113.

LECTURE ON RATIONALISM, delivered at Glasgow, Birmingham, Bradford, Manchester, and St. George's Hall, London, By Rev. CHARLES VOYSEY, B.A., Late Vicar of Healaugh. London. TRUEBNER & Co., Paternoster Row. 1871. pp. 34.

REV. C. VOYSEY'S FAREWELL ADDRESS to his Parishioners at Healaugh, July 30, 1871. HENRY CROSSLEY, Printer and Publisher, Wetherby. pp. 16.

ON CLERICAL DISHONESTY: A Refutation of Charges against Rev. Charles Voysey. By THOMAS P. KIRKMAN, M.A., F.R.S., Rector of Croft, near Warrington. Manchester: JOHN HEYWOOD, Deansgate. 1871. pp. 27.

WHY SHOULD CHARLES VOYSEY BE SUPPORTED? A Letter to a Friend, from a Member of the Society of Friends. London: PROVOST & Co., Henrietta St., Covent Garden. 1871. pp. 12.

ADDRESS. Read at the Re-opening of the Congregational Church in Peacham, Vermont, Sept. 28, 1871. By OLIVER JOHNSON. pp. 16.

PROGRESSIVE FRIENDS. An Account of the Fourth Annual Meeting of the Progressive Friends, with some Observations on their Principles and Prospects. By WILLIAM LOGAN FISHER. pp. 32.

HOW FAR MAY THE STATE PROVIDE FOR THE EDUCATION OF FREE CHILDREN AT PUBLIC COST? An Essay, by WM. T. HARRIS, read at St. Louis, before the National Educational Association, August 23, 1871. pp. 5.

APPLETON'S JOURNAL. Literature: Science: Art. Monthly Part. No. 30. Five Weekly Numbers. September, 1871. Price 50 Cents.

THE RADICAL. Published Monthly. Boston: Office of Publication 25 Bromfield St. October, 1871. Price, 3.00 a Year.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Advocates a Higher Type of Manhood—Physical, Intellectual, and Moral. October, 1871. New York: Wood & Holbrook, Publishers, 13 & 15 Laight St. \$2.00 a Year.

RICHARDSON & GOULD'S Autumn Catalogue of Bulbs and Roots, Small Fruits and Garden Requisites. Seed and Horticultural Warehouse, American Agricultural Building, No. 245 Broadway. New York: WM. H. DOTT, Book & Job Printer, 261 Broadway. 1871.

ADVERTISEMENTS.

INDEX TRACTS

THE INDEX ASSOCIATION have published the following tracts, and will publish others of a similar character, encouraged to do so by the receipt of enough orders to cover the expense:

No. 1.—**Truths for the Times**, or REPRESENTATIVE PAPERS FROM THE INDEX, is the title of a neatly printed tract of sixteen pages, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. It gives a bird's-eye view of Free Religion as conceived by the Editor of THE INDEX, and states the "irrepressible conflict" between it and Christianity. PRICE—One hundred copies for One Dollar, or a less number at the same rate, namely, One Cent a copy.

No. 2.—**Fear of the Living God**, an eloquent and beautiful discourse by Rev. O. B. FROTHINGHAM, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. PRICE—Single copies Five Cents; Twelve copies Fifty Cents.

No. 3.—**Lecture on the Bible**, by the Rev. CHARLES VOYSEY, of England, who has recently been deprived of his benefice by the ecclesiastical courts on account of his bold and outspoken heresies, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. Passages sustaining the argument are copiously quoted, with references to chapter and verse in every instance; and no able, fairer, or more high-toned treatise on the subject can be found in the English language. PRICE—Single copies Ten Cents; Six copies Fifty Cents; Fifteen copies One Dollar.

Also, the scathing denunciation of Sabbatarian superstition by PARKER PILLSBURY, entitled "**The Sunday Question**," is for sale at THE INDEX Office. PRICE—Single copies Five Cents; Twelve copies Fifty Cents.

Friends of Free Religion wishing to assist the publication of such tracts as these will please donate such sums as they think proper, which will be applied exclusively to this purpose. Address—

THE INDEX,
90 St. Clair Street,
TOLEDO, OHIO.

Lake Shore & Mich. Southern R. R.
1871.

ON and after Sunday, June 11th, 1871, Passenger Trains will leave Toledo daily (Sundays excepted) as follows (Cleveland time):

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6:50 A. M. Day Express will stop at Elmore, Fremont, Clyde, Bellevue, Monroeville, Norwalk, Townsend, Wakeman, Oberlin, Elyria and Berea, arrives at Cleveland at 10:55 A. M.
10:40 A. M. Cincinnati Express, stopping at all stations, reaches Cleveland at 3:40 P. M.
5:50 P. M. Special N. Y. Express, will stop at Fremont, Clyde, Monroeville, Norwalk and Elyria, arrives at Cleveland 9:45 P. M. Sleeping cars to Buffalo and Rochester.
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11:30 A. M., and 8:00 P. M.

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TOLEDO, OHIO, OCTOBER 14, 1871.

WHOLE No. 94.

The Index,

A WEEKLY PAPER DEVOTED TO

FREE RELIGION,

PUBLISHED BY

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N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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FAREWELL ADDRESS

OF REV. CHARLES VOYSEY TO HIS PARISHIONERS AT HEALAUGH, ENGLAND, JULY 30, 1871.

MY DEAR FRIENDS:—

I hope I have not reckoned too rashly on your sympathy and affection in asking you here to-night to listen to a few last words from me before I leave you.

In the midst of my overwhelming duties and pressing cares it was impossible for me to prepare anything like an elaborate address. I would have preferred talking to you in a more homely manner, but in place of that I have written down in a very loose and disconnected form a few thoughts which I desire to impress upon your minds at this somewhat solemn hour of our parting.

It is now two years since I last preached to you from the pulpit in Healaugh Church, but I cannot believe that the general impression which my sermons had made upon a most regular and attentive congregation can have already passed away. You will all of you remember three great principles which formed the basis of all my teaching, and which I am sure you will excuse me for now repeating as briefly and forcibly as I can.

First, I have ever insisted upon your own right to think for yourselves. I have done more, I have urged it upon you as your most solemn duty to your Maker, to form your own religious belief, as far as possible, without the interference or authority of any mortal man.

In doing this I have not only delivered my own soul from the responsibility of leading or misleading others; but I have, as I think, best discharged my duty to God as His minister and messenger. If there is one thing more than another that ought always to set you on your guard against a teacher of religion, it is when he comes to you with the assertion of his own spiritual authority, and either bribes you with promises of eternal happiness or threatens you with penalties of eternal misery in order to persuade you to think as he does. No man has a right to be listened to for a moment who dares to set himself up as the spokesman of God, as having the right to dictate to you what you shall or shall not believe. If any minister, or any church, or any book should presume to make this arrogant claim over your minds and consciences, you are bound to reject it as men. Your loyalty to God in heaven, and your fealty to his voice in your consciences, command you to resist and to reject the insolent usurper of the divine throne in your hearts. Tell him you will listen to him, and hear what he has to say, so long as he speaks to you in his own name and out of his own heart's honest

convictions; but if he dare to say, "Obey me, or you are lost"—if he dare to say or insinuate that he has a grain of authority over you in matters of faith and religion, then you will know that God has not sent him, that he is one of those false prophets who "use their own tongues and say the Lord saith," and that he is to be henceforth an object of just suspicion, and every word he speaks is to be received with distrust.

The whole system of religion, as it has been for so long taught in our country, tended to make men lean on the guidance of their priests and ministers instead of learning religion and faith from God himself. They have begun from earliest years to be trained up in mortal terror for their souls' salvation. "Believe this, and thou shalt be saved; disbelieve it, and thou shalt be damned," are the bugbears which have made men run to the minister of religion for advice, just as we run to the doctor in time of dangerous sickness. We have grown up to take our religion at second-hand, and to trust to the word of mortal man instead of listening to the eternal word of God in our own souls. Thus persons who are either too lazy to take the trouble of thinking for themselves, or too timid to walk alone, and too unbelieving to trust themselves alone with God, seize upon the nearest support they can find, grasp the hand of the boldest man who promises them security, and force themselves in blind alarm to accept doctrines and opinions which they would not have looked at without horror had they been left to themselves, and not been frightened out of their wits.

But I urge upon you this perfect independence of thought in religion on higher ground still. If you want your religion to do you good—to elevate your character and conduct, and to be worth living, suffering and dying for, you must make it for yourselves—you must find it out letter by letter, word by word out of God's own lesson-book of life and experience. Out of your own devotion to duty, your own reverence for truth in word and deed, your own neighborliness and friendliness with others around you, your own real love and generosity of heart towards enemies, out of your own joys, and sorrows, hopes, and fears,—out of all these things, if you pray to God to teach you, you will learn, not once for all, but every day and hour, more and more of what God is, and of His great and loving purposes with yourselves and all mankind. I have myself found by observation that this can be done. No one now need say that the task of forming his own religious belief is too great for him. You have just the same sources of religious faith and knowledge that your ministers have. Their Greek and Latin and acquaintance with texts and doctrines have no more to do with their real knowledge of God, if they have any, than with their morality as men. They have no resources for the acquirement of this knowledge which you do not possess likewise. They have reason and common sense; so have you. They have conscience; so have you. They have hearts; so have you. And God is as near to you as to them. Their standing at the altar or ministering to you officially in pulpit or desk gives them not the very smallest advantage which you do not also enjoy in your pews, or in your own homes. Once more then, my dear friends, *think for yourselves*, and take away with you this beautiful passage from John Wesley's writings:—"We leave every man to enjoy his own opinion and to use his own mode of worship, desiring only that the love of God and his neighbor be the ruling principle in his heart, and show itself in his life by an uniform practice of justice, mercy, and truth. And accordingly we give the right hand of fellowship to every lover of God and man, whatever his opinion or mode of worship may be, of which he is to give an account to God only."

The second of the three great points in my teaching, you will remember, is that whether my opinions be right or wrong, I have always endeavored to make God appear so much better in every way than the older views did. Almost every sermon, every attack made upon popular beliefs, every declaration of my own belief, began, continued, and ended in this, that the dear God and Father of us all is infinitely better than men have generally imagined. If I have rejected a single statement in the Bible as untrue, it was because, and only because, in my opinion, it was unworthy of God. God is better than that, I said to myself, and therefore this is not his word, this cannot be true. If I have rejected any doctrine such as the universal curse of God against Adam's race, and the restoration to God's favor by the atoning blood of Christ, I have rejected those doctrines only and solely because in my opinion they degrade and dishonor God. My ideal of God is far nobler than those doctrines lead us to think Him; and therefore I cast them from me. Sometimes I do not wonder at my being put out of the synagogues for hurting peoples' prejudices and contradicting the religious opinions of the chief priests and rulers; but at other times, when

I remember that all my work has been to vindicate and magnify the exceeding goodness of God—to raise our conceptions of Him—to make men admire, and trust and love Him more, and to preach the doctrine of the Prodigal Son over again, I am aghast at the folly and blindness of that opposition which has so long endeavored to silence me, and which has ended in my being driven from this quiet, happy home. I am filled with pain and shame to think that in the nineteenth century any man, however erroneous and mistaken he might be, can be actually disqualified for the duties of a clergyman by his very efforts to set forth a nobler idea of God and to speak good of His name.

But for myself it certainly makes me happy and contented—the danger is that it may make me conceited also—to know that this is the real fact of the case, and that it is, after all, a very great honor to have suffered at all, in such a noble cause. But some one may say, "Stop, that is not what you were deprived for. You were deprived for preaching contrary to the thirty-nine articles—not ostensibly for extolling the honor of God." True, my friend, not ostensibly, but really nevertheless. But just think of this, I attacked some of the doctrines of the Church advisedly and confessedly on the ground that they dishonored God, and only on that ground. You could not separate a single charge against me from this other charge—"You, Charles Voysey, are hereby trying to vindicate God's honor against man's errors and falsehood," and the fact remains that my opponents cared more for the doctrines impugned than for God's honor. They cared more for the thirty-nine articles than for setting the character and dealings of God in a more favorable and inviting aspect. They only attacked me at all, in short, because they knew that their wretched doctrines would not stand a day if they had not. These doctrines could not live by the side of the more beautiful views of God which I have with all my weakness earnestly endeavored to set forth. Just as the chief priests in all ages have set themselves against Jesus and all who, like him, have proclaimed a nobler God than that of the popular belief, so in this case the custodians of orthodoxy have done their worst to myself, from a firm conviction that, if my views are true, then their own orthodoxy is false and must perish—that one or the other must give way. It was only to be expected that they should fight for what was most precious to them. The only sad part of it all is that their conduct to me shows that those orthodox doctrines of God's curse, endless torments, and atonement by bloodshed are more precious to them than the blessed gospel of a Father's love to the whole world.

Now remember, my dear friends, I confess I have attacked the Bible—parts of it—believing that they dishonor God. I have insisted that there is only one God, believing that the doctrine of the Trinity always leads men to a belief in three Gods and that this belief is dishonoring to the one God, the Father Almighty. I have in various ways taught that Jesus was a righteous man, but not less man than we are, because it is dishonoring to God, and is repugnant to the teaching of Jesus, to believe that Jesus was God also. I have also denied the doctrine of the atonement and everlasting hell, because it is dishonoring to God to believe Him capable of requiring, or capable of accepting such atonement; and that it would be not only dishonoring, but blasphemous to God to say that He would be so unjust and cruel as to suffer any one to be born into the world for endless woe and sin. But—it is my boast—I have never felt a thought or breathed a word consciously dishonoring to God the Creator of the world, and the Father of men. To magnify His holy name, to speak of all His marvellous loving-kindness, to exult in His utter trustworthiness as the father and friend of sinners, to rejoice in His wise and impartial judgments, in His fatherly chastisement of our faults, to hope in His boundless and unconditioned mercy to all mankind, and to love and adore Him for His own unutterable majesty of holiness,—this I have tried to do with all my heart,—for this I have given up the early faith of my youth, have suffered the loss of many friends and much worldly good, and have at length brought myself to a bitter exile from the church of my country and my forefathers. Great as I feel it sometimes, it is a small price, a contemptible price to pay for so great an honor. Like the apostles in their first experience of persecution, I can truly say—"I rejoice that I am counted worthy to suffer shame for my Father's name."

If I am wrong in my opinion, if there be a limit to God's great goodness which my enthusiasm has overstepped, if it be possible that a poor sinful worm like me can conceive of goodness actually greater than the real goodness of God—in plain English, if I have actually made God out to be better than He is—why then orthodoxy would be true after all, and God never made a greater blunder in the universe than

when He created such a fool as I should then be! An idiot of a man who actually believed God to be a better being than His own creature!—This is really what it comes to if orthodoxy is true. If I am wrong in thinking God so good, and if orthodoxy is right in painting God uglier than unjust men, then this is the absurdity into which you are landed, that some of God's creatures are nobler, more righteous, more loving, more just than He is himself! "I speak unto wise men; judge ye what I say." Can you wonder that I peer into the distant future with something more than a bounding hope that the creed of the coming age will be my creed, that men will not be so insane as to cherish orthodoxy, when it is fairly perceived to involve such monstrous absurdities as this, and that they will be only too glad and thankful to believe all the good they possibly can of the Great Ruler of the world?

My third and last point is that I have done my best to show the connection between religion and morality. I have called the orthodox doctrines immoral, because they do tend in some cases to encourage sin, to speak peace to souls where there is no peace, to comfort the souls of some whom God does not wish to comfort, to make the souls of the righteous sad whom God does not wish to make sad. Sermons against good works I have heard by the score, and sermons which promise to really base and wicked men a sudden entrance into heavenly bliss, if they will only believe in the death of Christ. I have, on the contrary, endeavored to cultivate good conduct and high principle as the best means—nay, the only sure means, as God's own appointed way—of finding out what the goodness of God is.

I have said that the path to true knowledge lies through a willing obedience. "If any man wishes to do the will of God, he shall know of the doctrine whether it be of God." You know I have never said a word to make light of sin, never have I set forth the loving-kindness of God as the smallest encouragement to do wickedly. I want that to be remembered and acted upon. We are all seeking after God, or intending some day to seek Him, when it is convenient, or when we have made enough money, or when we are older, and so forth. If we are so stupid as to put it off, still we cannot enter that path by any other gate than that which God himself has fixed at its beginning. Whenever we begin, we must begin by wishing and trying to be good. The older we are, the more inveterate our habits, and the stronger our prejudices, the harder it will be for us to begin the search after God, because it will be all the harder to unlearn our false lessons, to correct our errors, to leave off our bad habits, and to give up our base desires. Again and again let me say to you, man cannot know what goodness is except in so far as he is good himself, or desiring earnestly and striving to be good. You may have Decalogues, and Bibles, and Sermons on the Mount, and Catechisms, and all that is really true and beautiful in precept, but learning them all by rote and being able to repeat them like a parrot is not the same thing as knowing what goodness and righteousness are. If God is love, you can only understand that, and know it by being loving yourself, and trying to love others more and more.

You see this is something like turning the world upside down. Heretofore it has been taught, "You shall become good and happy by believing certain doctrines." Now we teach, "You must be good first, or on the road to it, before you can know what doctrines are even true." You can't learn the A B C of heaven and God until you have learned the language of a good child, "Father, thy will be done."

Pardon me, my dear friends, you have often and often stood up for me in your homes, your fields, and your markets. Take away with you these three things, and let the world, and posterity after you, know that Charles Voysey told men to think for themselves, and tried his best to be a preacher of righteousness—of homely work, and common duty, and brotherly love; and that he was turned out of his living because he would teach that God was at least as good as the best of men, and infinitely better still, while orthodoxy said that He was not.

In my long contest, I have received from many of you much support, sympathy, and encouragement. I own with grateful pleasure the regular attendance on the services at the Church, and your patient—even indulgent—attention to what I had to say. It is very creditable to this parish that even those who differed from me deeply have for the most part willingly listened to, and no doubt carefully reflected on the startling opinions which I felt it my duty to set forth. But I look back now with the sincerest pleasure and gratification to the delightful friendship and confidence which have subsisted between you and me as neighbors all these years of my residence among you. Your kind attentions I shall ever cherish in my memory as marks of esteem and regard, which I wish I had better deserved. And it is not by any means the smallest part of my punishment for being true to my convictions, to have to leave behind me, perhaps never to meet again on earth, friends who have treated me like father and mother, brothers and sisters. There is one whom I cannot prevent myself from mentioning, and whose life and deeds, whose struggles, disappointments, and perseverance in the path of duty, under the greatest discouragements, will never be adequately known in this world. You owe to him any possible benefit or service which I may have been to you. The patron of this living has been, under the loving providence of God, father and mother to me and mine. The world shall not know till he is safe out of reach of bigotry and reproach, how much it owes to his intelligent and generous heart. I only say, it will be a very sad day for us, and an evil day for Healaugh, when he is carried to his grave. Make the most of him while he is with

you. Let him never have cause to feel that all his work here for God's honor and for the liberation of souls from the tyranny of dogmas has been thrown away upon you. You have not yet made any public stand, you have not exposed yourselves to the smallest danger for the sake of your religious convictions. I do not reproach you for this. I have myself held you back from such exposure. I only say, as I said years ago to you from the pulpit, "The time may come when you will have to take a side, when you will be called upon to make a choice between your own worldly interests and your heartfelt convictions." Oh! for God's sake learn to be men, learn to be brave; learn, moreover, to trust in God, and leave him to fight your battle for you and to provide for all your need, as he has for mine, in the day of persecution. Everything I now enjoy came to me unexpectedly, and most certainly unsought. I am better off to-day, in this hour of my banishment, than when I came to you, nearly eight years ago. I am going up to the great city to sink or swim in the great ocean of conflicting interests. I have not before me the certainty of earning £5 a-year! I have even chosen this tremendous hazard with freedom, in preference to a fine income and easy work with bonds. But somehow I am rather glad than otherwise to be going out into the world once more, leaning on God instead of on man. The longer I have lived to try God, the better do I trust Him, and, above all, the more resigned I feel to His blessed will. When I talk of God's mercy and faithfulness, I am not giving you second-hand information, or only canting out texts. I am telling you what I have known of Him by experience, quite as surely as what I know of my best friends on earth. Religion is not worth having that is not the result of such actual experience. But then if you do not try God, how can you find out what he is? If you do not act so as to prove your entire dependence upon Him, how can you test his trustworthiness at all?

I cannot leave you, my dear friends, without some notice of the ungenerous attacks made upon me for having clung to my position in the Church of England until driven out of it by law.

On my honor I can assure you, in the first place, that I was uncertain all along whether the law would go against me or not. There was some hope that a similar judgment as that in the case of "Essays and Reviews" would be given in my own case—a hope largely supported by the recent Act of Parliament on the Subscription of the Clergy.

Had I succeeded in further widening the liberties of the clergy, nothing but acclamations of applause would have followed, but my failure has, as usual, been turned into a weapon of reproach.

Some have foolishly supposed that I held on to the Church for the loaves and fishes, not knowing that the first seven years of my clerical life were devoted to the Church for nothing, and that out of the remaining twelve years I never had, except for one year in Jamaica, an income from the Church of more than a pitiful £100 or to £120 a-year—scarcely a third of what I needed for bread for my family; and that I refused offers of chapels with an income four times as large as this living. Others, again, have said that I held on to the Church for the advantages of the social position of a clergyman. I beg to remind them that the position of a clergyman added nothing at all to the social rank which I occupied before I took Orders, and which I now carry away with me, and which I shall continue to retain.

My sole object was to liberate the clergy, and to break their bonds. All history testifies that reforms must come from within, and are next to impossible when attempted from without. The most solemn of all my obligations was not that of agreement with the Thirty-nine Articles (which everyone knows are contradictory to each other and to parts of the Prayer Book), but it was when I promised by God's grace "to instruct the people committed to my charge out of the Holy Scriptures, and to teach nothing, as required of necessity for eternal salvation, but that which I myself was persuaded could be concluded and proved by the Scripture." I am not careful to answer my accusers in this matter. I leave God to answer for me whether or not I have done my best to fulfil this my most sacred vow and pledge.

Any one among all the 15,000 clergy of this Church of ours could be likewise condemned and deprived, if the machinery of the law were to be set in motion against him, and he were to be tried without prejudice and without favor. If not, how comes it that the most opposite opinions and doctrines are still taught in our pulpits? If one set be in accordance with the law, the opposite set cannot be. As Dean Stanley says:—"We should all have to go out, from the Archbishop of Canterbury down to the humblest curate in the wilds of Cumberland."

My last words to you would be sadly incomplete if I omitted to say what I hope in most cases it will be unnecessary to say about the Archbishop of York. I know how affection colors the view we take of other people's conduct; and if you feel that my going away is any loss to you, it might make you angry and indignant against those who have contrived to separate us. Now I sincerely believe that few people in the world are more sorry for my deprivation than the Archbishop himself. On every ground he must be aware what a mischief has really been done to the cause of religion, as well as to the reputation of the Church of England, by my condemnation. He is, moreover, a kind-hearted man, and is truly sorry for my misfortunes. He has children of his own, which always humanizes a man, and you may be sure that he cannot contemplate the distressing uncertainty of my pecuniary position without sympathy and regret. All I ask of you is to keep a soft corner in your hearts, and a kind word on your tongues, for

one who, after great hesitation, undertook what he felt to be his duty, and a most disagreeable duty, too.

It is not every Bishop or Archbishop that could keep at bay such a crowd of angry bigots as that which surrounded and pressed him on to this ill-advised course. We must not be too hard on those whose public functions lead them to ignore, and almost to lose, their own identity under popular clamor.

I, of course, think that, if the Archbishop had been able to endure the taunts and reproaches of his clergy, he would have done far better for the Church, and perhaps for his own conviction of what was best. But his Grace having yielded under so much pressure, do not let us sit in judgment upon his conduct, or add to his own distress by the imputation of unworthy motives.

I will say but little more about myself. I only ask you for your affectionate regard and sympathy in the path of duty which may lie before me. I shall be once more thrown among strangers, and shall miss sadly and sorrowfully many and many a dear face on which my eyes now rest with loving gratitude. There are many among you whose hearts I have wooed and won; there are still more who have sought and won my love and admiration in return. How I wish I could have done more than I have done for you all, and that I could help you still, if ever so little! But as God in his wisdom thinks fit to separate us, I hope and pray that your new vicar, whoever he may be, will endeavor, whatever be his views on theology, to make your burdens lighter and your path easier than I have ever been able to do. I hope that you will learn to love him, and to help him, and to teach him, as many of you have loved, and helped, and taught me; and that when his turn comes to say farewell, he may leave you, as I now do, with grateful affection and a bursting heart.

I leave behind me a very precious memorial. For my sake, take care of my mother's grave. Let her name remind you, as you enter your church, of what little truth I have been able to proclaim—of those lessons in love and duty which, in spite of my heresies, I have so earnestly tried to enforce, and above all, of that eternal life for which I have helped you to hope. A son's love will bring me to her grave not once only, I hope, before I die; and ties yet stronger than those which bind me to the living, will surely draw me hither again whenever it be possible to revisit this dear and happy home, and greet once more the friends from whom it is so distressing to part. Till we meet again, I commend you to the care and guidance of a loving Father, whose watchful eye will be over us all, and whose loving hand we can all peacefully and securely grasp, led by Him into all duty, and then, in His own good time, into all truth. With such eternal sunshine in our hearts we need never weep.

Farewell! God bless you!

INFLUENCE OF THEODORE PARKER.—The *Liverpool Leader*, in an article on a sermon by Rev. C. Voysey, says: "We knew, long before he mentioned the name of Theodore Parker, who was the apostle of his faith, and at whose feet he had been sitting to drink in wisdom. Twenty years ago, that greatest of all New Englanders, and one of the greatest of modern Anglo-Saxons, was preaching this high treason against orthodoxy from the pulpit of the Twenty-eighth Congregational Church, in Boston. Whether the disciple is to produce such a revolution in English thought as was certainly brought about in America by the great mind allied to the pure life of Theodore Parker, remains to be seen. No new religion, no new faith, could have had a better exemplar than he was; no purer man has lived in this century; and that his life and teachings have had an immense influence on the American people is beyond all question. We are perhaps speaking quite within bounds, when we say that three-fifths of all the intelligent and educated people in the United States have imbibed more or less of the doctrine of Theodore Parker, and his influence has extended itself to this country. Whether for good or for evil, there can be no doubt of the fact that a large portion of the people in our day who attend, with their families, the services of the national Church, would scarcely like to admit that they had a firm belief in its creed. In fact, we may go further, and say that we have met with hundreds of the nominally orthodox who hold Theodore Parker's views, but have not the moral courage to abandon old associations and ties."

Mr. Lincoln was very fond of a game of chess, and frequently spent the evening with Judge Treat, a near neighbor, in that pastime. Upon one occasion when little Tad was along, the quiet of the game and the loneliness of the room became too trying to his restless nature, and he interrupted the game repeatedly with, "Let's go home, father." "Sit down, Tad, sit down," said Mr. Lincoln. The child kept quiet for a few minutes, but soon broke the silence again. "Presently, my son, presently," said his father. Tad waited as long as he could command his temper, then, starting up in a fit of impatience, he tilted the board, throwing the pieces on the floor and bringing the game to an abrupt termination. Mr. Mr. Lincoln made a stride or two with his long legs, overtook the little culprit just before he reached the door, gave him a partial turn-over, and raised his broad palm. "Tad," said he, "you little villain, I'm going to give you a good whipping;" then pausing, lowering his arm, and letting the child go, he added, "that is, if you ever do it again."—*Springfield Republican*.

He preaches well who lives well.

HANNAH JANE.

ABEL MERRIWEATHER, REPRESENTATIVE IN CONGRESS FROM THE THIRTY-THIRD DISTRICT OF INDIANA—LAWYER, WRITER, ORATOR—SOLVES ONE SOCIAL PROBLEM.

[This touching poem by D. R. Locke is reprinted from *Harper's Monthly* with corrections by the author.]

She isn't half so handsome as when, twenty years ago,
At her old home in Piketon Parson Avery made us one;
The great house crowded full of guests of every degree,
The girls all envying Hannah Jane, the boys all envying me.

Her fingers then were taper, and her skin was white as milk,
Her brown hair—what a mass it was! and soft and fine as silk;

No wind-moved willow by a brook had ever such a grace—
The form of Aphrodite, with a pure Madonna face.

She had but meagre schooling: her little notes to me
Were full of crooked pot-hooks, and the worst orthography.
Her "dear" she spelled with double e, and "kiss" with but one s;

But when one's crazed with passion, what's a letter more or less?

She blundered in her writing, and she blundered when she spoke,

And every rule of syntax Lindley Murray made she broke;
But she was beautiful and fresh, and I—well, I was young:
Her form and face o'erbalanced all the blunders of her tongue.

I was but little better; true, I'd longer been at school;
My tongue and pen were run, perhaps, a trifle more by rule;
But that was all; the neighbors round, who both of us well knew,

All said—which I believed—she was the better of the two.

All's changed: the light of seventeen's no longer in her eyes;
Her wavy hair is gone—that loss the coiffeur's art supplies;
Her form is thin and angular; she slightly forward bends;
Her fingers, once so shapely, now are stumpy at the ends.

She knows but very little, and in little we are one;
The beauty rare that more than hid that great defect is gone.
My *parvenus* relations now deride my homely wife,
And pity me that I am tied to such a clod for life.

I know there is a difference: at reception and levee
The brightest, wittiest, and most famed of women smile on me;

And everywhere I hold my place among the greatest men;
And sometimes sigh, with Whittier's judge, "Alas! it might have been."

When they all crowd around me, stately dames and brilliant belles,

And yield to me the homage that all great success compels,
Discussing art and state-craft, and literature as well,
From Homer down to Thackeray, and Swedenborg on "Hell,"

I can't forget that from these streams my wife has never quaffed,

Has never with Ophelia wept, nor with Jack Falstaff laughed;
Of authors, actors, artists—why, she hardly knows the names;
She slept while I was speaking on the *Alabama* claims.

I can't forget— Just at this point another form appears—
The wife I wedded as she was before my prosperous years;
I travel o'er the dreary road we travelled side by side,
And wonder what my share would be if Justice should divide.

She had four hundred dollars left her from the old estate;
On that we married, and, thus poorly armored, faced our fate.
I wrestled with my books; her task was harder far than mine—

'Twas how to make two hundred dollars do the work of mine.

At last I was admitted; then I had my legal lore,
An office with a stove and desk, of books perhaps a score;
She had her beauty and her youth, and some housewifely skill,

And love for me and faith in me, and back of that a will.

I had no friends behind me—no influence to aid;
I worked and fought for every little inch of ground I made.
And how she fought beside me! Never woman lived on less:
In two long years she never spent a single cent for dress.

Ah! how she cried for joy when my first legal fight was won,
When our eclipse passed partly by, and we stood in the sun!
The fee was fifty dollars—'twas the work of half a year—
First captive, lean and scraggy, of my legal bow and spear.

I well remember, when my coat (the only one I had)
Was seedy grown and threadbare, in fact most "shocking bad,"

The tailor's stern remark when I a modest order made:
"Cash is the basis, Sir, on which we tailors do our trade."

Her winter cloak was in his shop by noon that very day;
She wrought on hickory shirts at night that tailor's skill to pay.

A splendid coat it made me; but alas! poor Hannah Jane
Ne'er went to church or lecture till warm weather came again.

Our second season she refused a cloak of any sort,
That I might have a decent suit in which to appear in court;
She made her last year's bonnet do that I might have a hat:
Talk of the old-time, flame-enveloped martyrs after that!

No negro ever worked so hard: a servant's pay to save,
She made herself most willingly a household drudge and slave.

What wonder that she never read a magazine or book,
Combining as she did in one nurse, house-maid, seamstress, cook!

What wonder that the beauty fled that I once so adored!
Her beautiful complexion my fierce kitchen fire devoured;
Her plump, soft, rounded arm was once too fair to be concealed;

Hard work for me that softness into sinewy strength concealed.

I was her altar, and her love the the sacrificial flame:

Ah! with what pure devotion she to that altar came,
And, tearful, flung thereon—alas! I did not know it then—
All that she was, and more than that, all that she might have been!

At last I won success; ah! then our lives were wider parted:
I was far up the rising road—she, poor girl! where we started.
I had tried my speed and mettle, and gained strength in every race;

I was far up the heights of life—she drudging at the base.

She made me take each fall the stump; she said 'twas my career:

The wild applause of listening crowds was music to my ear.
What stimulus had she to cheer her dreary solitude?
For me she lived on gladly in unnatural widowhood.

I to the Legislature went, and said that she should go
To see the world with me, and what the world was doing know.
With tearful smile she answered, "No! four dollars is the pay;

The Bates House rates for board for one is just that sum per day."

She couldn't read my speech, but when the papers all agreed
'Twas the best one of the session, those comments she could read.

And with a gush of pride thereat, which I had never felt,
She sent them to me in a note, with half the words misspelt.

At twenty-eight the State-house; on the bench at thirty-three;
At forty every gate in life was opened wide to me.

I nursed my powers, and grew, and made my point in life; but she—

Bearing such pack-horse weary loads, what could a woman be?

What could she be? Oh, shame! I blush to think what she has been:

The most unselfish of all wives to the selfishest of men.

Yes, plain and homely now she is: she's ignorant, 'tis true:
For me she rubbed herself quite out—I represent the two.

Well, I suppose that I might do as other men have done—

First break her heart with cold neglect, then shove her out alone.

The world would say 'twas well, and more, would give great praise to me

For having borne with "such a wife" so uncomplainingly.

And shall I? No! The contract 'twixt Hannah, God, and me
Was not for one or twenty years, but for eternity.

No matter what the world may think; I know down in my heart

That, if either, I'm delinquent: she has bravely done her part.

There's another world beyond this; and on the final day
Will intellect and learning 'gainst such devotion weigh?
When the great one made of us two is torn apart again,
I'll kick the beam, for God is just, and he knows Hannah Jane.

MRS STOWE ON MARRIAGE.—Well, then, it has been very surprising to us to see in these our times that some people, who really at heart have the interest of women upon their minds, have been so short sighted and reckless as to clamor for an easy dissolution of the marriage contract as a means of righting their wrongs. Is it possible that they do not see that this is a liberty which, once granted, would always tell against the weaker sex? If the woman who finds that she has made a mistake, and married a man unkind or uncongenial, may, on the discovery of it, leave him and seek her fortune with another, so also may a man. And what will become of women like Lillie, when the first gilding begins to wear off, if the men who have taken them shall be at liberty to cast them off and seek others! Have we not enough now of miserable, broken-winged butterflies, that sink down, down, down into the mud of the street? But are women-reformers going to clamor for having every woman turned out helpless when the man who has married her, and made her a mother, discovers that she has not the power to interest him and to help his higher spiritual development? It was because woman is helpless and weak, and because Christ was her great protector, that He made the law of marriage irrevocable: "Whosoever putteth away his wife causeth her to commit adultery." If the sacredness of the marriage contract did not hold, if the church and all good men and all good women did not uphold it with their might and main, it is easy to see where the career of many women like Lillie would end. Men have the power to reflect before the choice is made, and that is the only proper time for reflection. But, when once marriage is made and consummated, it should be as fixed a fact as the laws of nature; and they who suffer under its stringency should suffer as those who endure for the public good. "He that sweareth to his own hurt, and changeth not, he shall enter into the tabernacle of the Lord."

A pretended Baptist minister, in Palmer, cruelly deserted his wife under the modern hellism of free love. She committed suicide in this touching manner, as narrated in the *Republican*.—

"Preparing herself for her death-bed with scrupulous care, she took in her hand the picture of her husband, whom she still loved dearer than life itself, and, having told her attendant not to wake her under any circumstances, swallowed a dose of chloral hydrate sufficient to kill a dozen persons, and slept the sleep of death. She was found next day, but just alive, pressing the picture of her husband to her heart. It was impossible to arouse her, and in a few hours she was lifeless. Nothing more pathetic can be found in the range of romance than the death of this sorrowing, heart-broken woman."—*Zion's Herald*.

Voices from the People.

[EXTRACTS FROM LETTERS.]

—"I return you the circular with my signature as you request, and sincerely hope you may realize all that you anticipate of success for your undertaking. It is with no desire to be ever benefited pecuniarily that I have added my name to your subscription list. It is because I feel what a great and much-needed work you have been willing to undertake, and to aid and encourage, though in a feeble way, what seems to me the foremost and greatest humanitarian movement of the age. We must have a freer religion, a different idea, or rather I would say a more scientific definition for the word God than any that at present prevails. The word God as used in Bible history seems to me a term for different personages, just as we use the word King in England, or President in American history. Can any one who reasons believe, that the personal God in the garden of Eden, the God of Abraham, Isaac, and Jacob, the God of whom a man like David was 'one after his own heart,' God the Jehovah of the Jews, the God of battles, God the Father whose tender mercies are over all his works, and the God who is spoken of in Revelations as coming to dwell with men, making for them a new earth, causing all pain to cease, and wiping away all tears, refer to, one and the same Being? Each and all have been ideal or real personages in the history of the race, and I believe that humanity in this nineteenth century is to realize in human form a higher type of God-man than has been conceived of heretofore. But I must not encroach any longer upon your time and patience. We are living in an age of universal investigation and reasoning. One often wearies of thought and longs for rest for the active, busy mind; but there is no rest. It is a comfort to know that we are not alone, that though oceans, continents, and mountains separate us, we are a vast company of sympathizers, one in spirit, seekers for truth. My fondest hope for your undertaking is that *THE INDEX* may become (unless a better takes its place) the freest paper in this free land, and that you may live to see its sheets delivered daily free of charge, like the manna of old, to feed the multitude with pure truth on all subjects."

—"In sympathy with all efforts which are being made for the emancipation of the human mind from the thralldom of superstition, I cannot express how much I feel for the success of the Index Association. Please credit me as a subscriber for one share of the stock. I would that I could write my name for several, but my means are too limited for any larger investment. Thousands are longing for just such bread of life as the Index Association asks for means to distribute. In the column headed 'Voices from the People,' I have noticed letters from some who enjoy *THE INDEX*, but who feel too poor to become subscribers. It makes me sad to know that any should thus hunger. Please find enclosed two dollars, which you will use at your discretion for the benefit of any such, and oblige one who is an earnest sympathizer with all seekers for truth."

—"While absent, I ran across a Methodist Camp meeting where I was amused to have one of the brothers tell about losing his watch through having his pocket picked, whereupon he resignedly said—'The Lord giveth and the Lord taketh away.' The idea of the Lord picking his pocket! I simply considered the man to be indulging in PROFANITY, though it would have shocked him, had I told him so."

—"I notice that it is the custom of most of your subscribers to treat you to a long talk on renewing their subscriptions. I will spare you such an infliction. But I cannot help telling you how much pleasure I receive from your brave little paper, and that I hope that it will not be enlarged. I can see nothing in it to alter or improve except the final letter of *INDEX*, which looks to me very like an *r*."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY. The regular meetings of this Society will be held for the present in GERMAN HALL, St. Clair St., on Sunday evenings, at 7½ o'clock. The public are invited to attend.

RECEIVED.

HISTORY OF THE INSTITUTION OF THE SABBATH DAY, ITS USES AND ABUSES. With Notices of the Puritans, Quakers, etc. By WILLIAM LOGAN FISHER. Second Edition, Revised and Enlarged. Philadelphia: T. S. PUGH, Bookseller and Stationer. No. 615 Chestnut St. 1859. 12mo. pp. 248.

OLD AND NEW. October, 1871. Published Monthly. Boston: ROBERTS BROTHERS, 143 Washington St. \$4.00 a year. Single Numbers 35 cents.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW. October, 1871. Rev. JOHN H. MORISON, D. D., Editor. Boston: LEONARD C. BOWLES, Proprietor. No. 3 Beacon St. \$5.00 a year. Single Numbers 50 cents.

THE LADIES' OWN MAGAZINE. October, 1871. Edited by Mrs. M. CORA BLAND. Indianapolis. \$1.50 a year.

THE MIRROR OF TYPOGRAPHY. Summer, 1871. T. H. SENIOR, & Co., Publishers. 6 & 7 Sun Building, New York.

The Index.

OCTOBER 14, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

For Special Notices see eighth page.

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CAPITAL \$100,000. SHARES EACH \$100.

No subscription is payable until \$50,000 shall have been subscribed; and then only ten (10) per cent. will be payable annually. No indebtedness can be incurred in any current year by the Association beyond ten (10) per cent. of the stock at that time actually subscribed. Subscriptions are respectfully solicited from all friends of Free Religion.

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H. H. RICHARDSON,	"	"	Two	" 200
E. G. BURNETT,	Webster,	Mass.,	"	" 200
J. E. FOLLETT,	Winona,	Minn.,	One	" 100
JOS. WARBASSE,	Newton,	N. J.,	"	" 100
	Franklin,	Pa.,	"	" 100
T. M. LAMB,	Worcester,	Mass.,	"	" 100
W. H. DYKE,	Prairie du Chien, Wis.,	"	"	" 100
W. H. SPALDING,	Duluth,	Minn.,	"	" 100
LOUIS BELLORE,	Philadelphia, Pa.,	"	Two	" 200
LEWIS KURTZ,	Augusta,	Kan.,	One	" 100
SAM'L WARBASSE,	La Fayette,	N. J.,	"	" 100
W. L. RATHE,	Amesbury,	Mass.,	"	" 100
W. EMERSON,	Boston,	"	"	" 100
C. H. HORSCH,	Dover,	N. H.,	Two	" 200
MISS I. THOMSON,	"	"	One	" 100
BENJ. HOLLOWELL,	Sandy Spring, Md.,	"	"	" 100
MRS. M. R. VAN RENSSLAER,	N. Y. City,	"	"	" 100
R. B. STONE,	Aberdeen,	Miss.,	"	" 100
WM. ROTCH,	Fall River,	Mass.,	Two	" 200
MRS. ———,	New Bedford,	"	Five	" 500

\$37,400

See advertisement of a new INDEX tract on our last page.

CHARLES VOYSEY.

The leading article of our present issue is the "Farewell Address" of Rev. Mr. Voysey to his parishioners at Healaugh, in Yorkshire, England. For this and other pamphlets, acknowledged last week, we are indebted to the kindness of Mr. Voysey himself, who says in an accompanying letter:—

"I think THE INDEX comes as near as possible to my way of thinking, and I am in great hopes that many of my friends will be glad to subscribe for it regularly. We have absolutely no such paper in England. Of course you are most welcome to use my 'Lecture on the Bible.' It is a good service to have published it in THE INDEX."

This "Farewell Address" is sure to enlist the warm sympathies of all who can recognize sterling worth when they see it. Such words as these came from the heart and reach the heart. If speech is any index to character, their simple manliness and unpretentious nobility show Mr. Voysey to be one of the truest and most single-minded men of our times—one whose voice will be heard because his soul is pure. The unconscious magnanimity of his allusion to the Archbishop of York, for whom, although the chief agent of his own deprivation, he begs his friends "to keep a soft corner in their hearts and a kind word on their tongues," will send a thrill through every one who can appreciate the morally sublime. And the deep tenderness, so free from all that is ungentle, with which he speaks of his mother's grave, will bring tears to many an eye. A man who tells the world that God is better than its wretched creeds, and bids it trust most reverently and fearlessly its own free convictions of duty and of truth—a man who, with a large and dependent family, turns his back to all seductions of comfort and competence that he may be true to his own soul,—this is the man that the Church of England excommunicates and bans! Alas, alas for the Christianity that thus turns the high virtue of her sons into a flaming condemnation of her own moral rotteness!

For the honor of old England we are glad to say that there have not been wanting those who are ready to wipe out her shame, so far as in them lies. A little body of friends, as shown by a circular sent us by Mr. Voysey, have raised about \$2,250 to sustain him as an independent preacher in London, where he was to hold regular services for the first time on October 1, at St. George's Hall, Langham Place. To this fund we notice that Bishop Colenso contributes fifty dollars; and to the long list of names of the "General Committee," headed by Bishop Hinds as Chairman, Mr. Voysey has added in ink the names of Charles Darwin, Sir John Bowring, and Charles Mackay.

"The Committee," says the circular, "are assured that the proposed public ministration of Mr. Voysey in London will inaugurate a great religious movement, tending to combine a more general acknowledgement of the Perfection and Universal Fatherhood of God with a complete abnegation of all dogmatic trammels, sectarian bigotry, and superstitious ignorance. While large sums of money are yearly raised for the purpose of propagating many conflicting dogmatic creeds, it is hoped that liberal-minded men of all classes throughout the country will contribute towards an unsectarian movement

which aspires to make *Freedom of Conscience* the basis of union for all mankind."

It is well to add here that our edition of Mr. Voysey's "Lecture on the Bible," consisting of eight hundred copies, is almost entirely exhausted, though it has only been advertised four weeks. If we receive sufficient orders to cover the expense, we will issue a new edition; and we shall be very glad to see that so admirable a tract gets the circulation it deserves.

THE SPIRIT OF SCIENCE.

Referring to the question at issue between the advocates and opponents of the theory of Spontaneous Generation, Prof. Tyndall said, in a lecture delivered on the ninth of June last:—"Many of you are aware that I belong to the party which claims life as a derivative of life. The question has two factors,—the evidence, and the mind that judges of the evidence; and you will not forget that it may be purely a mental set or bias on my part that causes me throughout this discussion, from beginning to end, to see on the one side dubious facts and defective logic, and on the other side firm reasoning and a knowledge of what rigid experimental inquiry demands."

This modest yet independent tone, free equally from self-confident dogmatism and supercilious contempt for those who differ, is specially characteristic of the men who now stand at the head of English promoters of science. The more men know, the less will they consent to make positive assertions on questions not closed by irresistible proof. There is nothing harder for an undisciplined mind than to *suspend the judgment*. It is one of the surest marks of strong and trained intelligence to proportion belief to the amount of evidence, and, even when the evidence seems mainly on one side, to recognize the possible existence in itself of subtle biases and perturbing prejudices. Prof. Tyndall never loses this noble grace of intellectual candor, this high and difficult virtue of a loyalty to truth that extinguishes vanity and mere love of victory. On this special point of Spontaneous Generation, we are obliged to dissent from his opinion on logical rather than experimental grounds, believing that he does not fully appreciate the remoter consequences of his own decided rejection of miracles. If organic life has had a commencement on this globe (and the only real alternatives are a *sudden* or a *gradual commencement* of it), then it cannot always have been a "derivative of life." Once no organisms existed on the earth; now they exist. By insensible gradations the organic must have been developed out of the inorganic; and if this happened once, why may it not happen now? There is no escaping the conclusion that it *may* happen now, except by admitting sudden miraculous creations; which we presume Prof. Tyndall does not admit. Hence the "defective logic" is apparently on the other side. But it is impossible to withhold our admiration from the spirit which pervades his writings, and makes them not only a mental, but also a moral, tonic. After once breathing the air of such pure devotion to truth for truth's sake, it becomes torture to inhale the crass atmosphere of dogmatic assertions.

It is Science, not Christianity, that is the teacher of what might be called the *morals of the intellect*, by which groundless assump-

tion is made one of the seven deadly sins. Disbelief is the greatest crime against Christianity. Belief without reason is the greatest crime against Science. Christianity sends the obdurate unbeliever to hell. Science sends the credulous believer to the fool's paradise. Christianity bestows her reward on the man who never questions. Science bestows hers on the man who asks the most and the best questions, and thus gives Nature a chance to answer. That is the difference.

AN APOLOGY.

In THE INDEX No. 92, we copied an article from the *Morning Star*, of Dover, N. H., which accused Mr. Towne of "passionate hatred and indecent blasphemy,"—of having "bad blood" and a "moral malady within,"—of being "audacious, mad, bitter, and revengeful." We made an editorial reply to this article. A subsequent issue of the *Morning Star* complains of the temper and tone of this reply. On reading it over carefully, with an endeavor to put myself in the place of the editor of the *Star*, we see that we have been deservedly rebuked for an impatience we felt and improperly expressed. Rev. George T. Day, the editor, is a gentleman of high character and fine abilities, possessed both of "brain" and "manliness;" and we sincerely regret our apparent implication (which we did not really intend) that he lacked one of these qualities. Our only excuse is that we were stung by an undeserved attack on a personal friend, which we felt more keenly than we should have felt one made on ourself. Mr. Day did himself less than justice in making it, and we trust we did ourself less than justice in replying to it in the same spirit. We ought to have defended our friend without imitating the fault we saw; and we tender a full apology to Mr. Day, adding that we think he owes one to Mr. Towne, whose "moral malady" is only to express his unorthodox opinions with a little more vehemence than is consistent with tender consideration for the superstitions of the public.

We thank the editor of the New York *Illustrated Christian Weekly* for his honorable, prompt, and courteous correction of the misunderstanding he had fallen into (quite possibly through insufficient clearness in our own language) concerning our religious opinions. Such treatment as this, seldom accorded to us by other Evangelical journals, which usually persist in their misrepresentations, we are quick to feel and glad to praise. Taking no delight in our necessary opposition to the religious beliefs of the majority, it is a pleasure to express the respect we feel for a man who courageously defends his own faith, but scorns to do it by a foul blow.

A Western paper is highly indignant because we compared the clergy, a few months ago, to a well-known circus horse which is "blind" yet "speaks." It thinks we had better "take a lesson or two of Balaam's ass." Is the editor a clergyman? If so, we shall be happy to attend his services on our first opportunity.

He who can see no "warmth" in Free Religion is ignorant that its altar-fires are on the hearth of home. All human love is the love of God.

God is not supernatural, but innatural.

RELIGION IN THIS WORLD.

It was a primitive Christian belief that religion and "the world" were in antagonism. Religion, it was thought, came by supernatural grace from Heaven, and it was not to accomplish its mission on earth until the earth itself should be dissolved and its elements, material and human, should be fashioned into a new world. This belief naturally shaped the mode in which the primitive Christians regarded the social condition of mankind, and determined their solution of social problems. It is a fact patent on almost every page of the New Testament (and no ingenuity of exegesis can explain it away) that the solution which early Christianity brought for all the evils and miseries with which humanity was affected, was the speedy dissolution of the entire existing order of things and the formation of a new world as the abode of the expected millennial righteousness and joy.

See how Paul took up the great social questions of his day: and it is worthy of notice that they are substantially the same problems that are agitating society in this our day. The institution of marriage, the problems arising from the distinction of sex, the "social evil," the slavery question, the labor problem, the distribution of property, the prevalence of misery and crime,—all these grave matters, presenting the live subjects that are being discussed in Europe and America to-day, were met by Paul (and the early Christians generally) with a very short and simple method of solution. "I would have you," says Paul, "without anxious care about these things. Let every one abide as he is. Art thou bound unto a wife? Seek not to be loosed. Art thou loosed? Seek not a wife. Marriage is well; but if one can live virtuously without marriage, that is better." So also the slavery question. "Art thou called," he says, "being a servant? Care not for it. The slave and master are one in Christ." Resignation to one's lot of servitude unless freedom should come by the voluntary act of the master, was Paul's instruction to the slave of his day. Mrs. Stowe's "Uncle Tom," calmly resigned to his fate, not Frederick Douglass struggling against his chains and bravely breaking them, would be Paul's type of a Christian slave. And so with the other great social questions. His constant advice is, burden not yourselves with attempting new conditions of life. Trouble not yourselves with the problems of trade and merchandise. The labor question especially had a very easy answer. "Do," said the early Christians, "whatever is needful for to-day's sustenance, but borrow no trouble about the morrow." And then comes, from Paul's lips, the declaration of motive that led to this simple solution of these great problems: "Brethren, the time is short; it behooves that they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away." The reason is not that he didn't see the inequality, the injustice, the misery, nor that he didn't feel the need of their being set right, but that he believed the right was speedily to come through the intervention of a miracle. What matters it, ran the primitive Christian argument, that some people are

rich, well-fed, self-complacent and satisfied, while others are pinched by poverty and crushed by their social condition even into crime; that some are learned and others brutalized by ignorance; that some are socially happy and others wretched; that some are masters and others slaves,—what matters it that all this inequality and social wrong exist, since all these distinctions are so soon to be swept away in the flood of the world's dissolution, and the Messianic kingdom of righteousness and peace, with perfect justice for all, is to be inaugurated upon a renovated earth?

This doctrine and argument in their primitive specific form passed away, as the apostles one after another died and "all things continued as they were from the beginning;" yet the substance of the belief remained to color strongly the whole of Christian theology; and the consequence is that to this day it is commonly taught in the dominant sects throughout Christendom, that rectification and compensation for the evils of this present world are not to be found in this present world itself, among its natural forces and blessings, but in the anticipated new conditions of the future world. Though the doctrine in its old shape has gone, the bad results of it still linger. Setting aside the popular Orthodox scheme of theology which still includes it, how many people there are who, in the practical matters of their experience, are somehow expecting that their bad luck in this present life is to be remedied by a new turn of the wheel of destiny on their entrance into the future life, which is to bring them up and carry their more fortunate neighbors, who chance to "have their good things in this life," down! And all of us at times, perhaps, meet a wickedness so deep, a corruption so foul, that we are staggered at the problem of ever getting it righted by the natural powers of humanity in this world, and we instinctively look away for relief to the future, where beatific imagination can take the place of hard reality. When we confront, for instance, the social problems presented at this hour in New York city,—when we behold the vast extent of the corruption, and then ask ourselves the question, how is honesty to come out of it all and a safe, free government to be secured?—it almost seems as if the only successful remedy must be Paul's doctrine of a speedy dissolution of the world by divine interposition. It seems at least as if it might be an actual saving both of human and divine power, if flood or fire or earthquake could come and suddenly blot out and annihilate that whole municipality, and everything could begin anew on a clean foundation.

But we know full well that divine providence does not work in that way. And earthquake, flood, and fire, when they come, so far from solving any problem for us, only aggravate the difficulty, since they make no selections, but involve in a common destruction the innocent and the guilty. As a matter of historical fact, whatever the theologies may allege, not a single problem concerning social wrong has ever been solved on the theory of divine intervention in the natural order of history. All the problems of life's ills are still here, and they still confront us with their pitiful cry for solution.

And religion at last is awaking to the fact, that, if it would keep its rightful sovereignty in the world, it must meet these problems

squarely. It cannot postpone them to a future state, as has been so largely the habit in Christendom, and call that a solution; nor cut the Gordian knot they obstinately present with the sword of miraculous interposition,—for more and more does that sword, so deftly handled by ancient theologians, vanish into airy abstraction when modern hands attempt to grasp it. If religion is to keep its place among the motive powers of the world, it must find a method of meeting the ills of humanity that shall be as real, as substantial, as present, as are the ills themselves, and every way more lasting, persistent, and potent. Not only must it promise harmony and happiness in the future, but be ready to provide them now. It must be able to supplant evil with good in this present state; must prove its power to remedy misfortune and to transform depravity and sin into an integrity and saintliness that shall be fit for heavenly mansions, by exhibiting practical specimens of its work in some of the dark and filthy corners of earth, cleansed and made inhabitable for honesty and purity this side of the grave; and when Paul exclaims—"If in this life only we have hope, we are of all men most miserable," it must boldly reply—"But that is a misleading and pernicious utterance without the balancing and sounder statement, that, if we have no hope in this life, then have we no good assurance for the future." Religion begins to see that only as it proves its power to make this life gloriously successful and beautiful under whatever conditions, can it make good its claim to have found a way of redemption from the evils to which flesh is heir and to carry the keys of the kingdom of heaven. It must show a key that can on earth open the doors of poverty and squalor and ignorance and degradation, to let in the light and health and sweetness of heaven, if it would be trusted as able to open the mansions of God in a future world.

And all methods that can meet these conditions must rest on this principle,—the principle which history and individual experience must be said to have proved, if they have proved anything,—that the world in both its physical and moral features is the subject of law, and that its law can be discovered by human intelligence and co-operated with by human will and conduct.

W. J. P.

SPIRITUAL FREEDOM IN SCOTLAND.

BY J. VILA BLAKE.

BOSTON, Sept. 11, 1871.

TO THE EDITOR OF THE INDEX:—

Have you room for a rather long letter, containing what appears to me some cheering information for those who have faith in the application of reason and liberty to religion,—the application, that is, of the only method of truth-seeking to the most exalted realm of truth-finding? I am moved to write down the facts by the pleasure and encouragement I find in the same. I refer to the theological movement now in progress in Scotland, and the development of the spirit of reason and freedom there, as detailed in a late article in the *Westminster Review*.

Scotland is known, almost by common report, as the abode of intolerance, superstition, and general mental degradation in the province of religion. Hardly have Italy and Spain suffered more intellectually from their Roman priesthood than Scotland from its Presbyterian ministers. Yet that hardy country has been no less distinguished for an invincible political spirit and a constant, tumultuous ebullition of independence, which have given its rulers no peace. It has continually resisted, reviled, threatened, banished, imprisoned and executed its monarchs, until it became quite a by-word for disloyalty among nations whose traditions inclined them to more lenient views of the divinity of kings; and, withal, Scotch literature is bold and aspiring. It was no doubt to their

participation in this continual popular upheaval, their attacks on the throne and nobility, and their incitement of the rebellious spirit which was always ready to respond to encouragement, that the clergy owed much of the power over the people which they were able to exercise with unresisted tyranny in spiritual matters.

History depicts them as "a restless and unscrupulous body, greedy after power, and grossly intolerant of whatever opposed their own views," but also it testifies that "at a most hazardous moment they kept alive the spirit of national liberty. What the nobles and the crown had put in peril, that did the clergy save. By their care the dying spark was kindled into a blaze. When the light grew dim and flickered on the altar, their hands trimmed the lamps and fed the sacred flame. This is their real glory; and on this they may well repose. They were the guardians of Scotch freedom, and they stood at their post."

There is a story of John Knox, relating to an occasion when that bold reformer was lecturing Queen Mary from the pulpit, probably after his own imperious fashion. The Queen indignantly exclaimed: "What have ye to do with my marriage? And what are ye in this commonwealth?" "A subject born within the same, Madam," answered the preacher, stung by the last question; "and albeit I be neither Lord, Earl nor Baron in it, yet has God made me (how abject that ever I be in your eyes) a profitable member within the same. Yea, Madam, to me it appertains no less to forewarn of such things as may hurt it, if I foresee them, than it doth to any of the nobility; for both my vocation and conscience require plainness of me." A noble saying, let me remark in passing, and one to be commended to the attention of those preachers among us who consider peace and prosperity of more value than plainness.

There is a preacher high in repute, in Boston, so high indeed as to be supposed by many to be the successor of the intrepid and conscientious Parker, who once remarked to me that he had never announced to his people his opinions upon certain fundamental theological points, because, finding them contented and "comfortable," he could see no "use" in "stirring them all up by the roots." Another, a doctor of much authority in Unitarian ranks, avers himself to be "intellectually radical but ecclesiastically conservative"—whatever that may mean; though it can hardly mean anything honest, respectable or useful. The Unitarians, as being the most advanced and therefore those on whom the shackles of creed sit most uneasily, are, I think, somewhat pre-eminent for this kind of subterfuge, at least more openly prominent; but all creed-churches share the blemish. As Dr. Noyes said about that ridiculous failure, the "Boston school for the ministry"—"If they expect to shut out the nineteenth century from any school in Boston, they will find themselves sadly mistaken,"—so it is obvious on all sides that the most exclusive orthodoxy, including Romanism, finds it hard to hold the door against the liberty with which the very atmosphere is alive. The pulpits swarm with insincere preachers who ply their *Broderwischen* with great success, measured by its appropriate standard, but with great failure, measured by the standard of spiritual culture, mental quickening, and the respect of the earnest and high-minded. Such preachers would do well to add to the quiet and courteous style which the better temper of our time enforces, the upright principle of the severe but honest Scotchman, that "both their vocation and their conscience require plainness of them."

But in spite of political courage and a daring literature, Scotland has served a term of pitiable ecclesiastical slavery. Buckle declares their religious characteristics to be quite unworthy of the "natural tendencies of the Protestant Reformation," and says that, while "the French have a religion worse than themselves, the Scotch have a religion better than themselves." "Herein," exclaims that historian, "lies the apparent paradox, and the real difficulty of Scotch history. That knowledge should not have produced the effects which have elsewhere followed it; that a bold and inquisitive literature should be found in a grossly superstitious country, without diminishing its superstition; that the people should constantly withstand their kings and as constantly succumb to their clergy; that, while they are liberal in politics, they should be illiberal in religion; and that, as a natural consequence of all this, men who, in the visible and external department of facts and of practical life, display a shrewdness and a boldness rarely equalled, should nevertheless in speculative life, and in matters of theory, tremble like sheep before their pastors, and yield assent to every absurdity they hear, provided their church has sanctioned it; that these discrepancies should co-exist, seems at first sight a strange contradiction, and is surely a phenomenon worthy of our careful study."

But a change has been coming over the spirit of Scotch ecclesiasticism, and is even now far progressed. There, in the chosen home of intolerance and superstition, the emancipation of mind that mingles in all the currents of our time has made way for itself. A recent article in the *Westminster Review* describes the great change. After dwelling upon the remarkable ecclesiastical activity of Scotland, and stating that that activity was never more intense than now, the writer asserts that the growth of large thoughts and purposes and of liberty of mind is to be seen in the nature of the issues now prominent in discussion. They are not, as formerly, mere questions of internal church administration, or church rights and privileges as related to the state. It is now warmly and bitterly discussed whether union shall be sought between the dissenting Presbyterian bodies and whether certain ecclesiastical questions

which interfere shall not be relegated to the domain of non-essentials. This is a controversy similar to that which agitates the Unitarians, when they sincerely face their own situation, namely, whether they cannot unite with rationalists upon the basis of the "freedom of the spirit," and honestly put away all dogmatic statements which interfere with the same. That the Unitarians do not claim to trust themselves to the wide waters with the angel of liberty at the helm, is immeasurably to their discredit; but that the question should be debated at all in Scotland, and the tendency to level fences and to hand over hindrances to the realm of non-essentials raise its head, is greatly to the credit of Scotch character and a cheering sign of the times.

Moreover, "the Confession of Faith itself is assailed." The newspapers are filled with articles by laymen, discussing Calvinism and Arminianism, Trinitarianism and Unitarianism; and, says the writer, "those who are acquainted with the social and inner life of both (the clergy and laity) know that throughout Scotland there is a strong, though recent, rebellion against Calvinistic doctrine and the Presbyterian view of life in general."

This rising protest in favor of reason in religion is marked by two facts which attend upon the same reaction here with special prominence. The first is that the Scotch clergy are undeniably "losing their influence over the intelligence of the country." The more educated classes and the intelligent artisans of the towns are not so often to be found in church as formerly. In the country districts the change is slower, and the minister is still listened to as a divine oracle. But even there, "Sunday walks are actively competing with Sunday sermons." The farm-laborer, after six days of hard labor, finds it much more healthy to wander in the open air than to sleep over a dull sermon and through an uncouth service; the defiant shriek of the Sunday locomotive, dragging behind it hundreds of fellow-men bent on making the first day of the week truly a day of recreation, drowns the voice of the preacher who, forgetful of the true Christian spirit which would draw men to the truth, endeavors to bully them into mere church attendance. In spite of the earnest protestation of the clergy, the number of Sunday walkers and Sunday excursionists is rapidly increasing. And the very fact of its increasing in spite of their protestations is a proof of the decline of their influence."

The second point adverted to is "the fact, which it is impossible longer to disguise, that the Scotch clergy do not now include in their number the most intelligent of the Scotch community." "The young men of most talent and greatest acquirement who pass through a university curriculum do not, as a rule, enter the clerical profession." This is a complaint on which sad changes are rung among our sects at present. Here, as in Scotland, the "brightest and best" of the boys, the soundest in mental, moral, and physical health, the most aspiring in endeavors after useful results, find their inclination to the ministry pass away with the time of that "playing church" in which all children delight. And to those who lament the change with the ludicrous surprise and pitiful expostulation rather common in discussions of the subject in this country, I may commend the verdict of the reviewer as to a chief cause of the fact, namely, that young men of excellence "decline to enter a profession which entails upon them either a life of dull evangelical mediocrity or the reputation of unsoundness with its disastrous social consequences, and take to some other walk of life, which, though ideally not so noble, gives more freedom to the play of intellect."

In Scotland they have got so far as to have a company of liberals who are called "Broad Church." That company includes Dr. Smith, who preached to the effect that the decalogue was an imperfect exhibition of morals; Mr. Gilfillan, who "recently, from his pulpit in Dundee, gave utterance to the extraordinary statement that the Confession of Faith, which, as every one knows, is the theological basis of the Presbyterian churches, is full of blunders"—a remark which "fell like a bombshell into the ranks of his fellow Presbyterians;" Mr. Ferguson, who, being accused of heresy before his Presbytery for advocating the salvation of the heathen, "which the Confession of Faith declares to be a pernicious doctrine," made a speech berating the assembly in a remarkable manner, calling on them to "recognize the fact that we are assuredly adrift upon a period of boundless transition—that the sooner we get clear of dogmatic icebergs the better," and affirming that, "in his opinion, countless multitudes of the heathen world will crowd into the kingdom of heaven, while the Scribes and Pharisees of Christendom will be cast out."

A striking fact in all these cases is that the proceedings for heresy instituted against the bold preachers came ignominiously to naught. The Broad Church has also Dr. Wallace, who, in the General Assembly of 1869, astonished all and frightened many by promulgating his view that the Church ought to be, as he himself expresses it, an institute of "free religious thinkers," founded on pure congregationalism, and rid of creeds and confessions. He desired to have the generally concurrent views drawn up in proper form, to serve as ballast to the adventurous explorer, and to be explained to the people by the minister; but every minister might differ from this statement, and express his dissent to his congregation. Think of this proclamation of the "Church of the Spirit," falling upon the startled ears of a Scotch assembly! Again I cannot refrain from a comparison with the statement of like principles in the National Conferences of the most liberal denomination in America. By as much as it is great tribute to

the intellectual growth of Scotland that such words could be uttered at all, much more received with a measure of applause, it is great shame to the Unitarian church that here, where the privileges and principles of reason are familiar, like utterances should have been fraught only with anger, contentions and separations. When Dr. Caird, another of the Broad-Church men, gave his "introductory address in the Faculty of Divinity," at the beginning of the session of 1870, at the University of Glasgow, he closed with words which come ringing over the writer to serve for the instruction of those—if possibly they will listen—who still quarrel over their tame imitations of ecclesiastical authority.

"A candid and thoughtful man," said the Scotch professor, "will be led to reflect that it is but a spurious stability which a dogma or theological system derives from anything else than the inherent authority of truth. By this criterion he will endeavor to try even his most sacred traditional beliefs; and should he begin to feel himself, as the result of unshrinking inquiry, out-growing or drifting away from the most treasured opinions and forms of thought, he will resist every temptation to cling to them with a merely forced and formal tenacity. . . . There is no grander tribute of devotion to truth than when a devout mind surrenders to it that which has become endeared by the most sacred associations, and shrinks not from an inquiry the result of which may be, that that which has ministered warmth and light to piety is, after all, but unhallowed fire. Let us, then, gentlemen, rise up to the true dignity of our vocation as scholars and theologians; and that we will do only by absolute, unreserved, self-denying loyalty to truth. . . . Need we fold our hands as if the work of the theologian were ended, and that ever-growing progress and freshness of results, which is the stimulus and reward of intellectual labor in every other system of thought, were here no longer possible—as if the last stone had been already placed on the temple of truth, the last sheaf gathered in from the Master's field? No, it is not so. Long has the church's labor been, but the great living temple that has been rising though the ages is still far from complete; and when, on its stately walls and uprising towers, hands that now write no more have left off to build, we are now called to resume and carry on the noble task. The field where generations of reapers have gathered in such rich results is still waving luxuriant with a perennial harvest of thought, and still to the youngest and latest-come of his stewards the Master's voice is calling—'Go thou also into the vineyard!'"

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

BLOOD.

We find from the most remote histories that the fluid which circulates through the different parts of the animal organism has been held in more or less sacredness, in appeasing the wrath of gods by sacrifice, and that a wonderful power has always been attributed to it as a detergent from foulness by unclean mixtures.

It was used in ancient times as a specific for *Elephantiasis*, and goat's blood was used with wonderful success for poultices in bodily pains, such as affection of the spine, pleurisies, &c., and the blood of fowls was said to cure eruptions and various cutaneous diseases. Most nations of antiquity held it to be a sacred thing,—as in fact the very life of the animal, not to be eaten.

Much stress was laid upon its merits by those heathens (so called) who lived before Christ, and fluxes or preparations of it were always kept on hand for the working of miracles, or divination, by the servants and priests of their several divinities; and we read of blood streaming from the side of the goddess Minerva just before the commencement of a great battle. We notice the unparalleled virtues of it, however, after the preaching commenced in Judaea by Paul, Barnabas, and Mark.

The subject matter of their harangues was the great power of blood as shed by the innocent Jesus in Gethsemane and upon Calvary, in reconciling a fallen and depraved world to Almighty God, and receiving from him a pardon for all sins and shortcomings.

Jesus is made to say by his biographers:—"My blood is drink indeed, and whoso drinketh my blood hath life, &c.," which caused his followers to make use of very many kindred expressions, such as—"he hath purchased by his own blood," "being justified by his blood," "guilty of the body and blood of Christ," "through the blood of the cross," "redemption through his blood," "sprinkling of the blood of Jesus," "precious blood of Christ," "his blood cleanseth us from all sin," "washed us by his own blood," &c., &c. In fact they seemed, according to the narrative, continually to ring their changes on the "bleeding Christ," and "the blood of the Lamb which washeth away the sins of the world,"

The priests of fifteen hundred years ago, then, used this great idea of the blood of Christ as their principal stock in trade to excite the sympathies of the common people, and began to inaugurate miracle-workings, such as Madonnas bleeding and bleeding wafers and crucifixes, on occasion of great calamities,

or when a poor wicked soul was present under examination.

The blood of the great St. Januarius of Naples was annually liquified for ages, but the priests' thunder was all stolen, when the chemists discovered the secret, and publicly performed the trick.

[The last number of the *Catholic World*, however, defends this miracle as genuine!—Ed.]

This whimpering and crying over the drops of blood shed by this Jew of Bethlehem in the garden, and on the day of his execution, has been brought down to our own times, and is the all-powerful lever used by sacrificial Christians of all shades to excite the nervous organization of the masses.

No one must reason upon the point, they tell us; no one must for a moment doubt the efficacy of the "blood of Jesus."

If you do not fully believe that this blood was shed for you, your soul is eternally doomed; but if you will only close your ears and eyes to reason and the senses which God has given you, and blindly accept the sacrifice of a part of God that the wrath of God may be averted, then your sins will all be blotted out, and you will be completely washed, renovated and purified by the blood shed at Calvary about eighteen hundred and forty years ago.

You must not suppose the blood shed in rivers and torrents by the millions of the blind followers of Jesus is of the least account whatever; it is *His* blood and *His* alone which saves you from the wrath of an OFFENDED GOD.

Why should his blood have such power, when no notice is taken of any other part of his body, especially of his brain, which was the organ of all his mind and thoughts?

Can we possibly conceive of a greater fanaticism? Remember you are not supposed to change your whole course of every day life in order to make restitution for past wrongs inflicted on your fellow men, but you must publicly confess to the world the great idea of Jesus of Bethlehem dying expressly for you; that His blood is sufficient to save you from an eternal death; that He has ascended to His Father corporeally, real flesh and blood; and when you have arrived at this conclusion, you will receive a pass over the river into an eternal glory.

Some of these sacrificial, pious souls believe the communion wine is really transformed into the very blood of Jesus, by some sort of pious legerdemain; and thus this great renovator is taken into our physical being through a special mediation between the Creator and His children by a regularly ordained set of divine brokers.

Instead of relying on the blood of a Jew who perished so long ago for his temerity, would it not be much better to rely upon the quality of our own blood, and totally discard the idea of experiencing God's love and protection by proxy?

J. E. H.

AARON M. POWELL.

DEAR FRIEND ABBOT:—

I see by the *National Standard* that its editor, Mr. A. M. Powell, is about to visit the West, making a somewhat extended tour, and will accept while on the way a limited number of lecture appointments.

I write to bespeak for him a cordial invitation to many places, and a most attentive and also a remunerative hearing. Mr. Powell is well known to some of us as among the most earnest, effective workers for reform of our time. In former days he wrought much in the anti-slavery field, and was there among the best lecturers—and this is saying much where the quality generally was so superior. As a speaker he is eloquent, forcible, strong, rich in incitement and suggestion, full of fresh, vitalizing thought, and bringing everything to the practical applications. None can hear him without being highly instructed, and inspired to a warmer love and higher faith and fulness.

He deals with themes of direct, practical significance at this hour. The public needs, greatly needs, light upon these pressing questions.

If the friends interested at all in behalf of truth and reform fail upon opportunity now to secure a lecture or lectures from him, the loss will be great to them.

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Address *The National Standard*, 39 Nassau St., or P. O. Box 1416, New York, N. Y.

Yours ever,

CHAS. D. B. MILLS.

SYRACUSE, Oct. 3, 1871.

THE NATURAL METHOD IN EDUCATION.

There is nothing upon which conservatism retains a more tenacious hold than upon old, established methods of education. It is the instinct of the father to bring up his son to tread in own footsteps; it is his delight to see in the son his own image. Yet instinctive as this impulse may be, it is none the less irrational, for surely we ought rather to delight in recognizing in our children an improvement upon ourselves, and ought to hail with words of encouragement any educational movement which aims to embody in practice the matured thought of the most advanced thinkers on educational themes.

Let it be admitted that we here in America have

sloughed off the old skin of conservatism,—that we no longer desire to see our children dressed up in our own coats,—that we are willing and desirous that they should exhibit better types of humanity than ourselves. Still, in the hurry of business and money-making, we are prone to overlook the means by which this improvement of the stock shall be attained. We leave the education of our children very much to the determination of local and incidental circumstances. We give but little consideration to the method and processes of education. The principle that influences us generally is that the school must instruct, must *teach* the child, but that his *education*, properly speaking, must be left to nature, chance, miscellaneous home influences. The schools that have arisen in obedience to this demand aim at nothing more than to instruct the child in certain branches, and generally, no doubt, effect this with a fair measure of success. A few schools modelled after the Pestalozzian plan have, indeed, of late sought conscientiously and intelligently to *educate* the child; but these are merely Kindergarten establishments, and confine their efforts to the very young, though in so doing they occupy a most important field, than which none is more important. We need, however, schools designed for older pupils which shall make *education* primary and instruction subsidiary to this. Instruction merely looks to preparation for certain uses,—education looks to the harmonious adaptation of the pupil to all the conditions of life. The only true method of education is, therefore, one which seeks to conform to the general processes of human growth, physical and mental, modifying its general *modus operandi* according to the specific peculiarities of character. This fundamental truth needs but to be stated to receive at once universal recognition. But what are the processes of nature in the growth of that human unit which is made up of mind and body? This is a question more difficult to answer, one requiring the profoundest study on the part of the profoundest heads. And no profounder head has thought upon this subject than Herbert Spencer. His works are fruitful with suggestion on this important theme. We are pleased to learn that a school has been organized at Eagleswood, Perth Amboy, which honors itself with the name of "The Herbert Spencer Seminary." If it succeeds in its aim to practically work out Mr. Spencer's wise views, it will accomplish a laudable undertaking, and may exercise an important influence in giving a truer direction and a better organization to our educational methods.

Every Saturday says:—"The transformation of solar radiance into life and motion has frequently been eloquently described, but rarely with greater fulness and felicity than by Mr. John Fiske, in the sixth lecture of his supplementary series, which are now in course of delivery at Harvard University. The closing paragraph of this lecture is so singularly eloquent that we must quote it for those of our readers who have not elsewhere met with it: 'When one takes a country ramble on a pleasant Summer's day, one may fitly ponder upon the wondrous significance of the law of the transformation of energy. It is wondrous to reflect that all the energy stored up in the timbers of the fences and farm-houses which we pass, as well as in the grindstone and the axe lying beside it, and in the iron axles and heavy tires of the cart which stands tipped by the road-side—all the energy from moment to moment given out by the roaring cascade and the busy wheel that rumbles at its foot, by the undulating stalks of corn in the field, and the swaying branches in the forest beyond, by the birds that sing in the tree-tops and the butterflies to which they anon give chase, by the cow standing in the brook and the water which bathes her lazy feet, by the sportsmen who pass shouting in the distance as well as by their dogs and guns—that all this multifarious energy is nothing but differentiated radiance, and that all these various objects, giving life and cheerfulness to the landscape, have been built up into their cognizable forms by the agency of sunbeams, such as those by which the scene is now rendered visible. We may well declare, with Professor Tyndall, that the grandest conceptions of Dante and Milton are dwarfed in comparison with the truths which science discloses. But it seems to me that we may go further than this, and say that we have here reached something deeper than poetry. In the sense of illimitable vastness with which we are oppressed and saddened, as we strive to follow out in thought the eternal metamorphosis, we may recognize the modern phase of the feeling which led the ancient to fall upon his knees and adore—after his own crude, symbolic fashion—the invisible Power whereof the infinite web of phenomena is but the visible garment.'"

A Synagogue first and a Rabbi "only after a good one can be afforded," would appear to be the maxim of the Jewish denomination. The *Hebrew Observer* remarks rather irreverently of those who pursue the opposite:—"These congregations can obtain only men of limited ability, whose sole merit sometimes consists in having a voice leaning strongly towards a whine, in striking a pious, devoted attitude in the pulpit, and in smiling with calm resignation and modest meekness at every person they meet. The congregation also suffers by having long, boring, rapid, shallow sermons preached to them of the milk and water variety—a drop of milk lost in an ocean of very murky, luke-warm water."—*Protestant Churchman*.

It is impossible to derive happiness from the company of those whom we deprive of happiness.—*Thomas Paine*.

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TOLEDO, OHIO, OCTOBER 21, 1871.

WHOLE No. 95.

The Index,

A WEEKLY PAPER DEVOTED TO

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N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT,

Editor.

OCTAVIUS BROOKS FROTHINGHAM, THOMAS WENTWORTH HIGGINSON, WILLIAM J. POTTER, RICHARD P. HALLOWELL, J. VILA BLAKE, WILLIAM H. SPENCER, Editorial Contributors.

PERSONS AND IDEAS.

[A Lecture delivered in Lyceum Hall, Cambridge, Mass., on Sunday, Jan. 9, 1868—the Eighth in a course of Ten Lectures given under arrangements made by the Free Religious Association.]

No living creature is more absolutely helpless and dependent than a new-born child. Everything must be done for it; it can do nothing for itself. Its very existence is contingent on external care. But, as time goes on, it learns by degrees to dispense with the aid of others, and takes delight in the consciousness of growing power; it begins to walk alone, build its own block houses, tie its own shoes, butter its own bread, and insist on having its own way. When we offer to render some little service, we are clamorously rebuffed with the exclamation—"No, no! let me do it myself!" The infant will develop, long before any signs of conscience or reason appear; hence the importance of a wise and firm family government. The earliest moral and intellectual wants, quite as much as the earliest physical wants, must be supplied from without. Self-control is, doubtless, the consummation of human character; but the first lesson of self-control, the only lesson that the young child can comprehend, is obedience to the authority of parents. It is as wise to address moral suasion to a kitten as to a little child of two or three years old: yet to wait until moral suasion can be comprehended before parental authority is enforced, is to wait until habits of wilfulness have been formed which can only with the greatest difficulty be rectified. The current objections to coercion in the education of young children are too often merely sentimental, and have produced a state of things which justifies the common remark that "there is quite as much family government now as in old times—it has only changed hands." Wherever wisdom rules the household, the child is made to obey, not the will of its parents, but their reason and conscience; and the sole aim of the enforcement of this obedience should be the development, education, and strengthening of the child's own reason and conscience. This, it should never be forgotten, is the great end to be sought; and the only right which parents have in the nature of things to enforce obedience to their conscience and reason, is grounded in the fact that as yet the child has no conscience and reason of its own to obey. The moment that these appear in the child, and precisely in proportion as they appear, the rightful authority of the parent ceases; continued enforcement of authority when the time for freedom has come is simple tyranny. No sooner does the young

human being comprehend the nature of the right, the true, the wise, the beautiful, and perceive in these ideas the laws that ought to govern all human action,—no sooner has he passed out of that early stage of development in which mere impulse and passion sweep everything before them, and entered that ripener stage in which the higher faculties assert their supremacy,—than he becomes conscious that he has now attained his spiritual majority, and is henceforth a citizen of the spiritual universe. On his own head must henceforth rest the responsibility of shaping his own character, and of determining his own destiny, so far as this rests on character. A child no longer, he is now a man, master of himself, and lord of his own fate.

It seems plain, therefore, that the normal course of human development from infancy to maturity is a gradual change from submission to parents to fidelity to principles,—from blind surrender to the will of others to intelligent self-control,—from involuntary government by outward commands to cheerful and willing obedience to an inward law. In other words, the passage from childhood to manhood, if a natural one, consists in a gradual transfer of devotion from persons to ideas. The outward law imposed by the authority of parents must be, at the best, imperfect, because from the nature of the case it can only be a multitude of precepts, requiring or prohibiting particular actions; while the inward law, being simply the recognition of universal moral relations, which no more depend on will for their existence than the truths of mathematics, consists solely in a few great principles, and makes its appeal to motives alone. These principles are the ideas of justice, truthfulness, purity, self-respect, self-sacrifice, and the like,—in a word, all the elements that make up the highest ideal of human character; and no person, however exalted, can either add to, or subtract from, their natural right to be obeyed. The moment this ideal of spiritual character is clearly seen, it is seen to be the natural law of spiritual life; and although passion, policy, or selfishness may disobey it, its native right to be obeyed is involuntarily admitted in the protests of uneasy conscience. Hence I say that, while childhood must be governed by persons, manhood must govern itself by ideas; and he is the truest and manliest man who most faithfully governs himself by them.

It by no means follows from this that persons lose all value in the eyes of him to whom ideas have become the sole law of human life. The relationship of the son to his parents, for instance, is not one whit less tender or less beautiful, when obedience to authority has been lost in perfect spiritual freedom. The parent ceases to command, the son to obey; but this relation of authority and submission, fitting as it was in its time, was only provisional, and has now been superseded by the higher relation of equality. Friendship has now become, for the first time, possible; and no friendship can be more deep or noble than that between a father or mother and a grown-up child, in perfect sympathy with each other. The previous official relation, if I may call it so, tends to weaken in some degree the pure force of character; and the spiritual influence of parents is most deeply felt, when the influence of their official authority has ceased.

The same truth holds good in other relationships. The value of great characters, their power for spiritual benefaction, cannot be most clearly perceived or most profoundly felt, until we have come to view principles as the only rightful law of our own conduct. Then for the first time are we enabled to appreciate that self-sacrificing devotion to their own ideal which makes great characters what they are; we learn from our own experience to understand the high cost of that goodness which it thrills us to behold. When freed from the yoke of obedience to persons, and inspired by a voluntary and independent devotion to ideas, we enter in good earnest on the struggle for noble character, then do we first begin to comprehend, by the freemasonry of a common aspiration, the lofty height of goodness attained by those who have gone before. The boy's admiration, undiscriminating because blind, develops into the man's reverence, for we see and appreciate the elevation of others when we ourselves have begun the same arduous ascent. I hold these two things, therefore, as equally true—first, that mature character does not begin until obedience to persons becomes devotion to ideas; and secondly, that the highest kind of help and spiritual inspiration which persons are able to impart cannot be received until this change has taken place.

Such, then, are the moral relations in which the developed individual stands respectively to persons and to ideas. I believe that humanity itself, the race as a whole, stands to them in precisely the same relations. Like the passage from infancy to maturity is the passage from barbarism to civilization—the au-

thority of persons must precede the freedom of ideas, while yet the course of human development is invariably from the former to the latter. In its infancy, mankind was subject to kings and priests, which perhaps was the only condition of what little social order then existed; and the same is true to-day, wherever mankind is in the infantile state. Some nations may be as properly under the authority of Tycoons and Mikados, Sultans, Emperors, and Popes, as children under the authority of their parents; or would be so, if these rulers were as unselfish in the use of their authority as parents commonly are in the use of theirs. On the outbreak of a panic during some terrible disaster at sea, or in the midst of the mad excitement of a mob, any person is morally justifiable in seizing authority who is able thereby to secure the common safety. The power to restore peace and order confers the right to do so, provided the power thus seized is not perverted to selfish ends. Our republican love of liberty, therefore, should not blind us to the fact that not all mankind are yet ripe for it. Authority for children, freedom for men; in the order of nature a period of self-assertion is sure to come at last, when authority passes from the outward to the inward, and intelligent self-government takes the place of blind obedience to command. The time for sympathy and help arrives, when a brave people, coming to the natural stage of development in which they can freely govern themselves, are debarred from free self-government by the artificial combinations of despots. Then, indeed, as is the case with struggling Crete, there is cause for indignation.

Yet, however slowly, such wrongs are sure at last to be righted. The gradual advance of mankind from barbarism to civilization, though delayed here and there by the wilfulness and selfishness of rulers, must take place, and bring with it emancipation from the shackles of tyranny. Viewed in its purely political aspect, America, although the youngest among great nations, is the ripest product of humanity. The old world is still in its childhood, bowing to persons, and with the exception of a comparative minority is not yet able to comprehend the supremacy of principles; while the very spirit and genius of American civilization lie in the transfer of devotion from persons to ideas—the characteristic mark of manhood. The old world theory of government is that of monarchy, the new world theory that of democracy. The one inculcates loyalty to sovereigns; the other, fidelity to laws. In Europe, despite the gradual decay of faith in the divine right of kings, the patriot has been merely the good subject, owing fealty to a person; in America, the patriot is the lover of those great ideas with which his country is identified.

Corresponding with these two theories of government we find two types of public virtue, each noble in itself, but differing as the nobility of childhood differs from that of manhood. The European loyalist, devoted to his sovereign, fired with love for his person, and willing to sacrifice everything for him, although perhaps a rare character to-day, has been described with great power in several novels by Sir Walter Scott, who gives a fine picture of that passionate devotion and boundless self-sacrifice which distinguished many followers of the Stuart dynasty. It is impossible not to admire such unselfishness as that of Redgauntlet, however mistakenly directed. Loyalty to kings has made its heroes in the old world; but, like young Casabianca (for whom I could never help wishing a little more intelligence), they were heroes of the childish type. Of a different stamp is the American patriot, loving free ideas, and free institutions because they embody free ideas. On account of our rapid changes of administration, the American government cannot be so completely identified with individuals as to excite the peculiar enthusiasm of the European loyalist; it is, in fact, little more than an abstraction, an idea, which each administration for the time being represents. This distinction between the government and the administration, the former being a political system, and the latter a number of officials appointed to apply it to affairs, is perfectly familiar to every American, and prevents him from forming that peculiar attachment to his rulers in which the love of country is almost wholly merged in the love of persons. In fact, the American can be truly loyal to his government only in the sense of being faithful to the ideas on which it rests. Justice to every individual of whatever race, color, sex, creed, or condition,—perfect freedom of each, provided the freedom of others is not infringed,—a fair chance for all in the struggle for life,—in a word, reverence for human rights,—is pre-eminently the American idea; and he is the true patriot, the genuine American, who is willing to sacrifice everything for it.

It is said sometimes that abstractions can excite no love, no enthusiasm. But out of this devotion to ideas springs the very highest and grandest form of heroism. Beautiful indeed is the fervent, passionate

loyalty of the Jacobite, rejoicing to die for his king; but the deep devotion of the young American soldier, the utterly unselfish enthusiasm of the intelligent martyr for humanity, is morally sublime. Need I mention names? On our own hearts they are engraved, never to be erased while life endures; and I will not wrong the many heroes, so sacredly remembered in our many homes, by naming the famous few. Let their willing sacrifice of life, offered out of calm, strong conviction of duty, be the shining proof of this great and universal truth,—that devotion to ideas is as much nobler than devotion to persons, as manhood is nobler than childhood.

No man has ever left deep and lasting influences behind him, except in virtue of his ideas. Unless these command his sincerest and most earnest efforts,—unless they correspond to the real wants of his age,—he writes his name on water. His real historic influence is the product of two factors,—the power of his ideas and the power of his character; and the power of his character shows itself in the earnestness, strength, and enthusiasm with which he devotes himself to his ideas. These two factors must be carefully distinguished by him who would justly estimate the historic value of persons. Because mankind, as a whole, have remained in the state of childhood, and only here and there begin to come to man's estate, they have failed to make this all-important distinction; they cannot separate ideas from persons, nor understand that devotion to one is not devotion to the other. The great man follows principles; the multitude follow him, not perceiving that the only way really to follow him is to follow, not him, but his principles. His real power, even over the multitude, lies in the ideas he represents and illustrates: but they, fusing together, as it were, the man and his ideas, and hence regarding the two as mutually dependent, cannot comprehend those who distinguish between them and free the ideas themselves from the limitations of the man.

It would be a serious mistake, however, to suppose that mankind can be permanently moved by the attraction of the mere person; it is the ideas *in* the person, whether they know it or not, that really move them. The influence of character itself, however profound and permanent, is only a tribute from the world to universal moral qualities, existing to some extent in all. The practical mischief of not distinguishing ideas and qualities from the person himself consists in this, that the limitations of the latter are taken to be limitations of the former, and, consequently, that devotion to the one may become desertion of the other. If the philosopher, for instance, imperfectly comprehends the great truths to be proclaimed, then errors cling to the truths themselves in the minds of his disciples, and become perhaps characteristic of a school. It was in this manner that the authority of Aristotle became at last the greatest obstruction in the advance of knowledge, and the first task of modern science, the first achievement of Lord Bacon's great reform was, therefore, the destruction of Aristotle's overpowering prestige. The failure to distinguish between persons and ideas converts discriminating listeners into blind disciples. As the human race develops, it must learn to make this essential distinction, and follow ideas for their own sake, not for the sake of any person.

Here in America, at least, the shackles of leadership are falling off, and the manhood of humanity begins. The Great Republic is founded avowedly on ideas alone, and time only is wanting to harmonize the entire national life with its political basis. No one who has felt the power of those little statuettes by Rogers, and thrilled in response to their deeper meaning, can doubt that, even in Art, a new era begins to dawn in which the inspiration of ideas shall create works of a higher type of beauty than the world has yet known. The young white soldier with his fainting head on the freedman's stalwart breast,—the sad, stern, determined look on the negro's face, as with his strong arm he upholds the bleeding form of him who came to break the fetters of the slave,—is there no beauty there, deeper than that which appeals to the outward eye? The pathos and the power come from the divine inspiration of the American idea, and prophesy, I believe, a great future for American art. The process of civilization, I repeat, is the education of humanity, and it depends in all its phases on the gradual transfer of devotion from persons to ideas.

Is this, indeed, a universal law, or must we except, as not covered by it, the great fact of religion? Must we hold that, however widely it may extend in other directions, it stops short of Christianity?

I believe that even here we can make no exception,—that in the historical development of religion itself the natural and inevitable tendency is from person to idea. He either declines to look, or is unable to see, who discerns not in the signs of the times the indications of a great religious change. The objective point of religion, if I may use the metaphor, is shifting from the future to the present, from the next life to this life. Thinking men are gradually coming to the conviction that theology can tell us nothing of the next life, and that, whatever it may be, that life must depend wholly upon the life on earth. The chief end of religion, therefore, is not the salvation of the soul from hell, but the perfecting of human character and society on earth. This great change in belief is going on quietly and almost imperceptibly all about us; and its cause I believe to be the mighty influence of modern science in undermining the foundations of dogmatism. But, whatever the cause, the change itself is real; the intrinsic value of character for its own sake is more and more clearly perceived, and whatever tends to make character nobler and better becomes correspondingly more and more important.

Is it not clear, then, that, if devotion to ideas produces a higher type of character and creates a purer state of society than devotion to persons, the tendency from the latter to the former must grow more marked every day? Without at all breaking the continuity of historical development, this tendency has already evolved out of Christianity a new and higher type of religion. From person to idea,—from Jesus himself to the Truth he more or less perfectly proclaimed,—that is the unmistakable line of progress, the plain direction of the deepest thought and the profoundest religion of to-day. The supremacy of principles inwardly discerned over commands outwardly imposed, the superiority of spiritual independence over every form of obedience to dictation, the natural right of the individual to govern his own conduct without reference to the precepts or example of any other individual, are coming to be recognized as truths of vital import.

It is clear that, the more these truths are felt and the better we comprehend their application to life, the less can we bend the knee, even to Jesus himself. He becomes to us a friend,—a Master no longer. He may still be held one of the sweetest and noblest and divinest spirits of historical antiquity; but men's relation to him is ceasing to be that of adoring, submissive, unquestioning dependents, and becoming that of admiring, yet discriminating listeners. There is in this changed attitude towards him no depreciation of Jesus, but only appreciation of Humanity. The clearer we comprehend the magnificent nature of Man, the less can we pay obeisance to particular Men; for this nature is in ourselves as well, and forbids all voluntary prostration in the dust. The very same reverence for the soul itself that forbade Jesus to bow before Moses forbids us to bow before Jesus; but in thus refusing allegiance to his person we only confess a profounder allegiance to his principles. His influence is no longer perverted to keeping us children, but helps to make us men; it feeds the fountain of a noble self-respect, and enables us for the first time to sympathize with his own most noble life. He who respects himself too highly to bend even before Jesus can alone begin to comprehend the true greatness of that rare spirit; and I mean no paradox at all, when I say that he is most truly in sympathy with Jesus whose spiritual life is most completely independent of him.

For the sake of rendering more distinct the contrast between devotion to persons and devotion to ideas, let me briefly sketch the theories of these two great faiths, and compare their practical results on character. Christian Theology, properly so called, teaches that the human race, on account of Adam's transgression and the utter corruption of nature entailed by it on all his descendants, lie universally under the wrath of God, and bear the burden of his awful curse, which at death drags down to endless agony whoever has not had its crushing weight lifted from his shoulders by a Power outside himself. This Power outside himself is Jesus the Christ, the only "savior of souls," the incarnate God, the only being that ever lived in human form uncorrupted by the primeval sin. He alone can save from the horrors of everlasting hell; faith in him, dependence upon him, and obedience to him, are the only condition of salvation. Without his aid, all men are devilish and given over to devils; he alone can rescue them in their helplessness. In support of this theology, besides numerous other texts, the words of Peter are habitually quoted from the book of Acts (4:12):—"This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

Faith in the personal Christ, therefore, as the incarnate God who alone can save from hell, is the very essence of Christianity; and it is easy to see why its first and last word is—"Come to Jesus!" In fact, to Christian believers, the Christ is Christianity; his person is everything, and his ideas are comparatively nothing. The whole duty of the Christian is thus condensed into the suppression of his own will, and the absolute surrender of himself to the will of his Lord; and the highest Christian perfection consists in devout imitation of him. This duty and its corresponding affections are enjoined with the utmost clearness in the fourth gospel on all disciples; Christ himself is the Life, the Truth, and the Way, the parent vine from which the branches derive all their vitality. In the famous "Imitation of Christ," by Thomas a Kempis, a work which, next to the Bible, has, we are told, passed through more editions than any other book, we find the same ideal of Christian duty held up, the same extinction of individual will required:—"It is a great matter to live in obedience, to be under a superior, and not to be at our own disposing. It is much safer to obey than to govern. Go whither thou wilt, thou wilt find no rest but in humble subjection under the government of a superior. (Bk. 1, ch. 9). Jesus will be loved alone above all things. Thy Beloved is of that nature that he will have thy heart alone, and sit on his own throne as King. (Bk. 2, ch. 7). My son, he that endeavoreth to withdraw himself from obedience, withdraweth himself from Grace. &c., &c." It would be easy to quote more to the same effect from this typical book of Thomas a Kempis, which, perhaps, more than any other utters the very heart of historical Christianity; but this is sufficient. If anything is plain, it is that the very essence of a living Orthodoxy is absolute submission to the will of Jesus, perfect love for his person, undoubting faith in him as the only Savior from hell.

Now the practical effect of this theology in minds deeply impressed by it must, as both logic and actual

observation prove, be as follows. First, a state of extreme terror is produced in the soul, by the contemplation of its frightful peril, followed by a wild and frantic endeavor to "flee from the wrath to come;" this is what is called "conviction of sin." Afterwards comes the natural reaction, a blind and helpless throwing of oneself at the feet of Jesus, as the "only and sufficient Savior;" this is what is called "conversion." It is true, the overstrained mind, instead of being converted, sometimes goes crazy. Out of fifty persons admitted into an English Insane Asylum by Dr. Maudsley, seven were directly or indirectly the victims of the Christian theology; two of them went mad immediately after hearing violent revival sermons. These cases are, of course, comparatively rare. But the effect on character, even when madness is not produced, is too often pernicious. If simple attachment to Jesus, and faith in his power to save the soul without its own exertions, are made the one essential thing, the importance of a vigorous will acting independently according to true moral relations in life is fearfully underrated; and a tendency, at least, must exist to become careless of these relations. The value of individuality, of a true independence of character, must be greatly lessened; and, as a fact, individual character is often regarded as of secondary moment. Thus devotion to the mere person of Jesus, although perfectly sincere, may be, and sometimes is, a serious detriment to character. He who cannot easily supply illustrations of this fact in his own mind, must have had a small experience of men in general and of church-members in particular. Of the better effects on character produced by this devotion to the person of Jesus, I will speak by and by. But if, when this complete self-surrender to the will of Jesus is realized in practice, the character is thereby improved, the improvement is manifestly owing, not to the disciple's own independent virtue, but to the fact that the commands of his master happen to be what they are. If they had been different, the same obedience to them must have produced deterioration, not improvement. Hence the conclusion cannot be avoided, that, whatever other good effects on character are wrought by devotion to the person of Jesus and absolute submission to his will, they render a true self-reliance and manly independence impossible. Well says the great Goethe, that this world "has few voices and many echoes."

With the Christian theology and its practical results, let us compare what, to avoid offensive party names, I will simply call spiritual Theism. According to this, the mysterious Origin of All Being, immanent throughout the entire universe, has laid no curse on any part of the universe, least of all on Man, its noblest evolution. All that we can ever learn of the great Mystery we name *God*, is offered to us in the system of universal Nature; and if any part of this deserves to be called God-like or divine, it is human nature itself. If thought, will, and affection are indeed the highest manifestation of the one Force which fills all Time and Space, then for the profoundest revelation of this Force we must go where alone thought, will, and affection are immediately made known to us—in our own souls. In some incomprehensible way, the soul is in its depths *one* with this universal, omnipresent, all pervading life; and in its highest, purest experiences it becomes in some sort conscious of this its origin. The laws of human development are the laws of God; the secret forces which cause it are God himself. The floods of life which perpetually well upwards from the depths of the soul, and appear on its surface as the innumerable waves of consciousness, are the constant manifestations of the highest form of Force we know; and surely it is no dogmatic arrogance, no shallow assertion of presumptuous conceit, to say that our deepest and truest knowledge of this one universal Force must come from within. This is what is meant by the immanence of God in the soul; and when Christians announce the amazing and solitary miracle of his incarnation in Jesus, we would announce the more amazing and perpetual law of his incarnation in Humanity. If a Power anywhere exists which we are justified in calling by the great name of *God*, then for us it must pre-eminently exist in the depths of our own souls; and the truest worship of it must consist in reverence for moral being, obedience to its laws, and development of its powers. Every soul stands as near to God as every other; and its most sincere and pure religion lies in working out independently its individual character, and thus fulfilling its highest nature. All help, comfort, inspiration flow through the natural channels of our own faculties—come to us from within; and he is most truly dependent upon God who in his outward and inward life is most completely independent of his fellows. Herein consists all religion that is not folly, or worse,—the finding of the Divine in itself by the private soul, and the putting of it forth into the world in the beauty of living character.

The practical effect of this view of religion, making character, as it does, the chief end of all human effort, must be self-evident; it must directly tend to foster independence both of thought and action, and thus realize that intelligent self-control which is the first condition of high character. The thinker, as such, can have but one passion—the passion for truth; and in pursuit of spiritual truth he will rest satisfied with first-hand conclusions alone. Hence the words of Jesus will come to him with no authority but the intrinsic authority of his ideas; the influence of his person, life, and character, so far as truth alone is concerned, must go for nothing. But so far as his influence tends to strengthen and deepen the love of truth, it is, and will forever be, a great and vital inspiration. So also with regard to action. The great soul cannot act with reference to any example,—can-

not lower itself to be an imitator; it must always apply with independence its own ideas of right to each particular case of duty, and decide upon the true and ideal course irrespective of the decisions of any other. The lawful influence of the example of Jesus cannot extend beyond intensifying the love of right, and must stop short of convincing us that any particular action is right. In other words, the power of his person becomes oppressive and despotic, if it does more than to increase independent devotion to his ideas. The practical effect on character, therefore, of pure Theism is to develop a robust and hardy independence, both of thought and action, and thus, as I conceive, to lay the only possible foundation for character that deserves the epithet noble.

Between historical Christianity and spiritual Theism, which are based respectively on devotion to the person of Jesus, and devotion to universal ideas, there is a feeble attempt at a compromise between them, the so-called "Liberal Christianity." The book entitled "Ecce Homo," which not long ago won so much notice, exactly represents the attitude of the "Liberal Christian" sects, so far as expressed in their organizations, and falls into precisely the same contradiction. On the one hand, it declares Jesus to be a divinely appointed law-giver for the entire Christian community; yet, on the other hand, it declares that every Christian must be a law to himself. There is here a very plain contradiction; and I can conceive of but one method of attempting to explain it away. It may be said that Jesus, in laying down the law that is to bind his followers, simply enjoined upon them obedience to their own inward law. But the mistake lies in supposing that he had any authority to make this injunction, as a law-giver. To do so would be to issue the irrational edict—"I command you to command yourselves." Our right to command ourselves according to ideas rests on no permission or injunction of Jesus; it rests on the nature of things—is our divine birthright as spiritual beings. Here, in this same contradiction which renders practically valueless the results of "Ecce Homo," lies also the practical weakness of the Liberal Christian sects; they all assert, in the same breath, the authority of the Lord Jesus and perfect freedom of thought and conscience. Between these men must choose; and to see them clinging to both is as humiliating as it is ludicrous. From devout extinction of character at the feet of Jesus to a more truly devout development of it on our own feet,—that is the line of march which humanity pursues; and if it halts at any intermediate point, it is simply a bivouac for the night. With the dawn of day it will break camp, and move on.

It is, notwithstanding, perfectly true that the submissive, meek, self-sacrificing devotion to the person of Jesus which has been the inspiration of historical Christianity creates a type of heroism, a form of character, which has its own peculiar beauty. Some of the Catholic saints, St. Francis of Assisi in especial, and some of the Jesuit missionaries, as St. Francis Xavier, were prodigies of self-humiliation and self-sacrifice for the sake of Jesus. Or, to come nearer home, we all doubtless know many a saintly spirit whose life is spent in lowly services to the lowly, in the hope that, by thus caring for his little ones, it may render, according to his word, some slight service to Jesus himself. The aroma of this pious love for him is beautiful and sweet indeed, and far be it from me to depreciate it. The tender grace and loveliness of character it creates, however, is like the smooth and rounded cheek of childhood, fair in its season, but destined, if nature has its course, to develop into the bearded face of manhood. In vain are the innocence and obedience of the child held up as the ideal character of the man. Virtue must take the place of innocence, independence must take the place of obedience. Not fond affection for Jesus, or meek submission to his yoke, is the highest inspiration of adult men and women, but rather a deep and burning and unselfish devotion to the great principles which make each true soul the master of itself. Never shall we come up to the full stature of humanity, until we glow with enthusiasm for ideas, and make these the deep fountain-head of self-sacrificing and universal love for Man.

KINGS AND COURTIERES.

[From the "Miscellaneous Works of William Hazlitt," Vol. 1, pp. 177-181.]

As kings have the sagacity of pride, courtiers have the cunning of fear. They watch their own behavior and that of others with breathless apprehension, and move amidst the artificial forms of court-etiquette as if the least error must be fatal to them. Their sense of personal pride is heightened by servility: every faculty is wound up to flatter the vanity and prejudices of their superiors.

When Coates painted a portrait in crayons of Queen Charlotte, on her first arrival in this country, the king, followed by a train of attendants, went to look at it. The trembling artist stood by. "Well, what do you think?" said the king to those in waiting. Not a word in reply. "Do you think it like?" Still all was hushed as death. "Why, yes," he added, "I think it is like, very like." A buzz of admiration instantly filled the room; and the old Duchess of Northumberland, going up to the artist, and tapping him familiarly on the shoulder, said, "Remember, Mr. Coates, I am to have the first copy!" On another occasion, when the Queen had sat for her portrait, one of the maids of honor, coming into the room, courted to the reflection in the glass, affecting to mistake it for the Queen. The picture was, you may be sure, a flattering likeness.

In the memoirs of Count Grammont it is related of

Louis XIV. that, having a dispute at chess with one of his courtiers, no one present would give an opinion. "Oh," said he, "here comes Count Hamilton, he shall decide which of us is in the right." "Your Majesty is in the wrong," replied the Count, without looking at the board. On which the King remonstrating with him on the impossibility of his judging till he saw the state of the game, he answered—"Does your Majesty suppose that, if you were in the right, all these noblemen would stand by and say nothing?"

A king was once curious to know which was tallest, himself or a certain courtier. "Let us measure," said the king. The king stood up to be measured first; but when the person who was fixed upon to take their height came to measure the nobleman, he found it quite impossible, as he first rose on tiptoe, then crouched down, now shrugged up his shoulders to the right, then twisted his body to the left. Afterwards his friend asking him the reason of these unaccountable gesticulations, he replied—"I could not tell whether the king wished me to be taller or shorter than himself; and all the time I was making those odd movements, I was watching his countenance to see what I ought to do."

If such is the exquisite pliability of the inmates of a court in trifles like these, what must be their independence of spirit and disinterested integrity in questions of peace and war, that involve the rights of sovereigns or the liberties of the people! It has been suggested (and not without reason) that the difficulty of trusting to the professions of those who surround them, is one circumstance that renders kings such expert physiognomists, the language of the countenance being the only one they have left to decipher the thoughts of others; and the very disguises which are practised to prevent the emotions of the mind from appearing in the face only render them more acute and discriminating observers.

It is the same insincerity and fear of giving offence by candor and plain-speaking in their immediate dependents, that makes kings gossips and inquisitive. They have no way of ascertaining the opinions of others but by getting them up into a corner, and extorting the commonest information from them, piecemeal, by endless, teasing, tiresome questions and cross-examination. The walls of a palace, like those of a convent, are the favored abode of scandal and tittle-tattle. The inhabitants of both are equally shut out from the common privileges and common incidents of humanity, and whatever relates to the every-day world about us has to them the air of romance. The desire which the most meritorious princes have shown to acquire information on matters of fact rather than of opinion is partly because their prejudices will not suffer them to exercise their understanding freely on the most important speculative questions, partly from their jealousy of being dictated to on any point that admits of a question; as, on the other hand, the desire which the sovereigns of northern and uncultivated kingdoms have shown to become acquainted with the arts and elegances of life in southern nations is evidently owing to their natural jealousy of the advantages of civilization over barbarism. From the principle here stated, Peter the Great visited this country, and worked in our dock-yards as a common shipwright. To the same source may be traced the curiosity of the Duchess of Oldenburgh to see a beef-steak cooked, to take a peep into Mr. Meaux's great brewing-vat and to hear Mr. Whitbread speak!

The common regal character is, then, the reverse of what it ought to be. It is the purely personal, occupied with its own petty feelings, prejudices, and pursuits; whereas it ought to be the purely philosophical, exempt from all personal considerations, and contemplating itself only in its general and paramount relation to the State. This is the reason why there have been so few great kings. They want the power of abstraction; and their situations are necessarily at variance with their duties in this respect; for everything forces them to concentrate their attention upon themselves, and to consider their rank and privileges in connection with their private advantage, rather than with public good. This is but natural. It is easier to employ the power they possess in pampering their own appetites and passions, than to wield it for the benefit of a great empire. They see well enough how the community is made for them, not so well how they are made for the community. Not knowing how to act as stewards for their trust, they set up for heirs to the estate, and waste it at their pleasure. Without aspiring to reign as kings, they are content to live as sponges upon royalty. A great king ought to be the greatest philosopher and the truest patriot in his dominions: hereditary kings can be but common mortals. It is not that they are not equal to other men, but to be equal to their rank as kings they ought to be more than men. Their power is equal to that of the whole community: their wisdom and virtue ought to keep pace with their power. But in ordinary cases, the height to which they are raised, instead of enlarging their views or ennobling their sentiments, makes them giddy with vanity and ready to look down on the world which is subjected to their power, as the plaything of their will. They regard men crawling on the face of the earth as we do the insects that cross our path, and survey the common drama of human life as a *fantocini* exhibition got up for their amusement. There is no sympathy between kings and their subjects, except in a constitutional monarchy like ours, through the medium of Lords and Commons. Take away that check upon their ambition and rapacity, and their pretensions become as monstrous as they are ridiculous. Without the common feelings of humanity in their own breasts, they have no regard for them in their aggregate amount and accumulating force. Beginning in contempt of the people, they would

crush and trample upon all power but their own. They consider the claims of justice and compassion as so many impertinent interferences with the royal prerogative. They despise the millions of slaves whom they see linked to the foot of the throne; and they soon hate what they despise. They will sacrifice a kingdom for a caprice, and mankind for a bauble. Weighed in the scales of their pride, the meanest things become of the greatest importance: weighed in the balance of reason, the universe is nothing to them. It is this overweening, aggravated, intolerable sense of swelling pride and ungovernable self-will, that sometimes disorders their imaginations; as it is their blind fatuity and insensibility to all beyond themselves that, transmitted through successive generations and confirmed by regal intermarriage, in time makes them idiots. When we see a poor creature like Ferdinand VII, who can hardly gabble out his words like a human being, more imbecile than a woman, more hypocritical than a priest, decked and dandled in the long robes and swaddling clothes of Legitimacy, lulled to rest with the dreams of superstition, drunk with the patriot-blood of his country, and launching the thunders of his coward-arm against the rising liberties of a New World, while he claims the style and title of image of the Divinity, we may laugh or weep, but there is nothing to wonder at. Tyrants forego all respect for humanity in proportion as they are beneath it. Taught to believe themselves of a different species, they really become so, lose their participation with their kind, and, in mimicking the God, dwindle into the brute.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"Enclosed please find twenty dollars, and send a copy of THE INDEX to each address below. I have read your paper for the year past with so much salvation of soul to myself, that I have been anxious others should receive a like benefit; but in my efforts I have to run the gauntlet of the prayers, exhortations, and expostulations of the Orthodox fraternity to their followers to withstand an audacious attempt to disseminate infidel publications. One very worthy Deacon felt constrained to make the grave statement that a bundle of those papers, THE INDEX, were sent to his neighbor's house. The man's wife implored her husband not to open them; but, he regretted to say, the advice was not heeded, and they were opened, the fire broke out, THE INDEX was read! There is here a class of religionists who habitually meet for self-abasement, proclaiming themselves to one another the vilest of beings, while saying to others in their demeanor—"I am holier than thou"—detaching and vilifying this world, yet contriving to enjoy with the worst of us, and exerting an influence that has made the religious heavens of this region as brass over our heads and its earth as iron under our feet. Still I despair not, but hope and trust that these few copies of your paper may be the first patterings of that shower which shall ere long clothe these Orthodox fields with verdure and make this wilderness of superstition blossom as the rose."

"I am anxious to preserve all the numbers for the purpose of binding, and with the above exceptions have done so. The first volume I have already bound. Will you please look into the matter and have the trouble, wherever it is, remedied, and forward the missing numbers."

"A friend of mine subscribed for THE INDEX for me for three months. The time has now expired. Please stop the paper. I do not agree with your Free Religious views, and do not want your paper."

"It seems the West must furnish the truth necessary to ventilate and disinfect decaying Christianity."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be held for the present in GERMAN HALL, St. Clair St., on Sunday evenings, at 7½ o'clock. The public are invited to attend.

RECEIVED.

JOURNAL OF RESEARCHES INTO THE NATURAL HISTORY AND GEOLOGY OF THE COUNTRIES VISITED during the Voyage of H. M. S. Beagle round the World, under the command of Capt. FITZ ROY, R. N. By CHARLES DARWIN, M. A., F. R. S., Author of "Origin of Species," etc. New Edition. New York: D. APPLETON AND COMPANY, 549 & 551 Broadway. 1871. 12mo. pp. 519. Price \$2.00.

AN ESSAY ON MIRACLES. By DAVID HUME. Printed and Published by AUSTIN & Co., 17, Johnson's Court, Fleet Street, S. C., London. pp. 20.

BOTH SIDES; OR, GOD'S AND THE DEVIL'S PROPHECIES. A "Long Range" Discussion on the Comparative Merits of Ancient Prophets and Modern Mediums, between MOSES HULL and REV. J. F. McLAIN. Baltimore: Published by the Cosmopolitan Publishing Co., No. 166 West Baltimore St., Baltimore, Md. 1871. pp. 72.

THE MONTHLY VISITOR. Devoted to educational interests and General Literature. October, 1871. Norfolk, Va.: VIRGINIAN BOOK AND JOB PRINT, 56 & 58 Roanoke Ave. \$1.50 a Year.

The Index.

OCTOBER 21, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

For Special Notices see eighth page.

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"BUT THE LORD WAS NOT IN THE FIRE."

What could ever strike dumb the mouth of man, if not the awful doom of Chicago? The proudest city of the West swallowed up in a night, by such a sea of fire as never before on this continent surged over human homes! What a wilderness of woe made at one stroke in the very garden of plenty and peace! Imagination is aghast at such mountainous misery, and turns away from the scene sick and faint.

Is there no pity in the heart of God for the agonies of mankind? Can he look on in apathy while a whole city, full of helpless men, women, and children, is convulsed with terror and pain? What becomes, in such a moment, of all our cherished faith in his Fatherhood? Where has He vanished who lets not a sparrow fall to the ground without his care? Must we bid good-by forever to the sweet dream of a Divine Benignity that laps a universe in love, and heals each broken and bleeding heart with the balm of an infinite compassion? Must our childish prayers of trust and tender confidence, lisped at our mothers' knees, be turned into the mute despair, the bitterness too intense for words, of a manhood undecieved? Is that the lesson? And must we learn it?

Say what we will, such thoughts are stirring in millions of minds to-day. The churches preach and pray in vain. Let us have done with shams. The prayers for rain that all day long on that awful Sunday went up from affrighted thousands—the wild, passionate, agonized supplications for the blessed storm-clouds of heaven that then, if ever, burst forth from hearts sincere,—what did they avail? Not till the dread Destroyer had glutted himself with ruin, and licked up with fiery tongue the blood of the victim till he could lick no more, were the windows of heaven opened and the floods poured down. The inflexible laws of Nature must hold their course, unhurried, unretarded, though the whole human race had knelt together on the hot, dusty ground, to pour forth from white lips one long, frantic, piercing wail of terrified entreaty. Onward must roll the great wheels of Nature's universal mechanism, hard as steel, resistless as fate, deaf as the grave.

Brothers! this is the reality. If we can find no God in it, we shall find none out of it. If human will or wish or cry rises up against the uniformity and changelessness of natural law,—if this only is praying,—then there is no God that "heareth prayer." The heart of humanity is wounded and bleeds, because of increasing knowledge that the God of the churches is a dream of the past. It has not learned faith in the God that is real—the God that is the unity and the beauty and the benignity of Nature itself, the God that could not without suicide invert its order or disturb its harmony at human call. This terrible burden of human misery that so appals our hearts, and perhaps breaks them, is a part of Nature. We must bear it as best we may. Prayer saves us from none of it. But we are false to Nature, if we bear it ignobly. It is our business so to live, or so to die, that the highest or spiritual laws of Nature shall be utterly fulfilled in our own being. It is our chief wisdom to make all the experiences and lessons of life, all its haps and mishaps whether to ourselves or to others, a process of perpetual education into a grander humanity. Until we thus identify

our own wills with the great will of Nature, and accept its perfect law as also our own dearest end and aim, we shall find no God in Nature or in life, and, if we have lost faith in the God of the churches, we shall find no God at all. But if we do thus unite ourselves to the system of Nature as part and parcel of it, seeking only to reflect its vast harmony in our little lives, then all our human experience becomes lit up from within, and the Great Spirit of Nature fills us with a peace that is victory itself. Then we pray for nothing, but bear everything, subduing it to our own growth in all that is most highly human.

It is by these ideas that we escape the staggering, crushing weight of such an event as has just darkened the land. To the Christian it is an inscrutable, terrible, and terrifying visitation of God, to be submitted to, but not understood. To us, it is part of Nature's divine process of educating mankind. Only by such catastrophes is the world taught wisdom, strength, charity. Out of this disaster men will pluck precaution, foresight, and, above all, a deeper and tenderer sympathy for their kind. Chicago's suffering brings suffering to the whole nation, and the bonds of human brotherhood have been knit by it already as never before. The great cry of pity and sorrow that went up from this people when the awful news was heard,—the swift, heartfelt offers and acts of aid that poured in upon the city wailing in its own ashes,—the sentiment of our common humanity that welled up in every heart, and brought a nation to their feet as with one accord in eagerness to mitigate and rescue,—is there no God in all this? Only thus have men ever learned the highest virtues of humanity.

We do not say that God purposed this terrific calamity to Chicago in order to teach the rest of us the virtues we lack—far from it. We leave it to the clergy to prate about God's purposes. But we see that such disasters do teach mankind more wisdom and virtue than they would ever learn without them. We take the fact as it stands, as a part of Nature's most stern but salutary tuition—one of the hard bruises by which infant man is taught to use his faculties to more and better effect, and without which he would learn nothing.

If, then, as we believe, there is in Nature an immanent, Divine Intelligence, aiming at the education of man as part of the higher evolution of the universe, even such horrible catastrophes as this, notwithstanding the unheeded prayers and frantic cries of the multitudes that suffer, have no power to shake our confidence in his goodness. Man must learn to be a law to himself; he must first learn to heed the laws of Nature under which he lives—learn wisdom by his mistakes, foresight by his own miseries, and pity by the sight of the miseries of others. Pain we see to be a necessary part of every experience that shall develop a larger manhood in the individual and the race; and if a large development of humanity is an object dear to Nature, we see that the existence of pain is not in itself a disproof of her beneficence. Pain is the price of knowledge, of virtue, of all that is of permanent value; and the inexorability of natural law, forbidding all hope to escape pain by unwise and useless prayers, is at least consistent with the higher idea of God that is born of Free Religion.

In the old Hebrew Scriptures there is no-

thing more grand than the story of Elijah in the wilderness:—"And he said, Go, forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind. And after the wind an earthquake; but the Lord was not in the earthquake. And after the earthquake a fire; but the Lord was not in the fire. And after the fire a still, small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering-in of the cave."

"But the Lord was not in the Fire!" So teaches the Bible. So echoes, in to-day's agony and despair, many and many a breaking human heart. But, with all the strength and energy of our soul, we must stand up and say—**GOD WAS IN THE FIRE.** The "still, small voice" could alone testify of him to the Hebrew prophet; but the higher faith of to-day hears him also in the wind, and feels him in the earthquake, and sees him in the fire. He is here and now—else never and nowhere. The flames that shot high into the skies above Chicago's blazing steeples, and ran like molten lightning over her new-paved streets, and roared like a tempest over her stately warehouses, her monstrous elevators, her happy homes, and wrapped in winding-sheets of fire the poor victims of such a conflagration as never before wrung the people's heart,—yes, God was there, or nowhere! All the pain and horror of that unutterable night were his doing; for his doing is Nature's doing, and Nature's doing is the enforcement of inexorable law. Prayers were powerless to stop the flames. But a bucketful of water at the start would have stopped them, and the reason why they were not stopped at the start was, not because God was cruel or Nature bloody-minded, but because—the bucketful of water was not there. If the fire had gone out without cause or reason, its extinguishment would have been a miracle—that is, the demonstration of atheism. Nothing but that—nothing but the overthrow of all cause and effect—can disprove the God whose law is the eternally unbroken law of Nature. But the exorable God—the God preached by the churches as a granter of prayers for rain—was, for thousands who know what prayers for rain went up that Sunday all over the land, burned up in the great Chicago fire. He was an idol, powerless to aid. Nature knows him not; and man will yet forget him.

But the God that is at once the law and the life of this vast universe speaks out of the billowy flames of the ruthless conflagration, with tones as audible as the "still, small voice" that in the legend made the Hebrew prophet veil his face in awe. He commands men to build their cities better, to invent mightier fire-engines, to put no kerosene lamps in stables within reach of cows' hoofs,—in a word, to trust to natural precautions and natural protections, to put no faith in idle prayers. He commands the rich, by a lesson so terrible that it cannot be forgotten, to make common cause with the poor, and to provide them better dwellings than piles of tinder ready to flash into flame at the falling of a spark. He commands rich and poor alike to see that they have but one common interest—that the woe of one is the woe of all—that the beggar and the millionaire are

members of one family, each suffering with the other. He commands the prosperous to fly to the rescue of the homeless, the naked, the starving; and it is with pride and joy that we see now how well the world is obeying this command.

He who hears and heeds these divine tones will need no words of ours to show him that *God was in the Fire.*

FUNERAL.

In the funeral customs of our ancestors in England, the bier, we are told by Jeaffreson in his "Book about the Clergy," was sometimes "preceded by an open chariot which displayed to spectators the 'lively effigy,' a waxen image of the individual whose corporeal remains were being thus taken sumptuously to the tomb."

So I have beheld sects which, having cherished a creed while in its youth and vigor, have not been wise to part with it after it had died of old age, but have thenceforth gone perpetually in funeral procession, encumbered with the dead body, but following its waxen image in a chariot.

Lecky says in his "History of Rationalism:"—"We find the phraseology, the ceremonies, the formularies, the external aspect of some phase of belief that has long since perished, connected with a system that has been created by the wants and is thrilling with the life of modern civilization. They resemble those images of departed ancestors, which, it is said, the ancient Ethiopians were accustomed to paint upon their bodies, as if to preserve the pleasing illusion that those could not be really dead whose lineaments were still visible among them, and were still associated with life. But modern physiology has decided that such clogging of the pores of the skin with the painted images of the dead is hurtful to the health of the living."

John Stuart Mill hints, perhaps, at the real cause of this funeral habit of theology, when he says of the present age that it is one "which has been described as 'destitute of faith but terrified at scepticism'—in which people feel sure, not so much that their opinions are true, as that they should not know what to do without them."

J. V. B.

RELIGION AND SOCIAL PROBLEMS.

Some remarks were made in these columns last week on the need of a more direct application of religion to the affairs of this world, if religion is to continue to hold its place as a sovereign power in human thought and conduct. That article closed with the statement that the religious sentiment and religious method, in order to meet the changes demanded of society, must be brought into harmonious relations with this fundamental principle,—*that the world in both its physical and moral features is the subject of law, and that its law can be discovered by human intelligence and obeyed and co-operated with by the human will.* Something, perhaps, may be advantageously added in regard to the practical workings of religion when it shall come to be organized on the basis of this principle.

Heretofore religion, especially in Christendom, has been organized on a basis of *supernaturalism*. The Divinity it has recognized has not been so much the inspiring and sustaining energy of law, as a power that

over-rides and annuls law. It has looked for its divine revelation, not so much in the orderly processes of Nature and of human intelligence, as in those mysterious phenomena that seem now and then to have interrupted Nature's order and to have baffled human reason. Hence religion has become very generally connected with speculative and superstitious opinions and mystical ceremonies of worship. It has indulged in dreams and visions of future bliss, while it has neglected and despised the resources of the world that now is. It has regarded itself, indeed, as in natural conflict with this world, and has organized its forces with a view of conquering and destroying the power of "the world" rather than of reforming and elevating it.

But the practicability of any such process as this begins to be very apparent to the sagacious intellect of this age. There are signs that the leaders in religious organization, even in the limits of orthodoxy, are awaking to their mistake. The process will be slow, but the thorough awakening must come in time. There will be resistance; but the new principles and method, resting on the revelations of natural intelligence and law rather than on faith in supernatural intervention, must ultimately conquer. The monkish principle of seclusion, of separation from the stirring life of mankind, of setting religion in opposition to the world, has been proved a failure. It makes an artificial world, conjures up an artificial antagonism, and attempts to reconcile by an artificial theory what God has never put asunder. Instead of asking that her devotees may be taken out of the world as if they were too holy for its rough every-day work, religion will come to demand that they penetrate more and more into the world,—that they learn more of its secret ways and forces, discover more of its mysteries, discern its laws, ascertain its need, acquaint themselves with its resources,—and so be able to impart clearer knowledge of the divine intention as expressed in the practical working relations of matter and mind, and to inculcate a more rational and faithful obedience to divine law in all the offices of life. It is in this way that religion must to-day meet the great problems of social weal and woe which confront us, if she would successfully solve them. She must take and hold her natural place in the world by bringing to the world's evils a natural solution and remedy. She must be not merely a prophet, pointing forward to a land of promise (which has been too exclusively her attitude in the past), but a worker, girded for daily service, and making her prophecy sure by the solid practical rationality of her present labor.

And when religion shall come in this mien, the whole world, with all its departments, will be opened to her as her rightful domain. She will approach the manifold social problems of mankind, not as an intruder trying to impose some pet method of her own with which humanity has no natural affinity, not as a usurper bringing some foreign law to fasten as a yoke on the rebellious neck of the race, but as the discoverer and enforcer of the law which is native to humanity itself, and under which human beings, individually and collectively, may most effectively develop their own proper capacities for truth and virtue. Social science will then be seen to be no enemy to religion, but in friendly

alliance with her; not a robber climbing up some other way to let her flock out of the old fold, but a timely handmaiden to help lead the flock into new pastures.

Under this head of social science, religion will recognize, not only the obligations, but the rights of the body. The natural laws of physical and mental health, to which moral health is closely allied, the scientific discoveries which show us how to care for our bodies and to regulate their various functions, the demand that our physical natures make for pure air and sunshine, for room and cleanliness and proper food and exercise—all these religion, rightly understood, will recognize and will re-enforce with a divine sanction. Acting on the principle that natural law is the expression of the divine intention and indicates the pathway of divine providence, she will apply herself especially to the prevention of many of the social evils that afflict mankind. She will strive to adjust the conflict between capital and labor by giving to each a fair share of the profits of their joint enterprise, so that each shall have the stimulus it needs for continued exertion, and the laborer as the capitalist all possible opportunity for culture and advancement. She will take marriage and lift it up from the low plane of mere social convenience, to which it is now too much degraded, out of the earth and mire of animal passion illegal or legalized, and make it one of her most helpful and holy sacraments. Impurity and licentiousness will flee from her approach, when she can reclaim as subject to divine law a province of human nature long abandoned to natural instinct alone. Temperance shall flow from her hands, when she shall lay them upon appetite with the claim that this too is a divine gift and under the restraint of serving some divine intention. Trade shall be purified from fraud, politics from corruption, material enterprises from their tendency to *materialize* character and life, when religion, instead of declaring war upon them, shall recognize them as her agents set to do her tasks in promoting human welfare. The home, freely open to her access, not as to an austere and solemn priest, but as if she were the most cheerful and welcome member of it, shall become her choicest sanctuary; and all human life, brought under her sway, shall become a sweet and fresh surprise of native virtue and gladness every day, because every day it will be felt to be a fresh inspiration of the primal Life of the universe, entering human faculty to make it a channel for the divine purpose and expressive of the divine thought and rectitude and love.

W. J. P.

The New York *Observer*, one of the prominent evangelical journals of the country, had this paragraph a few weeks ago:—

"A man in Australia has set up to be the Messiah, and has easily found believers, especially among the women. He preaches polygamy, to which also the women consent. There is no delusion or imposture so base or absurd as not to find fools to believe in it."

If it takes a "fool" to believe in a living Messiah, what does it take to believe in a dead one? And which would the writer have been in the days of Jesus, an unbeliever or a "fool?"

The *Observer* teaches that what it is "folly" to believe to-day it was "faith" to believe eighteen hundred years ago. Can it wonder that some of its readers infer that "folly" and "faith" are identical terms?

THE MILAN RESOLUTIONS.

The Ohio State Association of Spiritualists, according to the *Banner of Light*, passed the following resolutions at their meeting at Milan, Sept. 3:—

Whereas, The Free Religionists in this country, eminent among whom are Abbot and Frothingham, hold views in common with Spiritualists on questions pertaining to natural progress, the intrinsic value of human nature, and the absolute liberty of the individual conscience in all matters of opinion and belief; and inasmuch as they recognize the necessity for a religion adapted to the needs of men and the present life, therefore,

Resolved, That we recognize the Free Religious Association as a wing in the great army of free thinkers, who, by their earnestness, culture, and vigorous thought, are destined to contribute much toward the religion of the future; and to them, we, as Spiritualists, extend our most cordial sympathy and hearty co-operation.

Resolved, That, encouraged by the many signs of progress in the past few years, we renew and emphasize our testimony and increase our work for all practical reforms helping to emancipate and ennoble humanity; and we gratefully accept the facts of spirit-presence and intercourse, giving broader and richer views of the life that is, and is to be forever, as helps and incentives to the wise conduct of life, and would urge the vital importance of freedom from authority, the fearless use of our own faculties, and allegiance to the truths of the soul as foundation work for the discovery and application of truth.

Resolved, That since the best social order and a true and lasting freedom are impossible without impartial justice, securing equal rights to all, and since it is true, not only in the Hebrew book of Genesis, but also in the nature of things, that "it is not good for man to be alone," but the mutual action and influence of both man and woman are needed for the best good of all, we favor and earnestly advocate suffrage for woman—plainly just, and therefore full of benefit as it is.

Resolved, That we urge such spiritual control over appetite and passion as shall lead to temperance in all of food or drink that may be of benefit; to abstinence from all that may be injurious; to rising above all degrading and filthy habits, such as the use of spirits and tobacco, to avoidance of all passionate excess, to that wise obedience of physical laws which will promote health, beauty, harmony and the power of long and useful accomplishment and enjoyment in this life.

Resolved, That we oppose all laws requiring Bible reading in schools, or the arbitrary observance of the Sabbath, as violations of individual conscience; and we also oppose all efforts to introduce religious dogmas or empty pious professions into State or National constitutions, as subversive of that liberty of conscience guaranteed by those constitutions, as pharisaical and dangerous."

For the fraternal spirit of these resolutions, we most cordially thank the Association; and in the main we highly approve them, as embodying principles that need very frequent and very emphatic enunciation.

But we want to say that the "Free Religionists" cannot be classified as a body or sect at all analogous to any existing bodies or sects. They deny (at least we deny) the possibility of running a dividing line anywhere between them and liberals in general. If Spiritualists believe in *complete spiritual freedom and universal spiritual fellowship*, they are as much entitled to be called "Free Religionists" as we are. The Free Religious Association have *no special beliefs* distinguishing them as a body from other bodies; as an organization, they acknowledge only a few general principles which they claim no property in, but recognize as the universal heritage of all liberal and earnest spirits. Their platform is all-comprehensive, excluding nothing but *submission to Authority in Religion and Sect in Fellowship*. The Spiritualists have a special belief in the idea of spirit-intercourse; the Materialists, in the idea that there is nothing but matter and the properties of matter; and so on. But these and other classes of liberals unite in asserting the right of free thought in religion and free fellowship among mankind the world over; and it is these large principles, which are infinitely broader than any special belief whatever, that constitute the essence of Free Religion.

We must, therefore, good-humoredly but very firmly declare that those who are called "Free Religionists" (we dislike the name greatly) because they have with one voice asserted freedom and fellowship in religion, cannot form a treaty of alliance with other

liberals, not being in any sense a body of believers with a distinctive belief, except as opposed to those who base their own distinctive beliefs on *authority* or make them a *test of fellowship*. Spiritualists are as much "Free Religionists" as any other persons, if they avoid these vices of most historical religions. The Free Religious Association are only a little company of individuals, each with his own special beliefs, who have simply united to assert emphatically the *superior importance of these general principles over all special beliefs whatever*; and the whole value of their organization consists in the emphasis put on what concerns all mankind at large. They are not a separate "wing in the great army of free-thinkers;" but they come from centre and wings alike to carry forward the common banner which the entire army is marching after. They are often complained of because they steadfastly refuse as an organization to tack on to their few, great, simple principles a profession of faith in this or that special belief; and many Spiritualists have claimed to "go further" and to be "more radical," because they collectively do this. But we must insist that such a boast betrays great want of insight into the true nature of radicalism; and we have taken this opportunity to say so, because our Spiritualist friends so kindly and so heartily invite us now to work with them. We will work with them, and most gladly; but *as liberals, not as Spiritualists*. Their Spiritualism is their private and special belief, which we respect but do not share; and we are especially pleased by the above resolutions because, knowing that neither of the two "Free Religionists" they have named is a Spiritualist, these truly liberal Spiritualists nevertheless offer them so cordially the right hand of fellowship. With the foregoing frank explanation, we as cordially accept it; and we wish to be counted a friend by every one, Spiritualist or Materialist, Theist or Atheist, who loves liberty more than his *ism* and human fellowship more than sectarian walls.

We have read with surprise the article entitled "Free Logic and Free Religion," in the New York *Independent* for October 5. We shall make an early reply; but another subject has compelled our attention this week.

GENUINE FLESH AND BLOOD.—In the battle of Monmouth, where Major-General Lee, an officer who had resigned his commission in the British army and tendered his services to the Americans, had very nearly lost the day by ordering a retreat, it is related by Irving, that Washington "galloped forward to stop the retreat, his indignation kindling as he rode." The commander-in-chief soon encountered Lee approaching with the body of his command in full retreat. "By this time," says Irving, "he was thoroughly exasperated. 'What is the meaning of all this, sir?' demanded he, in the sternest and even fiercest tone, as Lee rode up to him. Lee, stung by the manner more than the words of the demand, made an angry reply, and provoked still sharper expressions, which have been variously reported." "The variously reported" expressions are the swearing, concerning the quality of which all the great historians, including Irving are silent. But the Marquis de Lafayette, when relating the circumstance to Governor Tompkins in 1842, declared that "this was the only time I ever heard General Washington swear. He called Lee a damned poltroon, and was in a towering rage." Another witness said Washington cried out to Lee, "In the devil's name, sir, go back to the front, or go to hell." And the late General Charles Scott, of Virginia, who had himself a most inveterate habit of swearing, being asked, after the revolutionary war, whether it was possible that the beloved and admired Washington ever swore, replied in his inimitable way, "Yes, sir, he did swear once. It was at Monmouth, and on a day that would have made any man swear. Yes, sir, he swore that day till the leaves shook on the trees, charming, delightful. Never have I enjoyed such swearing before or since. Sir, on that memorable day he swore like an angel from heaven!" —*Ex.*

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

THE CHRIST-PRINCIPLE.

WELLSVILLE, KAN., Oct 5, 1871.

EDITOR INDEX:—I am a Free Religionist; I am also a Christian. I could not be a Christian without being a Free Religionist. I have carefully read your "Truths for the Times." In spirit, Free Religion and true Christianity cannot and do not differ.

You will allow me to define Christianity. It is the following of Christ,—not worshipping Christ as a person, but as a principle.

I must say that so far as I am capable of judging Free Religion, it acknowledges the principle.

There is a vast deal of superstition covered up by professed Christianity; but, I ask, is this sufficient reason for discarding the genuine?

Christianity is not a set of doctrines, but the practice of truth and goodness.

I hold that a true Christian cannot worship the person of Jesus, for that is idolatry.

Christ did not teach such superstitious dogmas as vicarious atonement, eternal punishment, or his own Deity.

I do not accept the Bible as an inspired production of godly men; but why, Mr. Abbot, in your criticisms on the Bible, do you not notice the beauties, the grand truths expressed by it? You do not seem to appreciate the glorious truths contained in that "Old Book," or, as A. J. Davis calls it, "Excellent Soft Bark."

The same charges that you make against Christianity may be made against Spiritualism or Free Religion.

However, go on. Opposition and truthful criticism cannot hurt the truth.

PHI PL.

[Our correspondent must have read THE INDEX a little carelessly, if he thinks we have not recognized the good as well as the evil in the Bible.

The "Christ-principle" is the Divinely ordained Lordship of Jesus. We see no other principle which the word "Christ" can properly represent. But as this principle is in our opinion a false one, we cannot regard Christianity, or the "worship of Christ as a principle," as by any means identical with the "practice of truth and goodness." The principles of Free Religion are utterly incompatible with any one's "Lordship." They cannot be attached to any one's personality, but are as impersonal as the laws of mathematics or political economy. Free Religion and Christianity, therefore, cannot be identical.—Ed.]

THE NEW TESTAMENT JESUS.

EDITOR INDEX:—I have been much interested in reading the comments and criticisms attendant upon Mr. Towne's estimates of Jesus, and my interest in the subject has led me to a more careful study of the only real "Life of Christ" we have, namely, the New Testament. After deliberate and unprejudiced study, I find that I can neither agree with one side nor the other. So far as the human side of Jesus' life, as narrated by the apostles, goes, I find him a pure, elevated character; but here we read of his being taken to the top of a mountain by the Devil, whence he could see the whole earth! Here is unenlightened ignorance, showing that the "inspired" writer did not know that the world was a sphere; also, that he believed in a personal Satan, with power enough to carry Christ off to a mountain peak and tempt him. Again, he changes water miraculously into wine: a lie! How can we know, then, that the Sermon on the Mount was not just as much an invention by the writer? He raised people from the dead: another mistake. Do you say the Temptation of the Devil was an allegory, the miracles the delusions of the scribes who handed down Jesus' name? Then they have not reported his cause aright. Is that your conclusion?

Well, the four apostles all report him as saying that he was the "Son of God," and "one with the Father," and so forth, come to "save the world," and "whosoever believeth in me," and so forth, and so forth. Evidently this part of the Bible is true history, if any of it is, and it makes out plainly to me that Jesus thought himself the Messiah; therefore I say with Mr. Towne that he was a "fanatic," mad or not. If the New Testament is bona fide history, and if some parts of it are allegory, some ignorant mistakes, and the rest of it relics of ancient and barbarous superstition, I want to know how you are going to strip the hero of all this ugly Messiahship and Christianity, and make him out the "best man that ever lived" or even "one of the best" by the side of the thousands of noble souls of modern times?

And the result of it all is that I shall give up reading and "studying" the Bible, for I don't care a fig what it is or isn't. I have good books enough that I can read, and that make me holier for the reading. There is not enough sound morality in either the

Old or New Testaments to make up for the mysticisms therein contained. Mr. Abbot, hoist PRINCIPLES on the banner of Free Religion, and let Jesus or any other man stand on his own merits.

I am yours,

W. H. D.

[Believing that Jesus was one of the many great souls of history whose greatness was alloyed by the superstitious errors of their times, we see no reason why the modern world should rotate around him as an axis. We pay him the tribute of a sincere admiration, and pass on to the work of to-day. Christianity had its historical origin in his career; but now it is the great system of belief and practice embodied in the Christian Church, the soul of which is submission to authority. It is no longer a religion to inspire the world's march towards perfection. Our friend is right—the banner of Free Religion must have nothing but Principles inscribed upon its folds.—Ed.]

JACOLLIOT'S "BIBLE IN INDIA."

SAG HARBOR, N. Y., Oct. 3, 1871.

FRANCIS E. ABBOT:—

I have received and distributed six copies of Voysey's "Lecture on the Bible." The strongest arguments against the idea of the Bible being the word of God appear to me to come from Comparative Theology. I suppose you have read the "Bible in India," by Jacolliot. Who is he? Strauss we know, and Renan we know; but this man nobody seems to know. He writes a book, and vanishes. I compiled and published in the *Sag Harbor Corrector*, some time ago, an account of the Creation of Man, taken, he says, from the Vedas. I also published, under the head of "Gems of Wisdom," some extracts or verses from the "Bhagavat-Geeta," but I have since procured that book, and there is nothing of the kind in it. If it can be proved that the Bible was copied in part from the Sacred Books of India, as I believe it was, that settles the question as to its being divinely inspired.

Yours truly,

P. ROOSEVELT JOHNSON.

[The "Bible in India" is another work of the same worthless character as Robert Taylor's "Diegesis." Here is an extract from Prof. Max Mueller's First Lecture on the Science of Religion, originally published in *Fraser's Magazine*, and reprinted in this country in *Littell's Living Age* for Aug. 6, 1870:—

"I may add that a book which has lately attracted considerable attention, *La Bible dans l'Inde*, by M. Jacolliot, belongs to the same class of books. Though the passages from the sacred books of the Brahmins are not given in the original, but only in a very poetical French translation, no Sanskrit scholar would hesitate for one moment to say that they are forgeries, and that M. Jacolliot, the President of the Court of Justice at Chandernagore, has been deceived by his native teacher. . . . M. Jacolliot's conclusions and theories are such as might be expected from his materials."—Ed.]

OBSERVATIONS ABROAD.

ATLANTIC OCEAN, July 27, 1871,
(while returning from Europe).

EDITOR INDEX:—Although it was my intention to send you send you some little communication ere this, the sight-seeing, and so forth, has monopolized my time almost exclusively, so that now, not with the freshness of the first impressions and the inspiration of the moment, but after calm consideration of the subjects, I shall endeavor to lay my observations before you.

Here in Europe as with us—on the ocean as well as in the domestic circles of city and country—I found the question of religion the leading one.

I was astonished in some places to witness by eye and ear the gorgeous pageantry of ritualism, to see monks in coarse woollen gowns with a rope around their body fully strong enough either to lash the lazy, fat fellows into honest work or to hang them by, rosary and crucifix dangling by their sides, and artificial moonshine upon their heads. Fat, young, good-looking as they were, I am still in doubt whether their devotions, while handling their rosary, were not disproportionately divided between their ostensible prayers and the pretty young women who were curiously regarding them. I often saw priests with their back to the audience mumbling something, picking up bits of paper, ringing little bells, bowing lady-like and making the sign of the cross, while one or two boys, in like array, were kneeling right or left. As I witnessed this performance once for a full hour, and as my patience gave out before the service did, I know that the truly Christian virtue of patience was not mine so fully as theirs.

I rode in omnibus and on railroad, by steamer and sail-boat, with priests bent on services of love, going to the hospitals where the wounded and sick lay, or to the private sick chamber. I sought conversation with them, and found them conservative and contracted in their views, and perfectly horror-struck when, as in a few instances I gave them the opportunity to do, they found I was not one of them.

While I would not deny them in some instances earnestness and absolute faith in their doctrines, I

could not help at the same time admiring their simplicity—such as Huss at the stake had occasion to admire, when peasants and women helped carry fuel for his destruction. In Westminster Abbey and St. Paul's at London, at the treasury of the Dome at Cologne, Mayence, Aix la Chapelle, and various other places, the actions of the reverend fathers, who showed for money (much money in some instances) the holy relics of their shrines, were to say the least unbecoming, and befitted better the occupation of a juggler than the calling of a servant of the religion of love.

I looked around among the audience assembled for service in many of the Catholic churches, perhaps more in France than in other places, and found more women than had passed the meridian of life and exhibited the signs of many storms and little prosperity, than men. As I went generally in the day time, I thought to improve my observations by going in the evening, but found the audience about the same, only looking more sombre and more like "miserable sinners"—a phrase in some places so often repeated by them, that I finally believed them really to be such. Going to a Tivoli or Summer-garden or Cafe, after witnessing these so-called Christian meetings, I was forcibly struck with the multitude of happy faces, young and old, male and female, who in the luxury of fragrant flowers, the cool night-air, the splendor of the many-colored lamps, with fountains, grottoes, strains of music filling the air, manifested only joy and exuberance of vitality. Involuntarily I thought that the religion, or the service, if you will, was more to blame than the people, or that their time had not yet come.

Our steamer, the Westphalia, one of the largest vessels of the New York and Hamburg Line, is filled to its utmost capacity with passengers, there being 516 steerage, 125 second and 70 first cabin passengers, besides 150 officers, seamen, waiters, and so forth, on board. There is, consequently, on the one common deck, wide and long as it is, but little space for walking and sporting left, especially when, as on this moon-light night, everybody seems to be on deck.

Following the strains of what appeared to be the sweetest music, I found a group of nuns, thirteen in number, chanting the beautiful song, "Silent night, blessed night," well known to your readers, I think. Their well-trained voices were half hushed by their clustering close together, some of them sitting, others in a reclining position. I found the latter not only the owners of the finest voices, but also of the most attractive features. The older ones—it may be understood that "youthful" is the epithet by which the central, half-hidden singers might be characterized—formed a protecting wall in standing position around the others. Quite a respectable number of hearers gathered around the singers, and song after song, Latin and German, some of them strictly ritualistic, others more generally known, rang out on the quiet and serene night. The hilarity, the ringing though subdued laughter of the pretty centre, not rarely caused an admonitory rap to reach the hood-covered head of the but half-finished nun; while on several occasions the well-rounded, white arm of the same party, when unduly emerging from its sombre-colored sleeve, found itself quickly re-adjusted by the matron nearest. At another time a slight touch from an elderly sister sufficed to cause the enthusiastic silver notes, reaching a high cadence which swelled to its natural fulness, to drop mournfully to the subdued tone of the rest.

A pause occurred, and one of my newly made friends, discovering me in the crowd of hearers, got hold of my arm, and with the remark—"We are having a glorious time,"—led me along. I found a dense crowd near the centre of our deck, where a dusky sailor was grinding away in a vigorous style at a huge square box, resembling more an ancient sarcophagus than what they called it, a—*hand-organ*! Yes, such it had been, and, like the fiddler's one-stringed instrument in the wolves' trap-hole, proved efficient to lure those beasts into musical revelry. This antiquated, squealing relic of a huge hand-organ made our steerage passengers hop around in a frantic way. Some had undoubtedly given special study to the French "Can-can," while modest country lasses, half carried in the arms of their sturdy lads, contrasted not a little with the wild, fantastic, if not indecent, movements of the former. I thought I had seen enough and heard more than enough, so I turned away for a walk towards the bow, where sailors and steerage passengers, squatting promiscuously on the deck, were accompanying the chords of a well-played accordion with their lusty, though coarse, voices. Bottles freely circulating seemed to have an exhilarating influence upon the singers; and when the "Wacht am Rhein" was struck up, the enthusiasm and vigor of the singers reached the culmination point. Good night this time. K.

Among the items which are going the rounds of the papers, is one about "an Illinois man who preaches Sundays and drives a stage on week-days." We once heard a capital lay sermon on a week-day, from the box of a stage-coach. Several clergymen were anxious to reach a certain church in time to hear a famous preacher. When ten miles away, they offered money to the driver if he would go a little faster, although he was then proceeding at a reasonable rate of speed. He spurned the bribe, saying, "For my wages, I drive these horses as fast as is good for them, and you have not got dimes enough to make me drive them any faster."—*Christian Register*.

Good and bad men are each less so than they seem.—*Coleridge*.

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The Report, in pamphlet form, of the ANNUAL MEETING of the FREE RELIGIOUS ASSOCIATION for 1871, can be obtained by applying to the Secretary, W. J. POTTER, NEW BEDFORD, MASS. It contains Essays, by John Weiss, on "THE ATTITUDE OF SCIENCE TO RELIGION;" by O. B. Frothingham, on "SUPERSTITION AND DOGMATISM;" and by Wm. J. Potter, on "THE NATURAL GENESIS OF CHRISTIANITY;" also a report of addresses by Dr. Bartol, T. W. Higginson, Lucretia Mott, Prof. Denton, A. M. Powell, and others, together with other proceedings of the meeting. Price 35 cents: in packages of five or more 25 cents each.

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W. J. POTTER,
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TOLEDO, OHIO, OCTOBER 28, 1871.

WHOLE No. 96.

The Index,

A WEEKLY PAPER DEVOTED TO

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PUBLISHED BY

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"GOD IN THE CONSTITUTION:"

WOULD IT BE RIGHT TO INCORPORATE RELIGIOUS DOGMAS INTO THE CONSTITUTION OF THE UNITED STATES?

BY REV. ARTHUR B. BRADFORD.

Some time ago a Convention assembled in the city of Alleghany for the purpose of effecting a change in the Constitution of the United States, with the view of making the instrument, and the people under it, "Christian" in character. Soon after another Convention met in Philadelphia for the same object. After much discussion the following memorial to Congress was adopted and circulated among the people for their signatures:

To the Honorable the Senate and House of Representatives in Congress Assembled:

We, citizens of the United States, respectfully ask your honorable bodies to adopt measures for amending the Constitution of the United States so as to read, in substance, as follows:

"We, the people of the United States, humbly acknowledging Almighty God as the source of all authority and power in civil Government, the Lord Jesus Christ as the Ruler among the Nations, and his revealed will as of supreme authority, in order to constitute a Christian Government, and in order to form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the inalienable rights and blessings of life, liberty, and the pursuit of happiness to ourselves, our posterity, and all the inhabitants of the land, do ordain and establish this Constitution for the United States of America."

And we further ask that such changes be introduced into the body of the Constitution as may be necessary to give effect to these amendments in the preamble.

Subsequently to this a "National Association" was formed, and a monthly paper established in Philadelphia to secure the changes contemplated. When such a man as Judge Strong, of the Supreme Court of the United States, can accept the post of President, and such a man as General Howard, of the Army, can accept the Vice Presidency of such a society, it is time that the people who are to be affected by the desired changes, should examine the subject.

The opinions and wishes expressed in the above memorial are confined chiefly to the class of Presbyterians whose seat of influence is in Western Pennsylvania. This section of country, having been settled originally by Irish and Scotch-Irish people, is the home and stronghold of the Presbyterian element in

the American church. We have Reformed Presbyterians or Old Side Covenanters, Reformed Presbyterians or New Side Covenanters, Associate Presbyterians, Associate Reformed Presbyterians, United Presbyterians, Old School Presbyterians and New School Presbyterians united. The oldest of these sects is the first named, being the descendants and representatives of the men who, at the Revolution Settlement in 1690, refused to acknowledge William and Mary as King and Queen of Great Britain, because they declined to subscribe the "Solemn League and Covenant," as their predecessors had done. They held *verbatim* to the Westminster Confession of Faith, and retain in their creed the following article on the powers and duties of the civil magistrate:

CHAPTER XXXIII, SEC. 3. "The civil magistrate may not assume to himself the administration of the word and sacraments or the power of the keys of the Kingdom of Heaven; yet hath he authority, and it is his duty to take order that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed, and for the better effecting whereof he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

Most, if not all the other sects of the Presbyterian family in the United States, have repudiated the doctrine of this article; and, adopting sentiments diametrically opposite, have either expunged it from their creeds altogether, or explained it away by foot-notes. Yet such is the veneration cherished by all Presbyterians for the wisdom and godliness of the Westminster Assembly that to these views of the power of the Civil Magistrate must be traced the present movement for altering the Constitution of the United States by inserting in the preamble a series of theological doctrines. All intelligent lovers of human liberty are free to acknowledge the obligations of the world to the Scotch Presbyterians for the long and arduous service they rendered the sacred cause in their native land. They preserved the Ark of Freedom when it would have been dashed to pieces forever by the crown and the nobility. But they were tainted with the spirit of religious intolerance in common with all their contemporaries, as is evident from the article of their confession just quoted.

Philip II, of Spain, never claimed more for himself as Civil Magistrate than this article claims. When he waded knee-deep in the blood of the Netherlands, he was thoroughly sincere and conscientious. In slaughtering by fire and sword fifty thousand human beings of both sexes he was only "taking order that unity and peace be preserved in the church, and blasphemies and heresies," as he understood them to be, "were suppressed." He and his red handed colleagues, the ecclesiastics, declared that they knew "the mind of God," and that they were acting in accordance therewith.

In regard to this reverence for the authority of our ancestors, I wish to say that, as the world is older now than it was then, we are the ancients, and the Westminster Assembly, their contemporaries and predecessors, were the moderns. We understand the genius of Christianity, its doctrines and its requirements, far better than those who lived in the first century of the Christian Era, or any other intervening century between that and this. If this is doubted, I ask whether it would be possible to engraft the puerilities and credulities of the Patristic ages upon the faith of this generation? The subject of human rights, and the province of human government are better understood now than they ever were since the creation. This veneration, therefore, for errors, because they were held in the infancy of civilization by men who, although good and sincere and great for their times, were comparatively babes in all kinds of knowledge, is highly discreditable to us who have all the attainments of the past ages with those of the present superadded. We might as well hold to the Ptolemaic system of astronomy, which represented the earth to be flat and the sun to revolve round it, because our ancestors believed that theory. We might as well believe in witchcraft because so good a man as John Wesley, only a hundred years ago, declared that to give up belief in witchcraft was the same as to give up the Bible.

II. The second dogma which these "Reformers" wish the Constitution to affirm, is that "*the Lord Jesus Christ is the ruler among the Nations.*" This language is meant to express the doctrine of the Divinity of Jesus Christ as Mediator between God and Man.

Now there are three classes of our citizens, composing an overwhelming majority of the whole,

whose opinions would be subjected to constitutional censure by such a provision as this.

There are the *Israelites*, who, for the first time in eighteen hundred years, have found in the United States a resting place for the soles of their wandering feet. You charge the Hebrew with a want of patriotism, and say his wishes ought not to be consulted in the matter in hand. Have you forgotten that during the long and wearisome centuries of his persecution—a persecution which knew no mercy and no abatement—he had no country to love; that he was banished from every land under heaven, and oppressed as no people on earth has ever been? Where was there in all the world a more patriotic people than the Jews, when Palestine was their country and Jerusalem their glorious capital? At Babylon did they not weep and hang their harps upon the willows, when they remembered the land of their birth? You charge the Jew with being selfish and unscrupulous in his methods of making money. In many cases this is true; but have you forgotten that these features of character were ground into him by the ceaseless impositions and robberies committed upon him by every government of the Old World for more than fifty-four generations? These were not the characteristics of the Jews in the days of the Hebrew Commonwealth. Then they illustrated all that was noble and magnanimous in man, and all that was refined and gentle in woman. These attributes are superinduced upon the character of a people by oppression; and it is creditable to our common nature, when we consider how for eighteen centuries the Jew has been treated as the offscouring of all things, that he is no worse than he is. Under the genial influence of our American institutions, all these faults you criticize in the Hebrew character gradually disappear, just as the "blarney" of the Irish, and the imputed deceitfulness of the Scotch character, generated by centuries of civil and political disability in their native countries, give way in the first generation after they become American citizens. I am proud to allude to the fact, and I deem it a pledge and a guarantee of the present and future protection of heaven to the government and people of the United States, that no son of Abraham, "the friend of God," has ever been persecuted in this country—that while every where else on earth, and by every other government, he has been treated as a brute and a devil, under the outstretched wings of the American Eagle he stands, not only civilly, but politically and religiously free, and the equal before the law of every other citizen. The Constitution now, in order to throw the shield of its protection over him, only inquires whether he is a man. But if "amended" in the way contemplated, it would be compelled to inquire into his theology. For long ages the so-called Christian governments of Europe have tried by fire, by banishment, and by every other means of cruelty, to make him believe in the Messiahship of Jesus Christ, but all in vain. Shall we treat his religious opinions with contempt as a nation, by virtually making the constitution declare him a heretic?

Then there are the *Unitarians*, who would be disfranchised by the adoption of the proposition we are considering. Many of the most refined, intelligent, virtuous, and benevolent people in this country belong to this class of religionists. As we, Presbyterians, cannot, with the evidence now before our minds, receive the doctrine of the Unitarians, so they, with existing evidence before their minds, cannot receive our doctrine. Belief is not a matter of choice, as seems to be taken for granted by all those who propose to legislate men into the belief of a given creed by pains and penalties, but it is a matter of evidence. A man is not responsible for his honest belief, whatever it may be. He must believe according to the evidence before his mind, and can do no otherwise. But he is responsible for an earnest examination of all the grounds of belief or disbelief of any important propositions in religion. Men's opinions are generally a matter of hereditary descent; but *beliefs—convictions*—are the result of a sincere investigation of both sides of a question. But the misfortune, for which there is no remedy at present, is that equally honest men, viewing a proposition in religion from different stand-points, and through the jaundiced medium of prejudice, differ fundamentally from each other, and that unavoidably. And as no man *knows*, whatever he may *think*, that he is right and all the rest are wrong, respect for the opinions of others is as much a duty as respect for his own.

Now what havoc would be made of the political status of the Unitarians, the Universalists, the Disciples and other classes whom the orthodox call errorists and heretics, if the so-called Reformers could succeed in putting this dogma of the divinity of Christ into the Constitution, and securing such legislation by Congress "as will give effect" to it? The whole of the New England delegation at Washington, with the

exception of Henry Wilson, and probably one or two more, would be disfranchised and sent home to civil life. Even Charles Sumner, to whom this nation owes a debt it can never pay, must give up his place in the Senate and seek the shades of private life! This proposal is so stupid, and abhorrent to one's sense of decency and justice, that the "Reformers," in one or two instances, have denied it to be part of their plan. But look at the facts of the case.

No member of Congress or of a State Legislature can take his seat, no attorney at law can practise in our courts of justice, no man can hold office at all, unless he swears to support the Constitution of the United States. If, then, the Constitution contained this religious article, not standing as a dead letter, but as an essential part of the organic law to be carried out as the memorialists ask, neither the Jew nor the Unitarian could hold office without perjury. For they do not believe, and therefore cannot support, the article of faith embodied in the Constitution, declaring the divinity of Jesus Christ.

3. Then there are at least twenty millions out of our thirty-eight millions of people who are not professors of religion at all, some of whom have no clearly defined opinions on religious subjects, and many of whom may be unbelievers in the Bible, but who are all nevertheless men, and as such entitled to their rights as we are. Will it make this large class "*Christian*" in the sense of the Alleghany Convention, by simply putting the doctrine in question into the Constitution? And if only a few millions of our population really hold the doctrine as an article of faith, while twenty millions do not hold it, would not the insertion of the doctrine into the Constitution, which purports to express as a test and qualification for office the opinions of the *whole* people, make us a nation either of ignoramuses or hypocrites? And can the Omniscient God who trieth the hearts of the children of men be pleased with so empty a procedure as this would be? It would be re-enacting the folly of the Scotch Presbyterians, who, although they had the best evidence that the two Stuart Kings were perjured traitors to the Solemn League and Covenant, yet seemed satisfied when they went through the solemn mockery of *subscribing* the bond. As if there were the least virtue in a mere profession!

The province of civil government, as an ordinance of God, is just as distinct, peculiar and exclusive, as that of a railroad company, an insurance company, or a bank. Its purpose is confined solely to the concerns of this world, which, in their place, are just as important to our well-being here and hereafter as the things we denominate religious. It is a means to an end. The end of government is the protection of every human being in his person and property. The civil magistrate, therefore, is a minister of God to see to this very thing, and *nothing else*. The moment he transcends his functions and undertakes to meddle with the religious opinions of the people, he ceases to be the minister of God for good, and becomes the servant of the devil for harm. Why, then, put into a constitution of civil government theological doctrines which no one would dream of inserting into the organic law of a railroad company or a bank? Is not God honored infinitely more by the Government, when it attends religiously to its own specific business of protecting the persons and property of man, than when it impudently, stupidly, and unlawfully intermeddles with those matters with which, in the nature of the case, it has nothing in the world to do? When shall we learn that God alone is Lord of the conscience, and that the moral machinery of the soul by which a human being works out his own religious convictions is beyond the reach of all legislation, either by the Church or the State? God made the intellect to be free and to hold intimate communion with Him on the high places of the truth. But kings and priests have evermore attempted to enslave it, and they sanction and sanctify their high-handed interference by proclaiming that they do it "by the grace of God," and for the good of the Church.

III. But the memorialists demand that the Constitution of the United States shall declare "*the revealed will of God to be the supreme will of the land*." Now what an apple of discord, what a Pandora's box, this proposition, if adopted, would be! What is the "*revealed will of God*?" Is it the Old Testament, including the law of Moses, as the Jews allege? Is it the Old Testament and the New combined, as the Christians claim? Is it the Bible, interpreted by the Councils of the Church, and including the Apocryphal Books, as the Catholics contend? Is it the Bible, interpreted by private judgment, and excluding the Apocryphal writings, as the Protestants declare? Is it the moral law called the Decalogue, requiring among other things the observance of the seventh day as the Sabbath, in which no manner of work shall be done by either man or beast upon pain of death, as one class of Baptists maintain? Is it the Moral Law, with the Sabbath of the fourth commandment altered from the seventh to the first day of the week, with a modification of the stringency of the rule in cases of necessity and mercy, as held by the members of the Alleghany and Philadelphia Conventions? Each one of the innumerable sects of Christendom, from the mere fact that it is a sect, claims that it has the authority of "*the revealed will of God*" for its existence, its dogmas, and its other peculiarities, as against all the rest. And under the "*amended*" Constitution each would set forth its superior and unquestionable claim with tremendous zeal. In the midst of this jargon, who shall decide what is "*the revealed will of God*?" The very umpire himself, before he takes his seat, must belong to some sect. Will all the rest agree that his definition of the terms shall be deemed final?

IV. But the "Reformers" "*further ask that such*

changes be introduced into the body of the Constitution as may be necessary to give effect to these amendments in the preamble." This means that there shall be a Constitutional requisition on the co-ordinate branches of the government to carry out these provisions and require the citizens by law to profess and act in accordance therewith. In short, it means an established church which shall co-operate with the civil magistrate in carrying out the purposes announced in the Preamble. I know that this idea was disclaimed by one or more of the Philadelphia Convention. But if the Convention really desired to organize a Court of High Commission after the Scotch model, for the purpose of bringing before that tribunal all those who repudiate the doctrines of the preamble, and violate the "*revealed will of God*" as the Court understood it, they could not use more precise and definite language than they have used to express the idea. Ask an honest and intelligent old Covenanter, who sincerely adopts the Article of the Westminster Confession on the powers of the civil magistrate which I have quoted, what he means by the language of the memorial, and he will frankly tell you that it means *legislative enforcement of the doctrines of the Preamble*. For he knows that it would be superlative folly and emptiness to parade a set of religious dogmas in the Constitution without enforcing the belief and practice of them by law. He will tell you that God is not Baal that he can be deceived and hoodwinked by "*We the People*," declaring in the preamble of the Constitution that we believe and practise such and such doctrines and duties, while, at least, nineteen-twentieths of the whole population believe and practise no such thing. The preamble of the Constitution sets forth the establishment of justice as one of the grand purposes of the instrument. And, therefore, in the body of the Constitution we have articles and sections organizing a Supreme Court. For carrying out the other great objects, we have the Executive and Legislative Departments of the Government. But here are three most important *religious dogmas* in the preamble, so important that their adoption is deemed necessary to make us a Christian Government; and lest they stand there a mere *brutum fulmen*, like the Pope's bull against the comet, the memorialists ask that such changes may be made in the body of the Constitution, as will *give effect* to these amendments of the preamble. What does this mean—that can it mean but an organization, a fourth department of the Government, whose function, as it is in European Governments, is to give order concerning the worship of God, and to see to it that all the citizens believe the established articles of faith, and square their conduct by the revealed will of God, which is the supreme law of the land, and of the prohibitions and requirements of which that department is to be the judge?

Suppose now the people of the United States were guilty of the stupendous folly of voting themselves heretics, and putting their religious opinions, or non-opinions, under the ban of the Constitution, as would result from these proposed amendments, the next step in the programme might be, as one sect after another found itself in the numerical majority, the introduction into Congress of a bill declaring that—"Whereas baptism by immersion, or baptism by sprinkling, or Episcopacy, or Presbyterianism, or Congregationalism, or a thousand other things in belief or practice, is, or is not, contrary to the '*revealed will of God*,' which is the supreme law of the land, and contrary also to the other Articles of Faith in the Preamble of the Constitution, therefore, be it enacted by the Senate and House of Representatives," &c. And then for the thumb-screws and the iron boot! Then for Laud, and the inevitable Court of High Commission, and the Court of Star Chamber, a recurrence of those scenes of blood, the history of which, one would suppose, would lead the descendants of the Scotch Presbyterians in the United States to thank God every day of their lives that by our glorious and most Christian Constitution they are in no danger of the Sharpes and Lauders of those who martyred their sainted fathers by the thousand. The waves of religious persecution *ebb* as well as *flow*, in the just retributions of Heaven, for such folly and wickedness. And although under our "*amended*" Constitution, the Jews, the Unitarians and the Infidels would be the first to suffer, the next class to drink the bitter cup might be the very men who are so zealous now in seeking to make the contemplated change. In Scotland the Catholics, having at first the power, persecuted the Protestants in common. The Prelatists mounted the next wave, and overwhelmed the unhappy Presbyterians. Then the Presbyterians in their turn came into power, and wreaked their vengeance on the Prelatists. Then the tide turned under James II, and the Presbyterians had again to bite the dust. Thus it was in England and all over Europe, till the earth was fattened with the blood its inhabitants shed in the unholy cause of religious persecution. *So it would be in this country*. Even in this enlightened age there is no man, no set of men, and no church, great or small, that can be trusted with absolute dominion over the human conscience for a single hour. In the minority and powerless, the ecclesiastical or sectarian passion is as amiable and harmless as an unweaned cub. But invest it with *power*, and it becomes as ferocious and blood-thirsty as a Bengal tiger. Such is human nature in all ages and countries when diabolized by the sectarian spirit. This spirit is just as rampant and cruel in the United States as it ever was in the Old World. It attempts to read all history with its eyes shut. It keeps its face eternally towards the Past instead of the Future, and its unquenchable desire is to be both Pope and King. If history teaches us anything clearly, it teaches us this lesson. And now that the American people, by the mercy of God, have this foul fiend constitutionally

chained and under their feet, let them keep it there.

These men who want to remodel the Constitution are in dead earnest. They feel that loyalty to Jesus Christ as King of Nations requires them at least to make the effort. One of them, the Rev. Dr. Sproull of Alleghany, in an article published in the *Christian Statesman* for January 15th, 1868, while commenting on that clause of the Constitution, Article 6, Section 3—"No religious test shall ever be required as a qualification for any office or public trust,"—uses the following language: "The question demanding consideration is, should those parts of the Constitution be so amended as to secure the appointment of religious men to office, and give the Christian Church the benefit of National support? We take the affirmative, and will in this paper sustain our position. . . . We do not wish an amendment to come as a kind of patch-work—a piece of new cloth on an old garment. We want the whole made new; the government to be put squarely under Christ, and none but Christ's friends to be suffered to meddle with its administration. . . . The clause in question should be expunged, and a declaration inserted in its place, that civil office be restricted to God-fearing or religious men."

This is explicit, this is honest—*too honest*; for such was the alarm produced by the language quoted, that the *Christian Statesman* choked off the old Cameronian so that he has never given us, as he promised, the rest of his views. But we all know whom Dr. Sproull means by "Christ's friends"—"God-fearing, religious men." They are such as he allows to come to the communion table of the Covenant Church. If, by an unprecedented stretch of charity, others are included in these phrases at all, they are regarded as merchants regard their damaged goods; or as English Rail Roads regard second and third-class passengers. They are not worthy of being considered the *particular*, reliable friends of Christ—first-class Christians, travelling to the land of Canaan in first-class cars with first-class accommodations, but as mere hangers-on to the trains—outside of the "uncovenanted mercies of God."

But—

"There is some soul of goodness in things evil,
Would men observingly distil it out;"

and this galvanic movement of the bloody and dead Past to throw its dark shadow over the bright path of the Future will only have the effect to lead Americans to study the subject of government more profoundly than ever, and to build up around the rights of the human conscience bulwarks of granite to protect them against the heaven-daring assaults of the theological spirit, which the history of the Church for 1800 years shows to be both unscrupulous in its means, and relentless in its aim.

FREE LOGIC AND FREE RELIGION!

[From the New York Independent of Oct. 5, 1871.]

Several weeks since, we noticed a charge made in THE INDEX, of Toledo, the Free Religious organ of Mr. F. E. Abbot, to the effect that "it takes three dollars to send one to the heathen." This statement we characterized at the time as untrue and injurious. After considerable delay, Mr. Abbot recently returned to the discussion with the following deliberate justification of his original slander:

"According to Dr. Mullen, over five millions of dollars are annually expended in sustaining foreign missions. What is the annual total of 'conversions' effected? And what proportion of this vast sum is expended *directly* on the 'heathen'? We believe that fully 'seventy-five per cent.' of these five millions is absorbed in salaries and running expenses of various kinds, and that a sum falling far short of the residual twenty-five per cent. remains to benefit those for whom the whole is ostensibly raised."

It will be seen that this is a skilful attempt to change the issue. Mr. Abbot quoted as a "common saying" the statement that it takes three dollars to send one to the heathen. This saying has been "common" only among persons who are in the habit of bearing false witness against Christianity and its professors; and in their mouths it has meant simply that three quarters of the money collected for missionary purposes was expended in this country in the payment of the running expenses of the missionary boards, including rents, publications, salaries of secretaries, agents, and the like. When Mr. Abbot quoted this "common saying," it was natural to suppose that he quoted it with the meaning commonly attached to it. But in the words cited above he includes "salaries" among the other running expenses, leaving it to be inferred that he intended, in his original statement, to reckon the salaries of the missionaries into the "seventy-five per cent." Now, if Mr. Abbot did not mean to include the salaries of the missionaries, his accusation is false and slanderous, as we have said. If he *did* mean to include them, it is silly and meaningless. Not three-quarters of the money contributed for missions, but the *whole* of it, is expended for running expenses and salaries of missionaries. The missionary societies are not eleemosynary institutions, as Mr. Abbot very well knows. It is not to carry money or material charities to the heathen that they are organized. Their whole work is to sustain preachers and teachers in heathen lands. *All* the money they collect that is not needed to pay the expenses of collection and superintendence is devoted to this purpose. And when Mr. Abbot says he meant that *three-quarters* of the money raised by these societies was absorbed in these two ways—namely, in defraying the expenses of collection and superintendence, and in paying the salaries of the

missionaries—he is guilty of prevarication. What does he suppose is done with the other quarter?

We are not alone in our judgment of Mr. Abbot's style of argument. Perceiving that he had involved himself in some difficulties by his crooked methods of dealing with the subject, he undertook in a lecture on "Christian Propagandism," read to the First Independent Society of Toledo, on the 16th of last month, to straighten out his logic. In his lecture he quotes from letters addressed to him, as he says, by some of his best friends, pointing out to him the unfairness and incoherence of his reasoning. One of these friends tells him in so many words that in his reply to *The Independent* he "shifted his ground a bit," and says:

"Moreover, on the first ground I don't think you quite hold your own, for 'payment of salaries' includes salaries of missionaries themselves, which were legitimately the main object of the appropriation; as much as for an anti-slavery society to pay the salaries of its agents."

To this Mr. Abbot replies that he is not conscious of having shifted his ground; that he *did* intend "to include the salaries of the missionaries, which are the chief part of the machinery." And he proceeds to argue that we can only judge whether the money spent in salaries is wasted by the number of conversions which they report:

"If the heathen are converted, the money reaches them; if not, not. If they should not be converted at all, the money spent would be wholly absorbed in running a machine which effects no results. When I said that I believe fully three-fourths of the money spent to be thus absorbed, I think I understated, not overstated the truth."

All this is the paltriest sort of dodging. If the missionaries are part of the "machinery"—"the chief part," of it—then all the missionary funds are absorbed in running the machine; and Mr. Abbot's understatement is either pure nonsense or wilful perversion. Suppose that a man knowing as much of chemistry as Mr. Abbot professes to know of missions should say that seventy-five per cent. of water is hydrogen and oxygen. Would that be fairly characterized as an "understatement?"

Mr. Abbot's other friend, who is not a believer in missions, but who claims to have large knowledge of the doings of missionaries and missionary societies in all parts of the world, protests against the accusation with much warmth. Hear him:

"I believe these societies are as honestly and economically managed as the better sort of public institutions—colleges, banks, insurance companies, for instance. Doubtless the whole system of Christian and sectarian propagandism—home as well as foreign—liberal and even radical as well as orthodox—is a mistake. But that is not the point in dispute between *The Index* and *The Independent*. The charge made by *The Index* and denied by *The Independent* is that three-fourths of the receipts for foreign missions are absorbed by running expenses. I believe with *The Independent* that 'none of them has ever expended anything like the proportion Mr. Abbot charges them with using.' I think that *The Independent* is right in calling it a stale slander. I used to hear it forty years ago, and have looked in vain for proof ever since. Christian missions are the modern and improved form of crusades, and, like the Crusades, will probably be followed by important and valuable results—though not the kind of results especially hoped for and died for by crusaders and missionaries. I dislike the pushing, aggressive, provoking, 'propagandist spirit of Christianity' and of Mohammedanism; and I dislike the same spirit, when found, as it sometimes is, in *The Index*—often in other religious papers—seldom, almost never, in *The Independent*, during the last few years."

We have hesitated to use in this controversy a weapon put into our hands by our antagonist; but the testimony of Mr. Abbot's friend is so pertinent and valuable, as coming from one who does not believe in missions, that we have not felt at liberty to withhold it. But to this the editor of *The Index* makes a curious reply. It never entered his head, he says, to suggest that missionary societies are fraudulently or extravagantly managed! "I doubt not," he testifies, "that they are honestly and economically managed, except in rare cases, analogous to the Methodist Book Concern!" We are glad to put on record, for what it is worth, this expression of confidence. It would have been worth much more if the road by which it was reached had been a little less tortuous. Mr. Abbot made a careless statement to begin with, and he ought to have retracted it at once. By seeking to justify it in the manner he has done he has badly damaged his reputation for candor and fairness.

The final result of his criticism is that missions cost more than they come to. They are honestly and economically managed; but the results are not such as to warrant the outlay. To establish this view of the case, he enters into a long argument. In making up his account of the results of missions, he characteristically insists on reckoning out all the influence exerted "in civilizing savages, in improving their morals, and ameliorating their condition here on earth." These "purely secular" fruits are only "indirect" results, he says; and, therefore, not to be considered. But pray, why not? Is it not always claimed that the Gospel of Christ is the best civilizer? Does not the religion of Christ naturally and invariably carry along with it all these gifts of civilization? The civilization can no more be separated from the Christianity than the light can be separated from the sun; and the deliberate attempt of Mr. Abbot to divorce them shows how difficult it is for him to treat this subject with decent impartiality.

But, even judging the missionary system as he insists that it must be judged, by the number of converts made, the case is much better for missions than

he has represented. From the "Encyclopædia Britannica" Mr. Abbot learns that in 1858 there were in the Protestant mission churches 215,000 members. These statistics include forty-seven missionary societies, the average term of whose operations had been thirty-nine years. Dividing 215,000 by 39, Mr. Abbot gives as the quotient 5,538, which, he says, is the average annual increase of communicants during that period. The average annual expenditure of these societies during these thirty-nine years has been, as he estimates, \$1,500,000. We do not vouch for his figures; but adopt them simply for the sake of the argument. Now let us examine his ciphering:

"Protestant Europe and America combined, as I have shown, with an average annual expenditure of \$1,500,000, made for thirty-nine years an average annual increase of 5,538 new converts. At the same rate, with an annual expenditure of \$5,000,000, they would make an annual increase of 18,460 new converts. Supposing, therefore, that the present rate of expenditure should continue unchanged, how long would it take to convert the 725,000,000 of the pagan world? And how much would it cost? It would take 39,273 years; and it would cost \$196,365,000,000."

All this calculation is based on the supposition that the number of converts bears a certain uniform ratio to the amount of money expended. But the supposition is not according to fact. During the first ten years of the existence of the American Board about \$250,000 was expended, and the number of converts was less than two thousand. During the next ten years the expenditure was about \$750,000, and the number of converts was more than twenty thousand. The expenditures were multiplied by three, and the converts were multiplied by ten.

Modern missions are, as Mr. Abbot shows, in their infancy. Christianity has been steadily making conquest of the world since the beginning; but the particular phase of its operations which he is criticising is of recent appearance. Thirty-nine years is the average duration of the missionary societies whose statistics he gives us. Is it fair to take the annual average of these thirty-nine years and base on that a calculation of the probable success of missions in the future? A great part of these early years has been spent necessarily by the missionaries in learning and in many cases in forming the language of the heathen, in translating the Bible and religious books, in studying the habits and needs of the people, and in gaining a sure foothold for themselves. Should it be expected that these years of preparation would be as fruitful of direct results as the years that follow? The work of missions is in its seed time. The harvest time has not yet come.

Can Mr. Abbot be ignorant of the fact that the ratio of increase in all healthy social growths is geometrical, rather than arithmetical? Up to 1840 the "average annual increase" of New York City had been about 1,500 a year. Would it have been safe to conclude at that time that 1,500 a year would be the "average annual increase" for the next two hundred years? Or would it even have been sensible to take the increase of population during the year 1840, whatever that may have been, and estimate the growth of the city by adding that amount annually to the population? Yet this is the principle on which Mr. Abbot estimates the future progress of missions.

If the editor of *The Index* had been publishing a paper in Antioch, about eighteen hundred years ago, when Paul and Barnabas returned from their first missionary journey, he could have made a very effective statement of the ridiculously small results of their labors, when compared with the great work to be accomplished. "Just figure it up for yourselves," he might have said. "It is a simple sum in the Rule of Three. So many years' work, so many converts—a pitiful few; and a thousand millions more or less left to be converted. How long will it take at this rate? It will be millions of years before you will make an impression upon the mass of Paganism." Perhaps he would have said to them what he says to-day to the advocates of missions: "The attempt, therefore, to convert the world by the machinery now employed is so miserably, nay, so ludicrously inadequate that I can compare it to nothing but an attempt by a little boy to dig down Mount [Lebanon] with a teaspoon." Yet in spite of what would have seemed to Mr. Abbot the hopelessness of their task, these men went on with their work; and now, though less than a score of centuries have past, one-quarter of the population of the world owns the Christian name. This simple fact disposes of all the figures of *The Index*. Granting all that the editor may say about the questionable methods by which Christianity has sometimes been propagated, and the questionable character of many of its adherents, there yet remains much more in the history of the Church than his arithmetic has dreamed of.

Mr. Abbot promises to return to the subject. We trust he will bring with him a little better logic. Free religion may be a good thing; but free mathematics are a snare. Mr. Abbot pronounces missions a stupendous fraud. Be that as it may; the fraud, at least, is no more stupendous than the sophistries with which he seeks to expose it.

An eccentric Scotchman, Farquhar M'Kenzie, recently died in Castleton, near Thurso. More than thirty years ago he took to his bed through religious excitement, and in course of time his body assumed such an abnormal condition that the slightest cold affected him in a most painful manner. The air had as far as possible to be excluded from his bed; his hands kept gloved and his only communication with his friends was through a pane of glass fastened in the curtains. With all this he appeared to be quite in possession of his senses.—*Brooklyn Daily Eagle*.

Poetry.

MUSINGS.

I sit by the blazing fire alone,
Watching the flames leap up and fall,
And the sages my painless hours have known
Stand in silent rows on the wall.

I think of the hours of earnest talk
When we spoke together of life's sure goal:
"Will the rising veil of the future baulk
The hope divine of the soul?"

We could not read the riddle, we said;
We could not pierce through the lightless gloom;
We saw no more, when the form lay dead;
We saw no flight from the tomb.

But we thought and felt and hoped as one,
When we dreamed of the Love behind the frown,
And we trusted, when faithful toil was done,
Finer toil should be its crown.

On our peering eyes the darkness weighed
With the weight of earthy clods;
But our hope beat back the encroaching shade,
For virtue, we said, is God's.

Alas, how soon thou art called to know!
Was thy trust in vain, O fair young soul?
Was thy life, like the perfume where roses blow,
Exhaled on the boundless Whole?

Or in some higher, some unguessed guise,
Dost thou still live on to love the True,
To climb the heights with a glad surprise,
And a nobler work to do?

Has the bright, pure star that in thee burned,
Star of the spirit's eternal thirst,
Star of a life that sought and yearned,
On the night like a meteor burst?

Or have its timid and trembling rays,
Ere yet it had life's meridian crossed,
To my dazzled eyes in the sudden blaze
Of the daylight of God been lost?

Vain are the babblings of the wise:
I find no prophet or promise sure;
But a low voice sings through our human sighs—
"God loveth a soul so pure!"

Alone I sit by the dying fire,
Gazing alone on the embers red;
And my questioning thought, with vain desire,
Goes sadly out to the dead.

1871.

ASTERISK.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"For many years I have been living in loneliness, struggling with doubts that would not be suppressed, yet fearing to permit them, so opposed were they to what I had been educated to believe was essential for a religious life. But now through your paper I rejoice to find that thousands of hearts and minds throughout the world are battling with the same grave subjects that agitate me, and you seem to me a John the Baptist preparing the way for our emancipation. I believe that we are entering upon a new era,—that love is to have a new ally in science. Love with ignorance and superstition as guides has compelled men to believe that all that is, is right; and the faith which has been born of these has been and still is a curse to humanity, a draw-back to all human progress. But the union of science and love will establish a reign of peace and happiness that ignorance and superstition would forbid man even to hope for. I hope that we shall yet rejoice in a HUMAN friend, so warmed with love and gifted with knowledge as to be a leader and teacher of the world, and a deliverer of the human mind from all which has been very wrong in the past. That that friend is but abiding his time, something whispers me to hope. Meanwhile let us all do what we may to hasten his advent. Thanking you for the hope and comfort I have received in reading your paper, I am an earnest friend of free religion."

"I have not seen a copy of *THE INDEX* for several months. In company with another I subscribed for it while living in ——. Moving away from that point, my friend has of course received and, I expect, circulated it among others. I have been opening a new farm, and like many others find myself at this particular time unable to raise money enough to pay for a paper; but if, not violating any of your regulations, you could send me *THE INDEX*, I will send the pay for it between now and Christmas, as I have a pretty good crop in. I find myself very lonesome and ignorant without it."

"It was sent me last year by a friend. I have read some pieces in it with interest, but since I am not at all in sympathy with most that I find in it, I feel that I can expend my money for something to more profit. Please stop my paper."

"I have had very great pleasure in reading the article—'Another Word on Doubt.'"

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J. S. FOLLETT,	Winona,	Minn.,	One	100
JOS. WARBASSE,	Newton,	N. J.,	"	100
	Franklin,	Pa.,	"	100
T. M. LAMB,	Worcester,	Mass.,	"	100
W. H. DYKE,	Prairie du Chien,	Wis.,	"	100
W. H. SPALDING,	Duluth,	Minn.,	"	100
LOUIS BELROSE,	Philadelphia,	Pa.,	Two	200
LEWIS KURTZ,	Augusta,	Kan.,	One	100
SAM L. WARBASSE,	La Fayette,	N. J.,	"	100
W. L. RATHE,	Amesbury,	Mass.,	"	100
W. EMERSON,	Boston,	"	"	100
C. H. MORSCH,	Dover,	N. H.,	Two	200
MISS I. THOMSON,	"	"	One	100
BENJ. HALLOWELL,	Sandy Spring,	Md.,	"	100
Mrs. M. R. VAN RENSS LAER,	N. Y. City,	"	"	100
R. B. STONE,	Aberdeen,	Miss.,	"	100
WM. RITCHIE,	Fall River,	Mass.,	Two	200
Mrs. J. WHITAKER,	New Bedford,	"	Five	500
S. H. ROBER,	Kerhonkson,	N. Y.,	One	100
Mrs. R. D. FRANCIS,	Bos on Highlands,	Mass.,	Two	200
CHAS. BONSALE,	New York,	N. Y.,	One	100
G. H. BRIGGS,	Salem,	O.,	"	100
J. T. CLARKSON,	Amesbury,	Mass.,	Two	200
C. W. NEWTON,	Castleton,	Ill.,	One	100
HENRY KIE T,	Toledo,	O.,	Two	200
OTTO KLEMM,	"	"	One	100
H. G. NEUBERT,	"	"	Two	200
A. BUNERT,	"	"	One	100

\$32,330

Like the buttercups in spring, the smiles of little children are about us all the time. Yet how few stop to admire them, or to see in their beauty a hint of the loving heart of Nature?

Question everything but the reality of virtue.

The Index.

OCTOBER 28, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

For Special Notices see eighth page.

CHRISTIAN LOGIC AND CHRISTIAN RELIGION.

Some wit has said that in the last analysis there are but three styles of retort: "*Tu quoque*—You're another! *Tu mentiris*—You lie! *Tu damneris*—You be damned!" We have just seen an illustration of the second of these three styles where we least expected it, namely, in the New York *Independent*.

As our readers know, we recently quoted as a "common saying" the statement that "it takes three dollars to send one to the heathen." Where, when, or by whom we first heard this saying used, we cannot tell. We could not even name a single person or a single print as authority for it. We simply know that we remembered it as one of those sayings which occur to every one as among the *on dits* of mankind. What it meant, therefore, in the mouth of the first man who uttered it, we do not know. What it means to some who have heard it, we have discovered. What it means as we used it, we have fully explained in our first lecture on "Christian Propagandism."

1. In our understanding of it, the phrase was a terse charge that *the foreign mission system is enormously expensive*,—that, and nothing more. The words state no more, and to us suggested no more; and we meant no more when we first quoted them. It is probable that this was also the meaning of the words as originally used.

2. It turns out that some others regard the phrase as a *covert charge of either extravagance or fraud against missionary home offices*—and of so outrageous a character as to have no parallel but the robberies of the Tammany Ring of New York.

3. As soon as we perceived that this last was the meaning put upon the phrase by some, we hastened in the most explicit manner to disavow it, as not being our own. We said:—"The writer of this letter evidently understands me to hint, at least, that the missionary societies are *fraudulently* or *extravagantly* managed—a thing it never entered my head to suggest." And again, "If it is a charge of *financial corruption* against the managing boards of missionary societies, it is enough to say that I have neither understood nor used it so."

4. Thus unequivocally disclaiming that we had made a charge of fraud or extravagance, we proceeded to *prove* the charge as we *did* make it—the charge, namely, that the foreign missionary system as a whole, including all its operations and expenses, uses up three-quarters of the money expended on it in making the other quarter do all the real work that is done. This is a perfectly intelligible charge. We compared the foreign and home missionary systems to two machines. The former utilizes, we argued, at least no more than twenty-five per cent. of the power applied (*i. e.* the money), as compared with the latter; and we then proved

that this twenty-five per cent. is altogether insufficient to accomplish the end aimed at.

Now an editorial writer in the *Independent*, whom we have very good reason for believing to be Rev. Washington Gladden, and whose article we copy in full elsewhere, insists that we *must* have intended the charge we made in the second of the two senses above given, simply because he and others have so understood it. He takes no fair notice of our explicit and repeated denial of having made the charge in that sense, but proceeds solemnly to impeach our personal integrity, because we have not at his dictation humbly confessed ourself both a slanderer and a fool! He taxes us with having "skilfully changed the issue"—with being "guilty of prevarication" and "the paltriest kind of dodging"—with having "badly damaged his [our] reputation for candor and fairness." In fact, he has so far forgotten the manners of a gentleman, and the common decencies of civilized discussion, as to reply to arguments he cannot otherwise meet by shouting out a vulgar and insolent—"You lie!"

Such a style as Mr. Gladden's, so distinguished for the fairness he rebukes us for disregarding, and so admirable for the delicate courtesy which can only be expected in Christian disputants, we shall not hope to rival. We must content ourself with hard argument and plain facts.

The charge that it "takes three dollars to send one to the heathen" is declared by Mr. Gladden to be "silly and meaningless" as we made it. He says:—"Not three-quarters of the money contributed for missions, but the *whole* of it, is expended for running expenses and salaries of missionaries. . . . What does he [Mr. Abbot] suppose is done with the other quarter?" Why, we suppose that four quarters of the total expenditure are spent on the missionary machine; that three-quarters are consumed in simply running it; and that *one quarter does all the work that is actually accomplished*. That is, seventy-five per cent. of the power applied to the machine is consumed in overcoming the friction, the resistance of the atmosphere, and so forth; while only twenty-five per cent. is utilized in actual work. This we explained and proved in the lecture that Mr. Gladden finds so "silly and meaningless." The mechanical principles alluded to, however, are of the most elementary kind. Ten years ago we taught Hon. David A. Wells's "Natural Philosophy," in which the distinction is explained between the undershot, the overshot, the breast and the turbine wheels. A class of little girls from ten to twelve years of age found no difficulty in understanding that the undershot wheel utilizes only twenty-five per cent. of the power applied, while the turbine wheel utilizes ninety-five per cent. The distinction between power utilized and power wasted was easily comprehensible by the feminine mind at that early age. But Mr. Gladden finds it "silly and meaningless!"

Being thus unable to comprehend that the foreign missionary system, like the undershot wheel, is a machine which utilizes only twenty-five per cent. of the power applied, and seeing no meaning in our use of the common saying referred to, he adopts the usual tactics of orthodoxy, and impugns our veracity because we do not think exactly as he does. As to the prevalent understanding of the phrase, he may be right, since other and better minds than his have taken it in

the same sense. He has, therefore, a show of reason for accusing us of ignorance of the meaning of a common saying as frequently understood. But he takes no notice of the fact that, as soon as we discovered that we had used the saying in another than the most usual sense, we hastened to say so *explicitly*, and confined ourself to proving the charge in the sense in which we had made it. He has not even a decent pretence for alleging that we "skilfully changed the issue." Does he or any one else give us so little credit for sanity as to suppose that we charged the home managers of the American Board of Foreign Missions with spending \$300,000 on themselves, while they spend only \$100,000 on all the one hundred missionary stations and the two thousand missionary agents they support abroad? Mr. Gladden must think we hold our reputation for common sense very cheap, when he insists on making us mean, notwithstanding our emphatic disclaimer, that the home managers are guilty of such a flagrant fraud as could not go on a single year without raising a tornado of public indignation that would sweep the whole missionary system into instant annihilation. We do not intend to convict ourself of absolute idiocy, even to oblige Mr. Gladden, nor to allow him to force us into the defence of a slander which would disgrace a madman soaked and steeped in lunacy. Neither shall we allow him to obscure the main point of our argument by trumping up ridiculous accusations of "prevarication." This is the policy of men who are consciously worsted. If he expects to retain the respect of reasonable people, he must argue in a very different style.

We must add a word more. The *Independent* goes to many thousands of readers beyond the reach of our voice. Before this audience, in our absence, Mr. Gladden has dealt us the most unjust blow we have ever received—has stabbed our reputation as a truthful man. We feign no indifference to an attack of this sort from such a quarter. On the contrary, we deeply feel it. The tone of his article convinces us that he has not done this great injury maliciously, but in the heat of indignation at an imagined falsehood. We have now called his attention to explicit disclaimers he ought by no means to have overlooked, and the overlooking of which has led him into flagrant libel. If his zeal for "candor and fairness" is genuine, as we are inclined to think it is, he will not hesitate to undo the evil he has done. He will tell the readers of the *Independent* that he did us gross injustice in his hasty charges against our personal honor. Whatever may be his opinion concerning our arguments, he will retract his impeachment of our veracity. If he fails to do this emphatically and unambiguously, we shall see that his chivalrous concern for "candor and fairness" is all a sham; and we shall fall back on the principle that has so often stood us in good stead—the principle that it is not our duty to be thought honest, but to be so.

At some other time we shall reply to Mr. Gladden's strictures on our main argument. It will not be difficult to answer them.

For a most pungent and telling article on the "servant gal" question, see *OLD AND NEW* for October. It ought to be read, and read profitably, by every "mistress" who feels distracted over the miseries of her fate.

DIVINE PROVIDENCE IN THE CHICAGO FIRE.

It is to be noted that there is little disposition in modern days to interpret the calamity of fire in a city as a punishment by special visitation of the Almighty for the wickedness of the people. Usually such a catastrophe can be too clearly traced to some human or finite cause to allow any credit to be given to such an interpretation. Yet formerly the special agency of Divine Providence was believed to be manifest in cases of great disaster by fire, just as it is now traced by many people, though with quite as little reason, when a city is visited by earthquake or pestilence or tornado. Thus Sodom and Gomorrah, which an old Hebrew tradition represents to have been destroyed by fire, have been gibbeted in religious history, though probably they were not worse than other cities, as standing examples of communities that were punished for their sins by a direct retribution from heaven. But in the olden time, when every sort of superstition was rife and man felt himself utterly helpless amidst the forces of Nature if they broke away from their accustomed channels, it is not strange that the destructive ravages of fire should have been regarded as a special manifestation of Almighty Power.

In our times reason and science have pretty effectually dispelled this form of superstitious belief. In the comments of the press on the Chicago fire, I have not seen anywhere a hint that there was any Special Providence in that disaster. Some of the religious newspapers and some of the clergy very likely will take this view of the matter; but the secular press is utterly free from it; and it is safe to say that not many persons who allow themselves to reason on religious questions will venture to suggest that the Almighty burned up Chicago as a punishment for its own wickedness, or as a warning to other cities to put away their wickedness if they would be saved from a like doom. Yet one can but ask, why is there any more Special Providence when the calamity comes by earthquake or tornado or pestilence than when it comes by fire? Certainly, if the Almighty were to resort to such outbursts of power in order specially to teach a doctrine of moral retribution, He could do it quite as easily through the agency of a careless, ignorant woman and an intractable cow and a kerosene lamp, as through the violence of a tempest or a poisoned atmosphere or volcanic heavings of the earth. To be consistent, the doctrine of Special Providence must be abandoned in all cases; but not therefore the doctrine of Universal Providence.

For we are not to run to the other extreme and declare that nothing is to be learned of the ways of Divine Power from such calamities. In fact there is very much to learn; and man cannot study the lesson too well. I do not suppose that the Infinite Being was any nearer Chicago in the flames of that terrific fire which swept away her prosperity and joy than he was when her people were buoyant with hope and her homes smiling with happiness. Neither was He farther away. The religious fanatics who in their terror cried that God had come down in judgment and that this was the end of the world, and the skeptical fanatic who, mounting the Court-house steps, mockingly asked the affrighted crowd, "Where is now your

God? Why doesn't He send the angels to save you?" were equally wide of the real truth to be learned. Both stood, indeed, on precisely the same plane of thought and evidence with regard to the nature of Divine Being and the methods of Providence,—both believed that, if there be a God, He would reveal himself in some miraculous way, only one accepted the alleged evidence and the other did not.

Yet Almighty Power was present in that calamity, though in a way that neither of these classes of persons understood. He was there in the working of natural law. He was there vindicating the claims of natural law to be studied and obeyed by man. He was there as Providence, but as a Providence that manifests itself in Law. This, in various forms, is the central lesson of such a disaster.

There are many special lessons to be learned,—as, for instance, the importance of knowledge and of thoughtful care in the use of those natural elements that are our daily servants, but which may become so destructive when we lose control; the importance of building, as far as possible, so as to prevent such a catastrophe; the importance of some more efficient method for checking a conflagration at its first outbreak; the importance of organization and system in the forces that are brought to bear against such a disaster. These latter, proceeding from some commanding mind that gets control of the enlisted sympathies, excited temperaments, and vagrant rush of effort, are the inworking in human affairs of that orderly intelligence which is ever striving to put the forces of Nature into the service of construction and to evoke creation out of chaos.

But all special lessons are summed up in this,—that man is to find the intelligent Providence that is manifest in all natural elements and forces by learning their law and putting himself in harmonious relation with it. How puny is man even at his greatest strength, how utterly helpless, when by some ignorance or heedlessness or vice he loses control of the forces of Nature, and becomes their victim instead of making them his servants! Chicago was as good a material representative as the age could furnish of man's might. It was a product of human energy at which the world gazed in wonder and pride. The marvel was that it had all come in thirty years. But in as many hours it is swept away by a natural power before which all human energy bent and broke and withered, as a reed in the wind. One of those simple forces of Nature which, when controlled and kept in the groove of an intelligent purpose, had been one of the chief agents in building up the city, breaking away from such restraint, undid and destroyed the work in a day. Somewhere the magical touch was lost by which mind is to keep mastery of these mighty powers of Nature; and hence all this catastrophe and woe. There then lies the great lesson of the disaster, the lesson which Divine forethought would certainly have us learn:—"Keep mind and will alert to conform to Nature's laws, and her forces are your servants, bringing to you all nourishment and blessing; lose control, whether in the sphere of material things or moral, and you are those forces' slave and victim."

W. J. P.

[Mr. Potter's expectation of the relative degrees of common sense to be displayed by the "secular" and "religious"

press with reference to the notion that Chicago was burned for its sins, is confirmed by our own observation. That stout old war-horse of mediæval superstition, *Zion's Herald*, says:—

"We learn the punishment of sin. Chicago was no worse than other cities, and no better. Iniquity abounded. The city was full of hell fire, as well as earth fire. The flames of the pit burned freely, and without much attempt to suppress them. The Sabbath was a day of sinful pleasure and business to a great mass of its population. The bar, the grog-shop, the beer cellar, the brothel were its most popular and profitable haunts. The theatres lured its youth to the viler banquets of flesh and spirit. The greed of gain swallowed up higher faculties in many natures, and left a burnt ash-heap for a soul. These universally raging fires made this fire a necessity."

We expected to find this comical fanaticism in full flower in the *Herald*, and were not mistaken. But if the Lord burned Chicago for being "no worse than other cities," why does he not burn the other cities for being no worse than Chicago? If Chicago's vice made this fire a "necessity," why does not the equal vice of Boston, Toledo, New York, and the minor metropolises, make their conflagration an equal necessity? But while the *Herald* thus rather confusedly declares the whole counsel of God, let us hear what is said by the *Onondaga Standard*, of Syracuse, N. Y.:—

"We regret, however, that some of our clergymen, in a too close alliance with the traditionary, though now rapidly disappearing, teachings of a stern theology, were disposed to treat the Chicago disaster as a special visitation of the wrath of God upon the beautiful city for the sins of which she has heretofore been guilty. She is scourged for her iniquities."

Against such a doctrine, monstrous in itself and one that in the theological strifes of history has been monstrously perverted, we, from the lay pulpit of the Nineteenth Century, protest. . . . We distinctly affirm that the entire tendency of latter-day opinion is towards the conclusion that, while God undoubtedly exercises a personal supervision over mundane affairs, He operates through natural laws, working as invariably as the will from which they spring."

It may not be inopportune to add that Mr. Potter's most forcible article was received before he could possibly have seen our editorial of last week.—Ed.]

TOO EARLY BLIGHTED.

It is with great pain that we are compelled to chronicle the sad tidings contained in the following editorial article from the *Milwaukee Sentinel* of Oct. 11:—

DEATH OF MISS LILLIE PECKHAM.—The intelligence which we have to announce this morning, of the death of Miss Lillie Peckham, of this city, will be both painful and startling, not only to her many personal friends, but to the entire community. She died yesterday morning at the residence of Dr. Hanson, after an illness of a few weeks. No apprehension was felt on her account, her physicians considering her recovery certain up to an early hour yesterday morning, when a sudden change took place, and death speedily followed. This talented young woman was well known throughout the country as an earnest advocate of the woman's rights movement, as also of every progressive work. Only a few weeks since she made a successful tour through the West, speaking in various city pulpits. She was in sympathy with the Free Religious movement, and bravely and fearlessly spoke all that she had come to feel was truth, though it shook the very foundations of old creeds and ideas. Many efforts from her scholarly pen attest to her talent, her enthusiasm, her industry, and her devotion to every onward movement of the hour. She was to have entered the Cambridge Divinity School early in the present autumn, but was prevented by this illness, which has proved so sadly fatal. She had chosen the ministry for her life-work. That a life so full of earnest purpose and promise of usefulness should be so suddenly stopped is irreconcilable with our finite judgment. We question the justice and demand an immortality to complete and fulfil. It is hard to say, "It is well;" though God's fact may be that this young life, with its beauty of character, its sisterly affection, its still larger sisterly sympathy with a suffering humanity, its longings and aspirations, its zealous strivings after the true and good, is full and complete now; still we shall mourn her loss, and miss her word and work, and bewail her brief though beautiful career.

Many of our readers will remember that Miss Peckham took an active part in the Conventions of the Free Religious Association at Indianapolis and Toledo last year; and they will also remember many striking articles of hers in the pages of *THE INDEX*. She had become enthusiastically interested in Free Religion, and for this reason alone accepted a position, at a merely nominal salary, as our general assistant during the summer and autumn of 1870, pursuing her own studies at the same time with such advice and help as we could give. It was her purpose to fit herself for the ministry of Free Religion, fully sympathizing as she did with the principles and position of *THE INDEX*.

Never have we known a mind quicker to apprehend and appreciate the value of great ideas; or a character more singularly brave and unselfish in advocating them. Her moral courage was that of a man, but tempered with all a woman's sweetness. Had it not been for a certain irresolution or lack of persistency, which prevented the application of her fine powers continuously and exclusively to a single aim, she would have shone with

conspicuous lustre among the famous women of her time. Her early death has cut off the bright future we notwithstanding hoped and expected for her; and the falling leaves of autumn, beautiful in their quick decay, fittingly symbolize the career of this faithful friend, this brilliant, lovely, and most noble woman. May her grave be strewn with flowers!

RELIGION AND GENTILITY.

In Miss Muloch's pleasant account of her journey in "Fair France," occurs the following conversation with the driver of a *diligence*:—

"We asked if the ceremony of extreme unction was common at dying beds?"

"Universal. Nobody would be considered genteel (that is the nearest English equivalent I can find to our friend's expression) without it. Anyhow, it does no harm. The women believe it does them good."

"But do you believe it?"

"Ah ca!" And the four men laughed at one another, evidently considering this a capital joke.

"They should have wives of their own—these priests—and then they would not come bothering ours. It is all their doing. Religion is for priests and women. We men are different."

"Then, when you come to die, of course you will not send for the priest?"

"Of course I shall! It is the fashion—*la mode*. One must do as one's neighbors do, or what would they say?"

So even here was the omnipresent Mrs. Grundy, driving people into Paradise the "genteel" way. It is ludicrous and yet sad too; judging by the half-cynical and wholly contemptuous expression of the honest peasant-face, as, a few minutes after, our driver took his hat off quite civilly to a fat priest whom we met."

This reduction of religion to gentility is a consequence of its foundation in miraculous authority, and, however "ludicrous" or "sad," is perfectly natural, and congruous with all the circumstances. It is religion appearing as conventionality after it has disappeared as vital and sincere conviction. But why does it not disappear altogether when its original character has gradually faded away? It is, I suppose, because of the baleful persistence of the authority-idea, which has represented so much force on the one side and so much subjection on the other, that, when it is overthrown in one shape, it is only to glide into some correlated form for which its previous activity prepared the way. What is conventionality but the more easy, yet possibly the more subtle social ascendancy of the same principle of authority that has dominated in religion? It is essentially the same act, whether the independence of the spirit is sacrificed to a dogma, a fashion, or a public hue and cry. The poison lies in the sacrifice; the particular fetic is unimportant.

But as one mode of authority passes away, another is created or re-inforced. It seems as if the spirit of liberty were too strong to leave the human soul open to unlimited abasement under tyranny. Only one mode of despotism, as it were, can flourish vigorously at once; so that it is just when the authority of priest and ritual decline that social tyranny will rise with its conventional exactions, and religion, no longer felt, will be professed as a conventionality. Each succeeding form of authority may be expected to be weaker in pretensions than its forerunner: yet it may be more difficult to deal with, as being less avowed, more distributed, less concentrated and visible; and it is certainly a gigantic evil of religious authority that it tends inevitably, as real conviction declines, to relegate religion into the domain of a sneering, or, as is much more often the case, an easy-going and torpid conventionality.

I believe it is Mill who describes this age as one especially deficient in marked individ-

uality, and far inferior in this respect to the more unrestrained and less delicate feudal time. Yet that same time when fashion had so little power was the era of the most vigorous ascendancy of ecclesiastical authority, which at heart had the merit, for the most part, of genuine sincerity, and was a religious condition far superior, as it appears to me, to that mixture of feeble *cotton-warp* authority with conventional profession which constitutes the current Protestant Christianity of to-day. Conventionality in all matters has now reached such great distribution, and is accordingly a tyranny that knows so well how to make up in subtilty what it lacks in actual compelling power, that the sober and cool-headed Mill advises the encouragement of all harmless eccentricities and contends that non-conformity is in itself a good, even though it have no particular reform at heart.

J. V. B.

The leading article of this week's *INDEX* is a clear and vigorous argument against the proposed Christian Amendment to the United States Constitution, by Rev. Arthur B. Bradford, of Enon Valley, Pa. We have been obliged to omit considerable portions of this argument on account of its length; but it will be immediately issued entire in the form of an "Index Tract." Mr. Bradford writes from a position within the lines of Christianity; but no one could write more liberally or more conclusively against the stupendous but dangerous folly of this Christian Amendment. Whoever desires to enlighten the public mind on a question that threatens to assume alarming proportions in the not far distant future, will scarcely find a more able, pungent, or succinct treatment of it than this tract. We hope to receive large orders for it.

Among the sufferers by the Chicago fire was the *Present Age*. Col. D. M. Fox, its editor, writes us that this is the third time he has thus lost all by fire. But the publication of the paper is to be resumed, and before long, it is hoped, with the same size as before. We regard the *Present Age* as, on the whole, the most liberal of all the Spiritualist papers, because it does not confine itself to Spiritualism, but devotes a considerable portion of its energies to reform and free thought in general. It would seem no more than just that its friends should rally to its support. Terms \$3.00 a year. Address the editor, 364 Warren St., Chicago.

THOMAS CARLYLE'S MOTHER.—Before setting out for Berlin to make certain inquiries in connection with his "Life of Frederick the Great," he went down to spend a few days with his mother in the old house at home. On the morning when he was to take his departure for the South, a crowd of old friends were assembled on the railway platform at Ecclefechan to see him off—schoolfellows and the trusty allies of the bygone years with whom he had

"Paid'd in the burn,
And pu'd the gowans fine."

On entering the railway office, putting his hands into his coat-pocket, he discovered there something bulky, of the presence of which he did not seem to have been aware.

Opening the mysterious parcel, he saw that it contained some nice, home-made Dumfriesshire bannocks, which his fond old mother—just as when he was a little boy at school—had stowed away (this time surreptitiously) in the pocket.

This discovery was too much for him; simple as the circumstance was, it moved him greatly, carried him back over the years to days of "Auld lang syne," and when his friends gathered around him to grasp his hand and say good-by, his eyes were suffused with many tears.—*Christian Register*.

John Newton was speaking of the death of a lady. "Oh, sir!" said a young lady, "how did she die?" "There is a more important question," said Newton, "which you should have asked first,—*How did she live?*"

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

WORDS TO THE POINT FROM A BUSINESS MAN.

AUGUSTA, KAN., Sept. 30, 1871.

MR. F. E. ABBOT:

Dear Sir,—Your paper of the 30th inst. has just reached me; and in response to the appeal of its inclosure, the Supplement, please place my name among the stockholders for One Hundred Dollars.

That there are more devices used by the orthodox church to inculcate certain doctrinal tenets rather than truth and right, or the principles of moral philosophy, no reflecting reader or observer can doubt. Separate the principles of ethics from church teachings, and what have you left worth clinging to? The placards suspended in all orthodox Sabbath schools, containing such inscriptions as—"Follow Me," "Feed my Lambs," "Love Jesus," "Remember the Heathen," and thousands of similar wishy-washy trash illustrate my meaning. Hardly ever do you see such mottoes as—"Do Right," "Obligations to Man are Obligations to God," "Truth and Right," and so forth,—the fundamental principles of eternal RIGHT. There can be no doctrine more divine than that embracing the unvarnished principles of ethics. That doctrine is as old as the human race, and has sprung from no historical religion.

Yours truly,
LEWIS KURTZ.

INTUITION AND ITS AUTHORITY.

By those who claim the right of free thought there is nothing esteemed of greater importance than the knowledge of truth. In the pursuit of it, transmitted ideas, received early and without reflection, and long rested in as settled facts, come to be analyzed, and a reason for their assumed authority demanded. Single words, even, on which may hinge much discussion, and the truth or falsity of whose generally received significance may lead to widely different conclusions, are subjected to the same scrutiny.

In this challenging process for the attainment of truth, the word *Intuition* is called upon to give proof that there is something in mental experience corresponding to the idea generally attached to it. As used, it seems to stand for a certain interior light in the soul, or direct influx of divine intelligence, giving certain knowledge of truth, and more to be relied upon than any declarations of reason. If this is so, we have only to look within to discover absolute truths of the greatest moment, and at the same time to find quiet repose for the spirit, when anxious questionings have brought it into a state of unrest.

But what if these "intuitions" differ or are at variance in different minds? One may have full "intuitive" faith in a personal, self-conscious God, and in a life beyond the present—a certainty that nothing can shake—to carry him through life and death. Another is entirely destitute of this faith; neither prayers nor tears can secure it to him, yearn for it and agonize for it as he may. Does the good Father of all bestow this inestimable blessing on the one unsought, and withhold it from the most earnest longings of the other? I have a friend who says to me—"I know (intuitively) that my Savior died for me." Another affirms, with as much positiveness, that there can be no truth in such a doctrine. What now becomes of intuition as an authority to man? What, indeed, can be alleged as *proof* of the existence of such a supposed faculty? What is simply the truth of the matter in the order of Nature? Truth being of infinitely more consequence than any thing else, what matter on which side of a question it is, provided only it be found?

How can it be shown that what are called "intuitions" are anything more than simple *perceptions* arrived at in periods of mental life so early that no trace of the process is retained—a legitimate inference from the statements of Maudsley—or that they are notions, first started, perhaps, in the infancy of races, and transmitted along the ages with such additions or modifications as each might furnish, which have been received by us as unquestionable truths, and accepted with no act of our own reason, and with no recollection how we came by them?

Moreover, may not the so-called "intuition" faculty be greatly modified by constitution or temperament, the material elements of one's nature being through peculiar circumstances so attuned to the spiritual as to form an introverted and mystical character of mind, which, by habitually acting upon itself, comes to mistake its own conclusions, perhaps unconscious ones, for an influx of truth from a source exterior to itself, or possibly attributes them to an "indwelling God" as the source of their inspiration?

A clergyman, once my "pastor," seems eminently thus constituted. It has been said of him that he has "religious genius." While listening to his earnest, soulful utterances, his countenance lighted up with a look of inspiration in which his whole frame also shared, and which seemed the result of penetration "within the veil," I have felt assured, for the time being, that his "intuitions" must be trustworthy.

But ever again returns the question—what evidence is there that this is not the result of mind acting upon itself in some mysterious way consequent upon peculiar organization, together with the influences of early impressions and of education? Where is the authority to my mind for what another says he knows by "intuition?"

A. H.

APPEAL OF THE RELIEF COMMITTEE

OF THE FIRST SOCIETY OF SPIRITUALISTS OF CHICAGO, ILL., TO THE FRIENDS OF HUMANITY EVERYWHERE, IN BEHALF OF THE SUFFERERS FROM THE LATE DISASTROUS CONFLAGRATION OF OUR CITY.

It is just one week after the fire, when its smoldering embers are fast dying out; when the feverish excitement and apprehensive terror lest the terrible fire should again start forth in its mad career, and scatter its destroying brands over the remaining portion of our once fair city, is somewhat allayed.

Now that the fever which burned our very hearts with anguish is giving place to dread of the coming chills soon to replace it, during the terrible, long and unprepared-for winter, we turn to the sympathies of the world of humanity, with hearts sore and bruised, but not despairing, asking for aid and sympathy.

Many, many thousands are without clothing, bedding, food, fuel, money, homes, and every thing necessary to sustain life through the rigors of a cold and inclement season, which already begins to tell upon them in their thinly-clad and otherwise destitute condition.

With all this want and desolation pressing us into service, the First Society of Spiritualists of this suffering city have appointed a Relief Committee to secure and distribute aid, the sufferers among whom are not a few of our own association. Many of our loved Lyceum children are to day homeless, and their parents and friends destitute. We ask you for sympathy and aid, assuring you that we are prepared to receive and distribute your contributions. The committee are organized and in working order, confident that we need only to make this known to secure a hearty response from those who sympathize with suffering humanity.

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C. W. MILLS, by order of Com.

OBSERVATIONS ABROAD.

[CONCLUDED.]

ATLANTIC OCEAN, July 27, 1871,
(while returning from Europe).

EDITOR INDEX:—

The individuals that I had occasion to converse with belonged to very different classes of society; but they were mostly professional men, and among these not a few were educators. Within the latter class I found none who could be termed a "believer" in Christianity; but, while most of them considered this religion as a commodious old gown, good enough to wear yet for the sake of its commodity, some promptly had cast it aside and stood boldly upon the platform of rationalism. As, in the strict division of school and state in most educational institutions, such principles are not subject to criticism on the part of the authorities, it may well be judged that the growing generation are not averse to ideas that naturally suit the young mind more readily than the catechism.

While I seldom heard the principles of Christianity as to morality attacked, I not unfrequently heard the Bible on account of its admixture of impure and profane narrations, misleading oftener than correcting the young mind, relentlessly condemned.

The adoration and veneration, offered to the Deity is, excepting in Catholic countries, not so much a matter of law, custom and usage as of an exuberance of good feeling in days of joy, in which case it assumes the form of thanksgiving; or when, in days of trial and danger, an invocation of a higher Power is resorted to—*vide* Emperor William's despatches and proclamations,—it seems to satisfy the popular ideas and savors much of the oft quoted phrase—"Pray to God, but keep your powder dry!"

As the observance of the Sabbath is more or less an indicator of the prevalence or lack of Christian ritualism, I may safely say that by this standard there could be found but little, if any, traces of such observance, at least in the larger cities of Germany and France. As I can speak only of the places where I passed a Sunday, I'll name Hamburg, Brunswick, Leipzig, Mayence, Coblenz and Paris; and I must say that in all these places, with the exception of Paris, all handiwork was stopped. At Paris the rebuilding and repairing of private as well as public buildings was carried on not only on Sundays, but late and early, before and after the regular working hours, mornings and nights. I found also those stores and stalls for the sale of merchandise closed, that expected little or no traffic on Sunday; while all other establishments, that might furnish any necessities or accommodations for this day, were invariably open and frequented by customers. The closing or keeping open of those establishments seemed invariably to be only a question of policy and independent of any civil statute. The ringing of

harmonious church bells naturally re-awakened impressions of my early childhood: for even then I thought that those glorious sounds in their ever changing rhythm, might better be listened to from the quiet woods, or in view of grand natural scenery, while enjoying the fragrant breath of a bright May or June morning, than from inside those damp and dismal edifices in which, equally cold and chilly, the stern parson preached against those that did not come more frequently to the "house of God."

I saw and joined the crowds of happy people who sought the country, the woods, and the mountains, as in Harzburg, Berlin, or Coblenz, to pass the Sunday; husband, wife, and children start out with baskets and pails, not omitting the various instruments of sport for young and old children. I saw them squatting along the shady road-side, the rivulet, the rocky ledge, happy and contented and, no doubt, thanking their Creator with more heartfelt earnestness and devotion for the happiness they enjoyed, than they could have done at any other place, where persuasion or restraint might have forced them to go.

I saw them in Summer-gardens where art and fancy vied with Nature to provide attractions, that no church architect, even in refined America, with velvet carpets, soft cushions, warm or balmy atmosphere, and the gaudy display of costly finery of the audience, can approach. I saw them following the passages of beautiful music with open ears, their features reflecting the emotions of pleasure and satisfaction. Not unfrequently I heard them join in general chorus the strains of a patriotic or other favorite melody. Rowdiness is so foreign to these occasions, that I am unable to report the first case, or any approach to it, during my whole stay in Europe; and I can add with the same veracity that, Paris excepted, where a few soldiers were laboring under the influence of liquor, but one case of drunkenness ever came to my observation during my whole stay in Europe. Though I did not specially seek, I surely did not avoid an occasional look into places where rum ruled king, and where the scum of society congregated; and even there I saw little of that roughness and rowdiness so characteristic of our Sunday-law-ridden states.

The love for music and the dance has surely more influence upon the lower classes than is the case in America, and undoubtedly does not predispose them to such scandalous bestiality as is frequently met with on our side of the Atlantic.

That temperance (not abstinence) is necessary to avoid this evil there as well as here, no one can deny; but that this temperance cannot be secured by legislation, our own experience well enough demonstrates, while universal, and (if necessary) compulsory education must furnish the slow but sure means of elevating our masses to the standard of proper manhood. K.

GEN. B. F. BUTLER.—We have a very good story of the Hon. B. F. Butler, that has not yet found its way in the newspapers:—When a student in college, it was binding on the students to attend the college church—a duty which to him was very irksome. On one occasion he heard the preacher (who was also a professor), advancing propositions like the following:

1. That the elect alone would be saved.
2. That among those who, by the world, were called Christians, probably not more than one in a hundred belonged really and truly to the elect.
3. That the others, by reason of their Christian privileges, would suffer more hereafter than the Heathen who had never heard the Gospel at all. Mr. Butler, whose audacity was as conspicuous as his reverence, made a note of these propositions, and on the strength of them drew up a petition to the faculty, soliciting exemption from further attendance at the church, as only preparing himself for a more terrible future. For, said he, the congregation here amounts to six hundred persons, and nine of these are professors.

Now, if only one in a hundred is to be saved, it follows that three even of the faculty must be damned. He (Benjamin F. Butler), being a mere student could not expect to be saved in preference to a professor. Far, he said, be it from him to cherish so presumptuous a hope! Nothing remained for him, therefore, but perdition! In this melancholy posture of affairs he was naturally anxious to abstain from anything that might aggravate his future punishment; and, as church attendance had been shown in last Sunday's sermon to have this influence on the non-elect, he trusted that the faculty would, for all time coming, exempt him from it!

The result of this petition, written out in an imposing manner, and formally presented to the faculty was that Butler received a public reprimand for irreverence, and but for the influence of one or two friends in the faculty, he would have been expelled.—*American Workman.*

DANGEROUS.—An old lady read an item in one of the papers, the other day, describing how a grindstone burst in a saw factory, and killed four men. She just happened to remember that there was a small grindstone down in the cellar, leaning up against the wall. So she went out and got an accident insurance policy, and then, summoning the hired girl, and holding the pie-board in front of her, so that if the thing exploded her face would not be injured, she had the stone taken out in the alley, where twenty-four buckets of water were thrown on it, and a stick was stuck in the hole, bearing a placard marked "dangerous." She says it's a mercy the whole house was not blown to pieces by the thing before this.—*Revolution.*

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VOL. 2. No. 44.

TOLEDO, OHIO, NOVEMBER 4, 1871.

WHOLE No. 97.

The Index.

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N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.
OCTAVIUS BROOKS FROTHINGHAM, THOMAS WENTWORTH HIGGINSON, WILLIAM J. POTTER, RICHARD P. HALLOWELL, J. VILA BLAKE, WILLIAM H. SPENCER, Editorial Contributors.

SELF-LOVE. [FOR THE INDEX.]

A DISCOURSE BY REV. O. B. FROTHINGHAM.

"Thou shalt love thy neighbor as thyself."

MATT. xxii. 39.

I wish to fix your attention for a moment on a point that is usually passed over in complete silence, but which yet has some significance in the Christian Ethics. It is that Self-Love is made the basis of the system: not the aim or result of the system, but the basis of it: not the last principle of it, but the first principle of it. "Thou shalt love thy neighbor as thyself." Love yourself little, love your neighbor little; love yourself much, love your neighbor much; hate yourself, hate your neighbor; despise yourself, despise your neighbor. Attention is called at once, you will observe, to SELF. Regard is centred on self. Self is the starting point; self is the standard. The love of self is the test of all love; the love of self is the foremost of duties, because, until that is made intelligent, rational, strong and deep, all other love must be unintelligent, weak and shallow. The Christian education, therefore, is an education in Self-Love—not in self-forgetfulness or self-contempt or self-abandonment or self-sacrifice.

The great author of the system showed his matchless wisdom in this way of stating his doctrine; for, beyond question, the most important personage to every one is himself. The strongest element in human nature is love of self. The one indestructible principle in the conduct of human life is self-assertion, self-inference, self-aggrandisement, the desire to attain personal happiness under one definition or another. It is questionable, indeed, whether the element of self-love does not enter into every form and manifestation of human affection; whether it can ever be distanced, outgrown or eradicated; whether all love is not self-love. Benevolence is a gratification of the impulse of good-will, and is practised because it gives pleasure to a certain class of personal feelings. Disinterestedness is interestedness indulging itself in the luxury of making somebody else happy; and has all the keen zest of a sense of superiority coupled with a sense of generosity or pity. It is a very exquisite kind of self-flattery. The mother loves herself so supremely in her child: it is her child; the credit of its beauty of charm comes back to her; her own self-complacency is mixed up every moment with her

tenderness. Her sacrifices are no sacrifices, because her own peace of mind is involved in their making. She would be miserable if she did not practise consecration. She would suffer if she did not suffer for her babe. She might see another child die, and shed no tear; for it is not hers: but her child is the heart of her heart, is the essence of herself, and the more she forgets herself in it, the more she remembers herself.

Why do men worship? In order that by their worship they may please the Being they adore and get some good as yet unattained, or escape some evil that impends. They love God in order that God may love them. They pray to God that He may grant them favors. They serve Him that He may bestow on them rewards. What does heaven mean but happiness? What is the longing for heaven but the longing for happiness? What is aspiration but the sigh for the fullness of personal joy? Religion does not annihilate Self: it perpetuates it; extends it; carries it on into new spheres; gives it new and more sublime manifestations. The very essence, nay, the quintessence of human selfishness has usually appeared in Religion. There selfishness has been baptized, consecrated, sublimated, transfigured. Prayers push selfishness into the very face of God. What astounding selfishness is compressed into the doctrine of Immortality as commonly held! Why, if good people who denounce selfishness in this world, could but see how intensely selfish they were themselves in regard to the next world, they would fairly stand aghast and doubt whether in all their longing for heaven they had not been getting up an appetite for hell—qualifying themselves for damnation while thirsting for bliss. If self-love be a sin, then the chief of sinners are the orthodox saints, for they demand a private happiness nothing short of infinite and everlasting.

I make these statements simply that you may perceive how stubborn this element of self-love is; how it constantly reappears under the strangest disguises, and asserts itself under the most remote relations and insists on regulating our purposes and ruling our wills, even when we seem to have resigned ourselves to divine influences. All love is self-love under one or another form.

This being so in fact, philosophy must assume the fact and base its rules upon it. We have seen that Jesus does so; that the teachers of practical wisdom in common life do so, is too plain to require explanation. It is, at present, with their philosophy, not with his, that I wish to deal. The practical doctrine based on the great fact of self-love, is something like this: That the individual is and must be of prime interest to himself; his own self-preservation, his own pleasure, his own comfort, his own physical and social well-being, claim his foremost, nay, his exclusive regard. No man can live for another, for the simple reason that he is not another. Every one has his own view of well-being and of pleasure. Every one must determine for himself what are the means fitted to attain it. Constitutions are unlike; tastes differ; each has his own estimate of happiness, and of the proper way to gain it. The only judge, therefore, of what is good as an end or good as a means must be the individual himself. There can be no other. The true interest of a man is the greatest sum of happiness which he is capable of attaining, and the true interest of society is the greatest sum of happiness of all the individuals that constitute it. The duty of the individual, therefore, on this principle, is to love himself first, to build up his own private estate, to multiply his own personal fortunes, to increase his own individual privileges in every honest and honorable way by all means that do not limit, cramp, injure or wrong his neighbor. Let every one act on this rule and every one will attain his full welfare. Let every one look out for himself and all will be looked out for. Let each mind his own business and no business will go unattended, each interest being conducted by the person best capable of conducting it. Every interest will be considered and adjusted to every other. There can be no clashing so long as each attends to his own affairs.

"All Nature's difference makes all Nature's peace." We must suppose that God has constructed human nature no less carefully than He has constructed material nature. It would be a reflection on the wisdom and equity of Providence to believe that the mechanism of society is less complete than the mechanism of the solar system. Man considered as a piece of divine handiwork must be accepted as perfect; and if obedience to the laws of their being secures order, harmony, development, progress among the plants or the constellations, surely obedience to the laws of their being would secure order, harmony, development, progress among men and women. Now if self-love is that law, the consistent and faith-

ful practice of self-love will lead to increasing power, wealth, health, comfort and conscious well-being.

And so pursuing the argument, we arrive at this conclusion, that we show love to our neighbor by letting him severely alone, and at full liberty to love himself. We are not to interfere with one another in any way, either with ill will or with good will, either to harm them or to help them, either to do them evil or to do them good. If they cannot help themselves, we cannot help them. If they do not care for themselves, it is presumptuous in us to imagine that we can care for them. If they do not love themselves, it is absurd for us to come in with offers of love for them. None should know as well as they what they are, what they need, what they desire. If they do not know, their knowledge is hopeless. Our proffer of assistance is an interference with their individuality, and all interference with another's individuality, no matter on what plausible pretence of benevolence, is an unwarrantable impertinence. Their concerns are no concerns of ours, and to meddle with their concerns cannot be justified on any plea of charity. Well entertained it may be, amiable and sweet, but it is illegitimate and must in the end be injurious. The law of individuality is supreme in its sanctity, and it is its firm observance, not its weak violation, that ensure happiness at last.

Pushing the idea a little further, then we come to this: That one of the solemn duties of men is to abstain from beneficence, to eschew philanthropy, to withhold aid, to deny themselves the luxury of almsgiving under every enticing form. To say that we should not be forced into charity is not enough. If we are to be forced into anything, it should be into uncharitableness. Our discipline should be in saying "no," not in saying "yes," in curbing the benevolent propensities, not in liberating them; in withholding, not in giving.

Why should I be taxed, this doctrine says, to maintain the poor? Poverty is a great misfortune, but the only way out of it is the way of effort, endurance, struggle on the part of those who are in it. Help from the outside, however comforting for the moment, like a cup of spirits to a man fatigued, weakens more than it strengthens, for it is just so much release from the necessary effort, it is just so much dishonest escape from the regenerating endeavor, it is just so much enfeebling of purpose, just so much exhaustion of nervous force, just so much encouragement to self-neglect and self-abandonment, just so much outrage on the sole conditions of personal independence.

Why should I pay for educating other people's children? If they want education, let them get it for themselves as they can. If they are unable to procure it, let them wait till their ability increases. When they really feel the want of education, they will contrive to obtain it by effort and saving, which will in themselves be an education. Let those who want schools make schools as they are wanted. Let those who do not want schools be allowed to spend their money for what they do want. There will be fewer schools on this principle, no doubt; fewer and less richly endowed—less completely furnished; but such as there are will be supported by those who need them and who are immediately interested in their being as good as the means at their disposal will allow.

Again, why should I devote a portion of my income to the maintenance of dispensaries for the sick, hospitals for the maimed, the diseased, or the insane, asylums for the unfortunate, houses of refuge for the vicious, reform schools for the criminal, &c.? Let each one look after his own sick, attend to his own diseased or insane, provide for his own unfortunate. The way out of misery of all kinds is the same straight and narrow way of personal effort—a way long and hard to travel—but sure to lead to the goal in the end. These terrible ills of human life are providential; they are incidental to human progress, and are unavailable at the present stage of society. Their removal must be very gradual, very slow, very tedious, but time and patience will cure them all if scope be given to the curative processes. In the meantime Mr. George Peabody, in attempting to anticipate the regular working out of the social problem by his munificent gifts, is only creating confusion. He is answering questions before they are asked, laying out roads in advance of travel, building houses in excess of population, providing for wants that are not felt, and so teasing people with the notion that they have got much further along than they have. He diverts his fortune from its proper ends, supplies an article for which there is no demand, and deprives people of the opportunity for supplying themselves with another for which there is great demand, namely, the satisfaction of earning all they possess. When the mechanics of New York feel the need of better lodging houses, they will build them,

pay for them out of their wages and profits and enjoy them as possessions, which they are fairly entitled to hold. Mr. Stewart in providing such tenelements in advance is guilty at once of a folly and an impertinence, for he gives up so much of his own personal interest in his property, and he is interfering with the mechanic's right to say when, where and how his dwelling shall be built. He is crossing that iron track over which the car of progress must pass on its way to a better future. From such an act of imprudent generosity all men must be the sufferers, but none will be such deep and long sufferers as the class he aims to benefit.

Ezra Cornell, Matthew Vassar, Stephen Girard, and Peter Cooper are not to be reckoned, therefore, among the rational benefactors of their kind, but rather among the amiable mischief-makers of their generation, men who, with the very best intentions, cheat their fellow men of the inestimable privilege of their individuality and rob them of the priceless boon of moral experience.

I beg you, my friends, to bear in mind that I have not been thus far giving an exposition of my own views, but have been stating as well as I could the opinions held by some most intelligent, thoughtful and excellent people, whose views I respect, even when I here and there differ from them. I beg you particularly to bear this in mind, for if you do not you will get no intelligent idea of my purpose. I understand that last Sunday some of my hearers went away greatly distressed because I abused Garibaldi, Mazzini, John Bright and Charles Sumner, when, if they had listened intelligently, they would have perceived that I was only describing a class of people who *did* abuse these noble men; people whom I, so far from commending, was bent on refuting and visiting with my uttermost condemnation. My friends accused me, in the face of all my well-known convictions, of advocating opinions which I was doing my best to satirize and expose.

I say, let this mistake not be made to-day, for it is hard enough to meet the arguments of my adversaries, without having to look after the misconceptions of my friends.

I have been, you understand, stating a doctrine not my own. I have endeavored to state it as fairly and clearly as my time would allow. I have wished to represent it favorably, as why indeed should I not? The doctrine is an honest doctrine, honestly held by able and honest men. Its advocates are as amiable, kind, honorable, high-minded and humane as any members of the community. It is in the interest of humanity that they urge their opinion, believing very heartily that the individual and social welfare of mankind will, on the whole, and in the long run, be best served by this let-alone policy.

Nor do I mean here to urge objections to the doctrine on a philosophical ground, though such objections occur to me. My purpose is to take the opinion as it stands and carry it out further to some of its consequences, not thereby showing its falsity, but thereby exhibiting more fully its drift.

The doctrine is that each person must live for himself, since in that way he will most effectually live for others; that each person must look after his own interest, he being interested in his own interest more than any one else, and in his own interest representing one special portion of the general interest in which the social well-being is involved. I will accept the statement.

Self! Self-interest, self-regard, self-love, self! But what is this self? It seems a very simple thing to come at, but on analysis it is a very complicated thing. If our self were only our body, and self-interest only the physical pain or pleasure which the body experiences, if self-interest were fairly represented by the amount of comforts we could collect about us, the sum of wealth, or luxury, or privilege we could amass, the release from care or trouble we could succeed in effecting, then the policy of self-love would be obvious, and the method by which the policy would be pursued would be clear in that case too. The pursuance of the policy would be accompanied by no painful or troublesome sensations about the heart. We might go on playing our part in the strange drama of existence, and leaving others to play theirs comfortably, in the belief that the universal laws would bring every thing out squarely in the end. But into this conception of self so many elements enter! Pain and pleasure enter into it largely, *very* largely, but who shall tell all that is meant by those words, pain and pleasure? No physical experiences exhaust the sense of these words. All the finest sensibilities of the heart and the moral being have a share in their definition. Say "pleasure," and you suggest not merely a titillation of the nerves, but a thrill of the affections, a quiver of the heart-strings, a glow all over the sentient being, a sensation of the mind running all the way from a momentary gush of gladness to an abiding feeling of joy. Say "pain," and you suggest a hundred disagreeable emotions, from a prick on the skin to an agony of the soul. Say "happiness," and your thought runs from the delight of lying on the grass on a summer's day to the bliss of heaven.

Self-love is the rational love of all this self-hood. Self-interest is the rational regard for all these various and complex elements of personal good. To live for one's self *alone*—for one's own comfort, for one's own peace—simply and singly, is, unless one be a strangely undeveloped creature in all that makes the peculiar charm and glory of humanity, to live, not in a basement flat, on a level with the common sidewalk, but on four or five floors of moral experience. It is to have a whole house to one's self, with views in every direction and an observatory on the top.

If the condition of other people did not hurt me, I

could leave that condition as it is and trouble myself never a moment about it; but it *does* hurt me. It not only injures me, it makes me suffer; and, in order to be nappy, I must protect myself against it. If I could shut my eyes to that condition, or shut my ears to it, or shut my heart to it, it would be very well; but I cannot. People are ignorant; their ignorance is forced upon my attention; I see the mistakes their ignorance leads them into, the fearful blunders and crimes it makes them commit, the vices it allows them to indulge in, the misery, ruin and death it subjects them to; I see how it shuts them out from privilege, bars them from opportunity, limits their range of activity, and keeps them down in the region of the animal. Now say that this is no concern of mine; that I am not responsible for it, that their disabilities and miseries are their own, then it is their misfortune to be ignorant, and the natural laws must look out for it. Still it so happens that I suffer; their stupidity hurts me, and, however little I may care about them, as one who cares supremely about himself, I must try to do something to protect my own private peace from this disturbing element. Whether what I do will be of any great service to the ignorant, may be doubtful, perhaps it will be of no service whatever; it may injure them; I cannot stop to think of that: I am seeking my own private content; I am acting in self defence, and thus acting, I contribute towards the printing of new papers, the publication of books and magazines, the distribution of documents, the endowment of colleges and the support of common schools; I give something to Freedmen's Aid Associations, something to ragged schools, something to lecturers and preachers. My self-love will not let me rest unless I do it. There may be those who are not thus afflicted, who are themselves perfectly happy in spite of the ignorance and brutish stupidity of men about them. To such I have nothing at present to say; but some of us are *not* happy. We might be if we could get rid of these troubles and sensibilities, but it would be very hard to do that, and even if we *could* do it, we should hardly feel justified in doing it, seeing that these sensibilities are the most beautiful and attractive part of our nature. We therefore make *ourselves* happier by trying to remove the ignorance that prevails.

The same course of reasoning is gone through in view of poverty, suffering, sorrow, vice and crime. So far as the poor man's poverty is his own affair, I may disclaim the duty and the title to meddle with it; he must deal with it as he can, bear it or be borne down by it, live through it or die under it, resign himself to it, and so sink into its mire deeper, or struggle with it, and so get patience, discipline and strength of character. Whatever its issue *for him*, I may calmly face the fact, for it is *his* issue, not *mine*; his experience, not mine; his fate, not mine; and the power which decreed his fate will no doubt help him through his battle with it. If this battle of his were only not fought on my door steps; in the street which I daily traverse; in the square which I must cross on the way to my business; in the passage-way of my store! If the garments which the conflict has torn to rags, and the faces it has scarred, and the forms it has bent and mutilated, and stunted, and disfigured, and the natures it has brutalized, were only not thrust against my senses all the time! But they are; and the best way to deprive them of their offensiveness seems to be to modify, if possible, the material conditions which beget and perpetuate poverty. I therefore, purely in my own interest we might say, endeavor to provide employment for the poor within my reach,—take them, so far as I can, away from their sickly dwellings; use my means to instruct them in cleanliness, temperance, and the economies of domestic life; aid the societies that are formed for the purpose of taking the children of poor parents from the crowded city and distributing them in the country among the farmers, where they will be usefully employed and put in the way of prospering. To do this makes *me* happier. I would do it wisely, of course; I would do it in the best way; I would consult, as far as I could, the welfare of the poor themselves; I would not hurt them by promiscuous alms-giving, or pamper them by indiscriminate charity, or destroy what remains of their self-respect by making them dependent on my bounty; I would have some conscience about the matter, and would not injure them any more than I could not help; still, *loving myself first and foremost*, and constituted as I am, I must indulge myself in some slight interference with them in order to secure peaceful days and quiet nights; and if this may be secured by a moderate investment of money, or time, or exertion, or influence, it is more economical to make the investment.

The miserable may be succored in their misery, and helped out of their misery by powers vastly superior to any that I can exert—*powers within themselves*,—and it might be much better for them if these powers were left to do their beneficent office, without human interference. My sympathy may do them no good; it may possibly make them weaker instead of stronger—more helpless instead of more self-reliant. My compassion towards them may result rather in bane than in blessing; I cannot tell; I have often suspected it to be so. Sometimes I have felt sure that it was so; but it is asking of me a great deal of self-denial to demand that I shall behold the suffering and sorrow of my friends, and shall make no effort to relieve myself of its troublesome presence by clearing them up. Why should I sacrifice my peace of mind to theirs? Why should I forbear to obtain such comfort as I can out of consideration for their heart's ease? I would not weaken or sadden them more than may be necessary for my own composure; but as a consistent lover of my own composure it

cannot be expected that I will consent to suffer from the presence of an evil which I can do something, even in an artificial and in a somewhat illegitimate way, to remove.

On the same principle I shall make great efforts to diminish and reduce the causes of crime; to effect changes in the condition of society which shall make it easier for people to grow up virtuous, honest, temperate, peaceful, orderly, industrious. The drunkards are an offence to me; the harlots are a nuisance; the thieves are a disturbance, and the pickpockets a pest. I cannot sleep for the burglars, nor walk at night in the outskirts of the town for fear of a slung-shot. If these people would let me alone, I should be very willing to let them alone. If the incendiary would confine his sparks to my neighbor's woodpile, and the house-breaker would limit his curiosity to the construction of my friend's key-hole! But I am in terror. It is true that now and then one of these wicked gentry gets caught and hanged; but their catching is difficult and their hanging uncertain. The number of the vermin destroyed is very inconsiderable, and makes no impression on the multitude that remain. The jail, the penitentiary and the gallows afford me but a partial and precarious content; the State prison gives me but a small sense of security. I am unhappy in spite of the public executioner, and so I lay out plans for self-protection by building Farm Schools and Reform Schools and Inebriate Asylums; by opening gymnasiums, libraries and galleries; then doing all I can to prevent the mischief I cannot punish. It is hard work, no doubt; it costs money; it costs time and thought, but, on the whole, I suffer less by giving the money, and time, and thought, than by bearing the evil. If my preventive measures benefit the criminal classes, I am very glad of it; but whether they do or not, they will perhaps be for my own personal benefit, and that is the paramount consideration.

Thus, on the principle of self-love pure and simple, we are led, we will not say to *beneficence*, for beneficence is the doing of *good*, and it is still a question whether any good is *done*; we will not say to *benevolence*, for benevolence is the willing or purposing of good, and no good may be willed or purposed except to *ourselves*; but, we will say, to interfere with other people's affairs, and to effort at altering the conditions under which other people exist. Self-interest involves interest in others; self-regard involves regard for others; self-preservation involves the preservation of others. Even on the lowest plane of selfishness we must do a great deal to effect changes in the world we live in. On the higher plane of self-love we must be working in some way incessantly to effect changes in the world we live in. As our self-love becomes intelligent, our endeavors become deliberate; as our self-love becomes deep, our endeavors become earnest. The law of self-interest becomes the law of social activity, and in loving ourselves we are compelled to love everybody else.

What nobler duty than the cultivation of a worthy self-love? A worthy self-love; only a worthy self-love is self-love at all. The people who make profession of loving themselves supremely, and being indifferent to all but themselves, are people who hate themselves, for they love themselves as animals; and for a man to love himself as an animal is to hate himself, to despise and scorn himself. The love he bears himself is a love that bestializes, rots and ruins. Such a love is an inverted self-sacrifice. It is saintliness turned upside down. It is immolation of the better self to the worse. It is seeking one's eternal blessedness in hell. It is aspiring towards the brute. To love one's self as a rational human being; to love one's rationality—one's humanity; to love one's own truthfulness, dignity, and honor; to love one's own pure loveliness, is to love nothing limited or individual; it is to love something universal and eternal; it is to love nothing less than the God who made him.

The Congressional Library at Washington is the largest in the country, containing about 206,000 volumes. Next to it stands the Public Library of Boston, with its 179,250 volumes. This institution is so complete in its appointments and admirable in its management that it may almost be regarded as a model institution. This is one reason of its popularity and rapid growth. Every Bostonian feels a wholesome pride in the institution, and last year over six hundred individuals presented it with books. Mr. George Ticknor alone gave over eight thousand volumes to this collection. In fact it is now considered an exceedingly ill-mannered thing for a Boston gentleman to die without leaving either books or money to the Public Library, as to leave a bequest to Harvard College was formerly a part of a Boston merchant's religion. This is the way to build up an institution. Any town in the country can have a creditable library in twenty years by working for it in this wise way. New York has no Public Library; but it has Tammany Hall, which accounts for the deprivation. The difference between the two is that the former is an institution and the latter a destitution.—*Golden Age*.

"I have the reading of it every week." It not unfrequently occurs, when persons are asked if they will subscribe for a newspaper, or if they already take it, that they reply—"No, but neighbor B. takes it, and I have the reading of it every week." Such often add, "I consider it the best paper I know of." They are benefited every week by the toils, perplexities, and expenditures of those who receive nothing from them in return. Reader! if you feel reprieved, just send in your name and take the paper yourself.—*Exchange*.

THE RESULTS OF REPRESSIVE EDUCATION.

[From Stilling's "Theobald, or the Fanatic," chapter V.]

In the midst of scenes of this character it was, that Samuel Jehosaphat Theobald first saw the light and passed his childhood and youth. Diedrich Theobald and his wife Amelia, by birth the Mademoiselle Van Wirthen, lived well-contented and happy on their large farm; everything proceeded according to their wishes, and Amelia acquitted herself in her new sphere as well as farmer's wives in general. She had completely laid aside her nobility to live in the kitchen and to serve God and her husband according to her own views, with all her heart. In the second year after her marriage she bore her husband the son above named, and at his baptism gave him that uncommon Jewish name. As his parents had determined to educate him in a strictly religious manner, and to make something extraordinary of him, they acted in imitation of the devoted Hannah of old, by dedicating him to the Lord from his cradle. When he was scarcely six years old, he was sent to Berlenburg to school, where he was committed to the care of his friends.

If any one will reflect on the circumstances, he may easily imagine what sort of education it must have been. Many of the details, however, are so singular that it may be well worth our time and labor to present them with some degree of minuteness.

Tuchfelt, the deposed clergyman noticed above, was the only person whom they judged competent to be entrusted with the important charge. He received him into his family at an early age. Theobald selected him in particular on account of his extreme austerity of manners, and his high reputation for sanctity. The physical training which Samuel was compelled to undergo was to sleep as little as possible, to retire precisely at nine in the evening, to rise at four in the morning, to breakfast at seven, to take a very frugal meal at dinner, to sup on simple bread and butter with a glass of fresh water, and never to taste a morsel between meals. This was his uniform mode of life. His moral training was, if possible, still more severe. He was strictly excluded from all intercourse with other children; every word he spoke was first to be weighed in a golden balance, and every fault according to its nature was to be punished with more or less severity with the rod. Tuchfelt assumed the whole charge of his education personally; he instructed him in Latin and Greek and Hebrew, and required him to live perpetually in a praying frame of mind.

It is scarcely possible to describe the effect of this singular discipline; he became exceedingly mild and obedient. His will seemed to be entirely broken, so that at last he came to will nothing but what others willed for him. His whole appearance resembled more the innocence and purity of an angel than that of a mortal. By nature he was an uncommonly handsome child; and as all his passions had been kept under constant restraint, and indeed reined in, as it were, with a strong curb, not the slightest trace of an unlovely feature was perceptible in his whole countenance,—every feature wore a meek, innocent simplicity, and a soft, indescribable sweetness.

His parents in their visits to Berlenburg were so enraptured with their son, that they now began to indulge the fond anticipation of his becoming an important instrument in the hands of God in promoting the great designs of his kingdom. They often expressed the desire to take him home with them, to enjoy more of his company; but Tuchfelt would by no means consent. He used to say—"That my Samuel is not yet quite strong enough to bear the corruptions of the world." So thought his parents, and were content to deny themselves the pleasure.

It happened one afternoon, that Tuchfelt and his lady were invited to tea with the count in the castle, when Samuel was entrusted during his absence to the care of his son, who, not supposing it necessary to be so strict as to prohibit him from going out, went away himself, and left Samuel alone. The boy went out into the yard, where he chanced to spy through the fence one of his neighbor's children, a little girl playing with her doll. As soon as she saw Samuel, she made a threatening gesture toward him as children will do; being extremely timid from the peculiar nature of his moral training, he started back with fear, and stood at some distance from the fence. This is just what the little girl did not wish. She therefore came up to the fence, and sticking through a large piece of apple, said—"Here, boy, eat."

Samuel, feeling somewhat conscience-stricken for being in the yard without permission, and against the express orders of his teacher, gazed at her with his clear black eyes, and, calling to mind the circumstance of Adam and the apple, he exclaimed—"No, Eve, no; I will not touch it."

Lisetta stared with open mouth, and said—"Why do you call me Eve? My name is not Eve, it is Lisetta. Here, take it; it is clean."

"Yes, but you know Adam committed a great sin by eating the apple which Eve gave him."

"Oh, you simpleton, ma often gives pa a piece of apple, and it is no sin. Pa says, that God makes apples grow that we may eat them and be thankful."

"Yes, but between meals; between meals it is not right to eat."

"You foolish boy, our cat often eats mice between meals, and she does not commit a sin. Here, take it."

"No, I dare not—but if nobody saw me, I would."

Lisetta looked round at all the windows, and Samuel likewise; when he saw no one, he ate the apple, and it tasted excellently,

It is a common remark, but one not sufficiently

pondered, that when once the first step of transgression is taken, return is more difficult. Sin tastes sweet; it is so agreeable to the lips and tempting to the palate, that the poison is swallowed at full draught without thought of its consequences. To venture is to embrace. Let my youthful readers carefully treasure the reflection, and let them fly from its alluring image, as it shines at a distance.

It happened thus with Samuel. He ventured on the first temptation; the apple tasted better than he imagined; he wished for another piece.

"Come over here and get it," said Lisetta.

"I cannot," shouted Samuel, with his clear, strong voice. He ran up and down along the fence. Near the house stood a large horse block; he was on it in an instant, and over the fence beside Lisetta.

This was the first indulgence he ever enjoyed; never before had he tasted the attractive sweets of freedom; he was so full of life and happiness, that he jumped, and tumbled, and shouted for joy. Lisetta, as may be supposed, enjoyed herself equally well. She was also strictly educated, though not in so high a degree as Samuel. Happiness beamed in their very countenances; they caressed, and played, and talked, to their full satisfaction, and without doing anything mischievous or reprehensible. Had the pious Tuchfelt suffered his pupil to play with orderly children under his own eye a few hours each day, he never would have taken that forbidden step during that afternoon, nor experienced those sad consequences which followed. Meanwhile hours flew away like minutes, and Tuchfelt returned before Samuel thought of home. As soon as he entered the house, he inquired for Samuel; they informed him that he had been in the house a short time since, but could give no account of him, and at last he was found with Lisetta.

Tuchfelt did not regard his disobedience as a great transgression, for he was too ignorant of human nature to be fully aware of the consequences which that step, in connection with his peculiar discipline, must have upon the boy. Had he been capable of a mere suspicion, he would have adopted an entirely different mode of education. He did nothing farther than to present in an impressive manner his sin of disobedience, and the sin of wasting his precious time. All this Samuel felt and acknowledged, but he felt so little sorrow for it that he now constantly longed for another opportunity of playing with Lisetta. From that time forward, his mind was filled with nothing else but with thoughts of Lisetta.

A very noticeable thing about this disaster is graphic accounts of it which one and another of the survivors have given. Every reporter and other person engaged in the corruption of the English language, and desirous of having his week's wages raised for doing his work better, should cut out Mr. Charles Story's account, for instance, and keep it by him as a model. Here is a specimen of it:

"A moment after I saw a woman lying upon the grass, her right arm fearfully crushed between the elbow and shoulder, and her face badly scalded. She must have been suffering intense pain. I asked her what I could do for her. She replied: 'There are others hurt a great deal worse than I am. Go and attend to them. I can bear it.' She was taken to a house near by, and laid upon the floor, with a bundle of bloody clothes for a pillow. She would not let the doctor attend to her injuries until she knew that the others had been seen to. There were several others badly hurt in the same house. After the train had been thoroughly cleared, I got my wife and little girl a place to stay, and got on a Lynn horse-car. I went to Lynn and spread the news, and a train was sent up."

Not that some of the reporters also did not do well. But they still have among them the writer who, the other day, spoke of Mayor Hall's truckling to the mob as "Mayor Hall's truculency"—which latter would have been almost a subject for Nast.—*Nation*.

The despotism of sectarian feeling, especially over the tender and sacred affections of the soul, was painfully illustrated a couple of weeks ago. A young Jewess of Baltimore, named Miss Bettie Jacobs, eloped on the 19th inst. with a Gentile named Allman. The fugitives were married at Washington, and proceeded to Alexandria for a quiet honeymoon. The father traced them up to the hotel, and was conducted up to their room. As the door was opened, the bride exclaimed: "Father, we are legally married," and burst into tears. The father upbraided her for her act, and forbade her to call him father again, as she had disgraced both him and her mother. A dialogue was carried on between the two amid their cries and sobs, which was only interrupted when the landlord declared that it was attracting too much attention, and must cease. The father turned to go, and as he did so cast a fond look at his daughter, and to her frantic "Good-by, father," said: "I will go home, put crape on my hat, and mark you on the record: 'Died September 19, 1871.' And thus they separated.—*Revolution*."

RICHES.—"I cannot call riches better than the baggage of virtue; the Roman word is better, *impedimenta*; for as the baggage is to an army, so is riches to virtue; it cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory. Of great riches there is no real use, except it be in the distribution; the rest is but conceit."—*Bacon*.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I like THE INDEX more and more, although I find much in it that I do not agree with. I do not hold so high an opinion of science as you do. Perhaps it is because I am so ignorant. Can science add anything to the color or fragrance of the rose? Is not the flower cultivated by the most ignorant as sweet and beautiful as if tended by the wisest philosopher? Can anything improve the whiteness and purity of the pond lily? When I see one of those beautiful flowers floating on the surface of the stagnant pool, transforming the filth and slime at the bottom of the same into such wondrous beauty and purity, I think I see a deity enthroned there that defies all the skill and science of all the sages to improve upon or imitate. Can science explain to the common understanding the formation of a single leaf or blade of grass? Well, I suppose you will say, 'all that ails me is that I don't know much. I think just so myself; and I think it is a very common ailment among people of my acquaintance. Of course you don't care who or what I am, but I am going to tell you: I am one of those poor, forsaken creatures, called a *gross widow*. But it may soften the case a little if I tell you (what is perfectly true) that my husband, after living with me twenty years, did the best and kindest thing he ever did for me by leaving me.'"

"Hurrah for THE INDEX, the exponent of a great and noble cause! Before me lies a copy of Aug. 5th, the first I have ever seen. INDEX, I welcome you! You are devoted to the very cause for the development of which I am at present, and have been for years laboring to establish a paper. My sole aim in life is, and (if my GOVERNOR spares me and gives me strength for that purpose) my life and all my earnings shall be devoted to the advancement of science and knowledge, Free Religion and enlightenment. I have not yet, however, and perhaps shall not for some time yet, come out. I am only waiting for strength to do a more telling work when I do begin. And now I welcome those who have the courage to start in the path which is pointed out to me. Gentlemen, I enclose \$2.00 as a subscription to THE INDEX for a year, and hope by that time that my friendship for the paper may increase to several subscriptions. I wish also to subscribe one share of \$100.00 to the capital stock of the Index Association, subject to the conditions announced, and hope in good time to increase the same materially."

"I want to send Mr. Potter's article on 'Southern Reconstruction' to General Armstrong at Hampton. He is a manly, broad, cultured man, and his scheme strikes every practical person as the very best plan for educating the blacks. I send you a copy of the report of the institution. Look over it, if you have time. Mr. Potter's article is capital. My wife and I enjoy THE INDEX immensely, and so does every body that I meet with; and all honest-minded, independent, thinking people must appreciate the broad, catholic, manly, and humane spirit in which the paper is conducted."

"I am much pleased with THE INDEX for the past two months, and think there is a decided improvement in it."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY. The regular meetings of this Society will be held for the present in GERMAN HALL, St. Clair Street, every Sunday morning, beginning punctually at 11 o'clock.

WILBURN FUND.—Miss Cora Wilburn acknowledges with thanks the following donations:—

W. C. GANNETT,	Boston,	Msrs.,	\$10.00
Miss MARY E. COLLIN,	Rock Creek,	Mich.,	5.00

RECEIVED.

THE SPIRITUAL PILGRIM. A Biography of JAMES M. PEEBLES By J. O. BARRETT. BOSTON: WILLIAM WHITE AND COMPANY, Banner of Light Office, 158 Washington St. 1871. 8vo. pp. 308.

THE RADICAL. Published Monthly. BOSTON: Office of Publication 25 Bromfield St. November, 1871. Price, \$3.00 a Year.

APPLETON'S JOURNAL. Literature: Science: Art. Monthly Part. No. 31. Weekly Numbers for October, 1871. Price 40 Cents.

THE CATHOLIC WORLD. A Monthly Magazine of General Literature and Science. November, 1871. New York: THE CATHOLIC PUBLICATION HOUSE, 9 Warren St. \$5.00 a Year.

THE INDUSTRIAL. A Monthly Magazine devoted to the development of the Industrial Interests of the Country. October, 1871. Richmond, Ind.: ISAAC KINLEY, Editor and Publisher. \$1.50 a Year.

CHURCH'S MUSICAL VISITOR. Cincinnati, O.: Published by JOHN CHURCH & Co., 66 W. Fourth St. Vol. 1, No. 1. \$1.00 a Year.

PETERS' MUSICAL MONTHLY. November, 1871. J. L. PETERS, Publisher, 599 Broadway, New York. \$3.00 a Year.

GEOMETRICAL ANALYSIS, &c. By BENJAMIN HALLOWELL, formerly Proprietor and Principal of the Alexandria, Va., Boarding School. Philadelphia: J. B. LIPPINCOTT & Co. 1871. [Specimen sheets.]

THE INDEX ASSOCIATION.

CAPITAL \$100,000. SHARES EACH \$100.

No subscription is payable until \$50,000 shall have been subscribed; and then only ten (10) per cent. will be payable annually. No indebtedness can be incurred in any current year by the Association beyond ten (10) per cent. of the stock at that time actually subscribed. Subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.				
D. R. LOCKE,	Toledo,	O.,	Twenty Shares,	\$2,000
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The just man is he who has as tender a regard for the rights of others as for his own rights.

The Index.

NOVEMBER 4, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

For Special Notices see eighth page.

SUCCESS!

The Directors of the Index Association met in Toledo on Thursday evening, Oct. 26, to take the necessary steps consequent on the subscription of the first fifty thousand dollars of the company's stock. There were present Messrs. Butts, Macomber, Bissell, Cone, Bateson and Abbot. The stock-book was examined, and the full sum of fifty thousand dollars was found to have been subscribed. The first assessment of ten per cent. on each share was voted; and due notice of this fact will soon be sent to each share-holder, together with a printed report of the proceedings of the meeting.

At the same time the subscription-list, book accounts, bound volumes, tracts, unsold copies, and other property of THE INDEX, were transferred to the Association by the former proprietors of the paper, namely, Messrs. Macomber, Locke, Abbot, and Bateson. THE INDEX has thus become the lawful property of the new Index Association.

We congratulate our friends with a full heart on the brilliant success thus far achieved. The plan was declared impossible by nearly every one at the start. But the liberals of America have proved themselves in earnest, and done much to redeem liberalism itself from the reproach of torpidity and selfishness. To the subscribers whose names stand on the list opposite, we return our most grateful thanks. So far as this splendid result is an expression of personal confidence and good will, we hope that the future conduct of THE INDEX will prove us not unworthy of it. But we rejoice to see in it equally a public expression of appreciation of the high character and great ability of our editorial contributors, without whose aid, so freely and generously rendered, THE INDEX would never have been thus planted on a firm foundation. Who could lose heart or hope while such comrades stand by his side?

But while THE INDEX is thus assured for the future, both in its existence and its growth, it will not do to halt. The word is still—"Onward!" Fifty thousand dollars have been raised within six months; now for the hundred thousand! The second fifty can be raised at least as easily, we believe, as the first. It is but a question of time. Now that there is no alternative of possible failure to discourage them, the active friends of THE INDEX will work for its gradual upbuilding into an institution commensurate with the work to be done, and will take pride in its growth. It is only a nucleus to-day, but the nucleus of great things. There is an old yet true saying—"To him that hath it shall be given." It will prove true of THE INDEX. Let every friend of Free Religion help to make it so.

"But what are you going to do with your fifty thousand dollars, now that they are raised?"

This is a question that must be answered; and the answer is plain. The Directors should scrupulously and conscientiously devote every cent of the fifty thousand dollars towards fulfilling the promises originally made and carrying out the purposes for which the money is given.

THE INDEX was not a business speculation at the start, nor is it now. If it can be made a business success (and we believe it can), well and good; but the purpose avowed in our first Prospectus was to advocate Free Religion—not to make money, but to further a great cause. The fifty thousand dollars have been subscribed that we may have the means of fulfilling this purpose more completely. They practically constitute a *trust-fund*, and are to be used as such. The dissemination of liberal and ennobling ideas, the cultivation in society and in the individual of a higher, purer, and manlier spirit, the emancipation of the people from every form of spiritual slavery—these are the objects of the Index Association, to be secured, according to the terms of incorporation, by "publishing books, pamphlets, and other publications; also a weekly paper to be called THE INDEX, to be devoted to Free Religion." Hence it should be borne in mind that the purpose of the Association is one of a philanthropic rather than of a business character; while at the same time its affairs must be managed with economy, care, and good business sense. We believe that the Directors will within a few years be able to make the stock subscriptions a good investment for the shareholders. They are determined to comply strictly with the requirement not to incur debt—to assume no expense beyond the known means at their command. We believe that our friends may repose absolute confidence in their business sagacity and responsibility.

The improvements at present desired are these:

1. Enlargement of THE INDEX by doubling the number of its pages. A large proportion of its readers file their copies for binding; and it would injure the interests of the paper in many ways to make this impracticable by increasing the size of the pages. If any change is made in this respect, it should be made by adopting a smaller-sized page. But, until the Association can afford to employ an assistant editor at a salary high enough to secure a first-class one, it is judged best to wait. We could not alone edit the paper with proper care, if it were much larger; and we have no wish to secure quantity at the cost of quality. With editorial assistance of this kind, however, we could more than double the value and influence of the paper by doubling its size. There is need of a literary, a scientific, a family, and other departments; but we prefer to wait till we can make them of the highest possible character. With a capital of one hundred thousand dollars, we believe we could make the THE INDEX so valuable that no liberal person in the land could afford to do without it.
2. Employment of a first-class business manager who can give his entire time to the work of building up a great circulation, superintending the advertisement department, and so forth. The Association have already engaged a competent gentleman for this purpose who believes thoroughly in the great future of THE INDEX, and will do his best to lessen the interval between this future and

the present time. We have entire confidence in his zeal, capacity, and energy.

3. Wide advertisement of *THE INDEX* in all the best papers of the country. A certain sum has already been appropriated for this purpose, though not sufficient to accomplish all that is desired. It has been judged best to be cautious in this matter, and to make sure that all the advertising done shall more than pay for itself. The money so generously confided to our use shall not be wasted in profitless or injudicious experiments.

4. The securing of contributions to *THE INDEX* from the ablest and best known writers of the world. A liberal sum, considering our resources, has been appropriated for this purpose; but it is too early yet to state with what success. We hope before the end of the year to be able to announce such names of contributors as will command at once the attention and support of the entire liberal portion of the country. In justice our present editorial contributors should be paid, and paid liberally, for the admirable work they do; and it will delight us if at some future time the Association shall find itself able to render them this merited recognition. But at present this is impossible without failing to redeem our promise of trying to secure the aid of some others we have in mind. We trust, however, that our readers appreciate the disinterested labors which have been so freely and perseveringly given to us in our efforts to establish *THE INDEX*. It is an assistance that we shall remember most gratefully to our dying day.

5. The purchase of a printing establishment devoted exclusively to *THE INDEX* and our other publications. This would materially reduce our expenses, and enable us by degrees to build up a *great publishing centre for liberal works of a high character*. There is no establishment of this kind in the country; and there is nothing more plainly needed. For the present this plan is of course postponed; but our friends will see the great field that here invites us, and understand the sure advantages that would be gained by having the entire stock of the Association taken. Having in their own hands the best possible medium of advertising their own publications, the Association would thus be enabled to carry out their purposes more efficiently and at the same time make the shares pay handsome dividends in the end. Concentration of efforts and means in this manner would accomplish vast results for the liberal cause.

6. The establishment of branch offices in all the leading cities of the land. Immediate efforts will be made to establish one in New York and in other places as fast as practicable. This can probably be done at a very reasonable cost; and we should be glad to receive help in this matter from our friends in the large cities.

In a word, the Index Association are in earnest, and mean business. There are other plans on foot all tending in the same general direction; but no plan will be acted upon any farther or any faster than we have funds on hand to execute it. The need of the full hundred thousand dollars will now be manifest to every one, although we have already enough to ensure the perpetuity of *THE INDEX*. The point is here—the more money we have to work with, the more rapidly will *THE INDEX* grow, and the better will the cause it serves be promoted. Instead of

flagging or resting complacently on our oars, let us all take hold with a will and push on the work we have begun.

Friends, *cannot we raise the full hundred thousand dollars by the first of January?* There are already determined and resolute spirits at work to secure this magnificent result. "Where there's a will, there's a way." We wait with hope and confidence. Who will help?

THE GOOD CAUSE.

To the workers in a new and unpopular cause it is always cheering to know that there are some at a distance who share their enthusiasm, cherish their aims, and carry on parallel lines of endeavor. A hasty run through some portions of the old world enables one to see further than he can at home along the reaches of that vast ocean of thought which, fed by the living springs of the human mind, beats against all coasts, and of which *THE INDEX* is one of the pushing waves. The brief weeks of a single summer are not sufficient for any adequate sounding of depths, or any exploration of bays and inlets. They are hardly enough for the most cursory glance at the distant gleaming of water. But where little is accurately known, much may be fairly inferred; and the inferences are favorable to the best auguries for rational religious thought.

The friends of the Free Religious Association, through the Annual Reports of the Secretary, and the speeches made at Conventions and printed in pamphlet form, have been made acquainted with the extensive movement in Germany, the new Protestant departure, which is purely rationalistic in character,—the liberal opinion in France, which has come to a nucleus in Paris and taken shape in a free society there,—the outbreak of radical protest in Italy, which in Milan and other cities contemplates a reconstruction of religion on the basis, not of Christianity, but of sentiment based on science. Of these it is unnecessary to speak here. It is in England that our idea is best understood, and finds its best illustration. It is not externally great there. It has built no cathedral, accumulated no treasures of wealth, entered into no formidable combinations against the Established Church, concerted no formidable attack on the great armies of Dissent. But it has firmly planted itself in strong vital soil, and in many places it has struck its roots into the living mind of the age.

Mr. Conway's society in London furnishes a good illustration of the tone and temper of Free Religion there. Mr. Conway has two chapels several miles apart, in which he preaches every Sunday on different parts of the day. The larger of the two is associated with the eloquent William Johnson Fox, whose radical ministry was famous thirty or forty years ago. This audience, more remarkable for quality than for quantity, but very remarkable for quality, is composed of people known and felt in the world of thought; people who are in a sense groups and communities of people, centres and nuclei of influence. The administration is of the simplest and most intellectual kind. The minimum of concession is granted to sentiment; no concession whatever is made to sentimentalism; and conventionality is discarded wholly. The noxious elements of su-

perstitious opinion and affected piety are strained out of the hymns; a calm, lofty meditation takes the place of spoken prayer; the scripture lessons are selected from all accessible bibles,—the books of the Old and New Testaments, the Apocryphal writings, the sacred literatures of China, Persia, Egypt. Passages of select wisdom are culled from the great modern authors of Germany and England (a striking passage from Goethe was read, with impressive effect, in my hearing), thus accustoming the people to think of all wisdom as sacred, and to listen to all good words with reverence proportioned to their value and not their antiquity or their traditional origin. The establishment of the equal validity of all wisdom is of the utmost moment. It is one of the contemplated achievements of Free Religion. It is better to include all sacred literatures than to omit any on account of its popular misuse; and this hospitable practice of treating the best products of the human mind with the same deference goes farther towards dethroning particular affectations of sanctity than any studied neglect of popular idols.

Of the discourse it is unnecessary to speak. All will understand that it must be free from pulpit and Sabbath peculiarities, that in a word it must be rational and scientific,—an honest treatment of important themes from the highest point of intelligence.

Mr. Conway's society is the best type of the Liberal societies in England. The best minds among the Unitarians respect it and apparently conform to it far more than is done in this country, where religious thought is much less free from dogmatic trammels and the base spirit of sectarianism has more influence over cultivated people. Similar societies exist in other cities, and, were there fit preachers to lead and sustain them, several more would be established immediately.

One admirable feature in these organizations is their semi-secular character. Utility takes precedence of usage. Serviceable things are adopted, unserviceable things are discarded. The minister is not required to be more than a reasonably cultivated, honest, and earnest man, who dresses and conducts himself after the manner of other men of his class in society. He mingles poetry with the world,—has acquaintances among people of all conditions, is interested in science, art, politics, reform, and more or less incidentally, according to capacity and taste, shares in the common interests of his fellow-men. He writes for the magazines and newspapers, by such literary labors in considerable part supporting himself and his family. The functions of the priesthood are dropped. The drudgery of the old-fashioned pastorate is dispensed with; and the teaching of religion is simply put on the same footing with other kinds of teaching. This is an inestimable advantage; for it takes away the glamour that has hitherto surrounded the religious teacher, and has hung about religion itself an impenetrable veil of mystery. The substitution of cultivated intelligence in the place of priestly authority and clerical impertinence and prophetic arrogance places the institution of religion on a new footing entirely, invites sympathy between the religious and the secular departments of the mind, and throws open

the consecrated precincts to the familiar tread of ordinary intelligence.

A change of this sort is going on in America, and is encouraged by ministers who little suspect what they are doing. They hope to win the world by a compliance with a few unimportant externals. They are really breaking down the wall between the sacred and the secular, and bringing the mysteries of their order under the disintegrating action of the keen practical mind which only waits to extend its sway over the exclusive domains of the Church. Free Religion rejoices in this disintegration, for until it has taken place rational religion will be impossible; and Free Religion and Rational Religion are one and the same thing.

O. B. F.

A UNIVERSAL BIBLE.

It would be a great convenience to many public teachers of religion, if the best portions of the so-called sacred books of all religions were to be selected and bound together in a single volume. The time seems to have passed when such a collection of writings could draw to them any superstitious regard or could come to be considered as setting up a new standard of spiritual authority; while, on the other hand, the very placing together, side by side, of the most spiritual utterances of all religions would be a great help in overthrowing the exclusive and arrogant claims of specific faiths and would set an excellent lesson in spiritual freedom and fellowship. Not a few religious teachers are now accustomed in their Sunday services to read from other books than those found in the Hebrew and Christian Scriptures; and though of course they would not feel bound to confine themselves to any general collection that might be made, they would yet often find such a collection a great accommodation. But to many other people, whose thought is ready for such a spiritual anthology but who have no access even through translations to any bibles except the Hebrew and Christian, a work of this kind, well done by a competent scholar, would be a still greater boon. It would be one of the best propagandist books that could be circulated in behalf of free and rational religion.

And it seems very probable, too, that the Christian Bible would get a more appreciative reading than it now gets, if its finer portions were thus brought into a Universal Bible, separated from the great amount of unprofitable reading—unprofitable for moral or spiritual stimulus—with which they are now connected. The popular idea that the whole Bible is the word of God and that it is of equal inspiration and authority throughout, is fatal to any real appreciation of the majesty and beauty of some of its parts. A rationalistic interpretation, sifting the book as it would any other by the test of literary and moral merit, is in fact the best revealer of the genuine worth that is contained in the Bible. The preacher who has read to a popular audience the book of Job, in Dr. Noyes' version, taking it in connected portions according to the natural divisions of the form (for a form it is) and not according to the chapters in the common translation, and commenting upon it from a rationalistic standpoint as he would in a similar reading of Faust, has discovered what a new revelation the book is to the minds of his hearers. Where they had been accustomed to look only for a

technical kind of religious instruction, they find, under this new treatment, a profound philosophy and an intellectual and moral grandeur which invest the book with as fresh a charm as if it had just been issued from the printing press. It is strange, indeed, how ignorant the masses of Christian people are of the real spiritual and literary beauty that is in the Bible. Strange, seeing that the reading of it is taught as a religious duty; and yet not strange when one reflects that the common way of reading the book through in order, or of reading it piecemeal, a chapter at a time, as a daily talisman, must naturally destroy its vitality. To take out its best parts, to remove them from beneath the "sacred" covers where they have only been received as the limbs of an idol or repeated as an oracle of traditional inspiration, and to place them in a natural position alongside of the corresponding utterances of other faiths, would be to reveal their true life and value to many old readers.

Nor would such a collection shock the religious sentiment of the people so much, probably, as it would that of the clergy as a class;—for the reason that among the people the religious sentiment is nearer to that primitive condition of faith out of which the great utterances of all the ancient faiths proceeded, while among the clergy it has been subjected to more artificial, ecclesiastical culture and become habituated more to conventional forms. Indeed, many of the spiritual passages of the ancient heathen religions might be inserted in chapters of the Hebrew and Christian Scriptures, and the harmony of sentiment would be so perfect that an ordinary audience would not discover the interpolation if the preacher should not tell them. Take, for instance, these verses which Max Mueller translates from the Vedas, and which would seem to us in their natural place, if we should find them in the Hebrew Psalms:

"Who is the God to whom we shall offer our sacrifice?—He through whom the sky is bright and the earth firm; He through whom the heaven was established,—nay, the highest heaven; He who measured out the light in the air.

"Who is the God to whom we shall offer our sacrifice?—He to whom heaven and earth, standing firm by his will, look up, trembling inwardly; He who alone is God above all gods."

Or if the congregation in an Episcopal church should, some Sunday morning, find the following sentences in their Litany, would they seem very much out of place, provided only that Jehovah, or Lord, were substituted for the Hindu name of Deity, *Varuna*?

"Let me not yet, O *Varuna*, enter into the house of clay; have mercy, Almighty, have mercy!

"If I go along trembling, like a cloud driven by the wind; have mercy, Almighty, have mercy!

"Through want of strength, thou strong and bright Deity, have I gone wrong; have mercy, Almighty; have mercy!

"Thirst came upon the worshipper, though he stood in the midst of the waters; have mercy, Almighty, have mercy!"

It were well, too, to accustom our ears to other names of Deity than those most familiar in Christendom. Prof. Mueller well says: "We should surely not allow the strange name of *Varuna* to jar on our ears, but should remember that it is but one of many names

which men invented in their helplessness to express their ideas of the Deity, however partial and imperfect." Why may not *Varuna* be as good a name as Jehovah or God to apply to a Power that no name can adequately define?

W. J. P.

NOTES FROM THE FIELD.

In my prairie wanderings, I do not see THE INDEX every week, and so do not always know your points of attack. The last I saw was a charge on the missionary operations of the church in "heathen nations." You could not have opened on a more important fortress. There never was a grander, grosser imposition practised on an unsuspecting world than is now carried on by what styles itself the "American Board of Commissioners for Foreign Missions"—sometimes written, for short, the A. B. C. F. M.

The abolitionists, in their war of thirty years on American Slavery, had occasion many times to take it in hand and expose its complicity, not only with slavery at home, but with polygamy in Mahometan and Pagan countries.

We first called the Board to account as far back as 1835, or earlier, at the time of the great religious awakening in the Sandwich Islands. Some of the missionaries at that time, more alive to the sins and crimes of the slave system than the Board itself, or the churches and clergy they had left at home, wrote and published a tract, powerfully appealing to the religious sentiment of the country to put away that great evil, not only as a reproach to the Christian religion generally, but as a positive and mighty hindrance to the spread of it among the heathen.

The tract was printed on the mission press then established on one of the Islands, and sent to be distributed among the American churches. But the Board suppressed it forthwith, one of the Boston secretaries giving as a reason that "its general circulation would ruin the cause of missions!"

At the next annual meeting, the Board passed a resolution prohibiting its missionaries from printing or publishing any matter for American reading or circulation, until it had passed under the supervision and received the approval of the authorities representing the Board at home. So were the slave power at the South and its no less guilty accomplices in Northern churches and pulpits always consulted, always conciliated, if possible.

John Leighton Wilson was a missionary of this A. B. C. F. M. to the heathen in Africa, while owning and helping to make Africans heathen, not less degraded and debased, at home. The Board endeavored to gloss over his shame, when the abolitionists exposed him and it to the gaze of day, but made matters only worse.

I wish Mr. Charles K. Whipple would write you two or three brief articles on the Indian Missions of the Board; particularly the Choctaw and Cherokee Indian Missions. He could astonish your readers all they could bear and live, without in any instance transcending the facts.

The Board's missionaries connived at polygamy too, as well as slavery, among the Indians, as well as among the Mahometans in foreign lands, the official instructions to

the missionaries being to this purport, namely:—

"That it is the business of the Board and its missionaries to prosecute the work of saving souls without interfering with the civil condition of society, any farther than the consciences of the people become enlightened."

Who was to "enlighten the conscience" of our Indian tribes, the Board did not state. Perhaps they commit that *unimportant* part of the business to the Indian agents, and other *enlightening, civilizing influences* the government is always sending among them. We know well what auxiliaries these always are in the work of evangelization, with their rum, gunpowder, bullets, knives and other like toys and trinkets that the Indians value so highly!

I hope you will pursue this missionary subject, so well begun in the last INDEX I saw, as its importance warrants. Were I among my books and records, you should have all the aid in my power to supply. The church, the clergy rather, are placing great reliance on missionary operations and Young Men's Christian Associations to extend and perpetuate their power and reign over the people. And yet I know from actual contact with the former, and close, careful study of the latter, that two sublimer impositions were never palmed off on a blind and bewildered age.

P. P.

[We shall be very glad to receive the articles above suggested from Mr. Whipple, who is doing most efficient service to the liberal cause in many ways, as is shown by the new series of tracts he advertises on our last page this week. Orders for these tracts should be sent directly to him.—ED.]

Two or three months ago the *Chicago Times* had the following jocose paragraph on the Index Association plan:—

"Toledo wishes to have a free religious paper, and hopes to obtain voluntary subscriptions to \$100,000 worth of stock in her attempt at eleemosynary piety. It won't work. If there is anything that cannot be had in modern days without money and without price, it is the word of the Lord. Ten thousand dollar ministerial salaries, \$200,000 churches, and pews at a rental that would serve to furnish a dozen poor families with tenement homes, are the adjuncts of nineteenth century Christianity. Toledo's attempt to show up the glories of the pearl of great price through the medium of gratuitous journalism will ignominiously fail, and the projectors of the enterprise be driven to the more practical task of starting a corner on wheat."

The *Times* evidently mis-conceived both the kind of "freedom" and the kind of "religion" concerned in the matter. It supposed we hoped to dish out orthodox charity-soup *gratis*. Having a better purpose in view, we refer the *Times* to the first column of our fourth page for comments on the above.

Is not man a part of Nature? Then in Nature itself must be found the root of the moral and intellectual, as well as physical, elements of his being. When chemistry and physics shall be made to explain an act of self-sacrificing virtue, materialism will have found its proof; but not before.

THE EXAMINER.—Send \$1.00 to Edward C. Towne, Winnetka, Ill., for the five numbers published of THE EXAMINER, 520 octavo pages. By its temporary suspension THE EXAMINER escaped the Great Fire. Not even a single back number was lost. *Zion's Herald* says:—"The boldest heretic of to-day." The *Independent* says:—"The most pronounced Radical in the land." The *Chicago Advance*:—"Filled with readable matter." The *Boston Congregationalist*:—"At the very front of the religious discussions of the day." The *N. Y. Tribune*:—"Would have given distinction to the writer in the field of elegant letters." The *Chicago Tribune*:—"There can be no denial of the fact of its ability and courage." The *Chicago Post*:—"Equal to the utterances of Theodore Parker." The five numbers sent post-paid for \$1.00.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

PROVIDENCE AND CHICAGO.

BUFFALO, N. Y., 262 Carolina St., Oct. 16, 1871.

FRIEND ABBOT:

Dear Sir,—For the sake of reason, common sense and humanity, and the reputation and honor of God, will you write an editorial for your INDEX on the absurd orthodox notion "that God, in his providence, burnt Chicago?" No less than half a dozen prominent divines of this place preached last Sunday evening on the Chicago calamity. They all could see the finger of God in it, and warned their hearers to heed such providences. Some declared this calamity to be brought on by the terrible wickedness of Chicago; that the Almighty used severe means to punish, but out of this punishment he would bring great good. One divine's text was—"Is there evil in the city and the Lord hath not done it?" I ask, Friend Abbot, is it possible that God Almighty would burn innocent children, feeble old men and women, and even women in the throes of child-birth, besides scorching, bruising and maiming thousands of other innocent human beings, because a few people in Chicago were desperately wicked? Friend Abbot, please give us a good article on this subject, and oblige

T. H. CALLAHAN.

[Mr. Potter's admirable editorial contribution in last week's INDEX is the best possible article on this subject.—ED.]

A DEFENCE OF SPIRITUALISM.

MR. ABBOT:—

Mr. Morris Einstein has well written—"Spiritualism in more than one respect is a curious phenomenon." Among the curiosities it has incidentally brought to light is a class of thinkers of which Mr. Einstein may be said to be the representative, and which exhibits a materialism so coldly suspicious of human honesty and human testimony that we may well suspect it of being a legitimate or illegitimate child of the old orthodox doctrine of the total depravity of the human race. It might well be supposed, after the searching investigation Spiritualism has undergone for the last twenty years, that its facts, at least, should be admitted to be genuine by every person of sufficient intelligence to write upon the subject.

Such is not the case, however, for here comes Mr. Einstein, and says it has "neither truth nor facts for its foundation!" Many thousands of his fellow-citizens, embracing minds of every capacity, have testified to the actual existence of these facts, or manifestations—have told us they have seen, heard and felt them—that they were extraordinary in their nature, and could not have been the result of any human exertion or contrivance; and yet Mr. Einstein speaks of them as "the miraculous feats that so-called mediums pretend to perform by the aid of spirits!" I have been investigating Spiritualism for the last twenty years, and in all that time have never seen a medium, nor heard of one before, who has asserted or "pretended" that he or she performed any miraculous feats at all, either by the aid of spirits or otherwise.

The truth is, Spiritualists do not believe in miracles. They believe and proclaim that, however strange or singular such manifestations may be, they must be the result of a natural cause, and come to us through the agency of some known or unknown natural law. Instead of mediums pretending to perform "miraculous feats," they *always*, so far as I know and believe, say they have no conscious agency in producing them at all, and that the spectator can judge of their source as well as they. Indeed, instances are numerous of mediums doubting their spiritual source, and being annoyed by the manifestations themselves, and endeavoring by all means to discourage their recurrence. Such especially is the case where the phenomena are of a boisterous or mischievous nature, such as occurred in the house of Rev. Mr. Phelps, of Stratford, Conn., some years since; or, as the newspapers inform us, such as have occurred lately in several different places in Ohio. Would it be unreasonable, then, to suppose Mr. Einstein's "smart man in Iowa" was one of those doubting mediums who found he could gain notoriety or money by playing Pharaoh's magician before a materialistic or orthodox audience? This was very likely the case.

Neither are all those manifestations confined to dark circles or dark rooms, as Mr. Einstein so confidently asserts. Very many, though not all, are witnessed in daylight, or in rooms artificially illuminated. After asserting that "these performances of mediums are all done in the dark," he proceeds to say that, "whenever light is suddenly let in, the medium is generally detected in the act of performing all these manifestations himself!" Then sometimes, it appears, light is suddenly let in and the medium is not performing the manifestations! Can Mr. Einstein tell who or what is? There were, of course, facts or manifestations which the "sceptics" attempted to detect the medium in performing, and he passed the ordeal scathless!

Is it not possible, then, that our friend may be mistaken about Spiritualism having no facts for its foundation? Really, materialism, like Spiritualism, is a very curious phenomenon. Hear its exponent. "Is not Spiritualism wanting all and every proof for its facts and truths?" While witnesses are within hearing of the scratch of his pen, he asks this question! And he proceeds thus:—"It [Spiritualism] must first of all prove the existence of spirits before it can assert the truths of Spiritualism."

What does he mean by the "truths of Spiritualism?" I know of no truth contended for by Spiritualists save the great truth that man exists as a living, sentient being after the body is resolved into its original elements, and to prove this they give us certain facts which they think cannot be accounted for otherwise than through the agency of disembodied spirits.

Ex-Senator Simmons, of Rhode Island, has told us he saw, with his physical eyes, in broad daylight, a pen that was not in contact with any human being, write his son's name, in his son's handwriting.

After the name was written and, as Mr. Simmons supposed, finished, the pen went slowly back and dotted the *i*! This was a scrupulousness, the Senator informs us, he had not thought about! Till then he supposed his son was living in California; but the intelligence that moved the pen informed him that he was dead, and when he died. This was afterwards verified.

The late Gov. Tallmadge, of this State, once United States Senator from New York, says he has seen his piano moved about the room without being touched by flesh and blood, and has heard tunes played upon it when no one visible was within reach. This was in his own parlor, when no medium save members of his own family was present. He was informed of the death of a friend—drowned in Lake Michigan—twenty-four hours (I think it was that time) before the news reached Fond du Lac, where he lived. Hon. Robert Dale Owen, of Indiana, in a private letter to me which I am confident he will forgive me for making public, says—

"Yes! I am as perfectly satisfied that the so-called Spiritual phenomena are real as that the rainbow and the aurora borealis are real; for I have as good proof. Indeed, more of my senses have testified in the first case than in the last. I have only *seen* a rainbow. I have seen, touched and heard Spiritual phenomena over and over again. I have spent most of my leisure for fifteen years testing this matter, as a chemist tests his minerals and salts in his laboratory. . . . My opinions are changed merely because I have evidence of another life now that I had not then [when he edited the *Free Inquirer*], but have not found evidence to prove the vicarious atonement."

But I tire your types. A thousand witnesses as good as these have testified in this matter, and yet materialism shuts her eyes and puts cotton in her ears and exclaims—"Spiritualism has no facts to stand on!" "First of all prove the existence of spirits before you assert the truths of Spiritualism!" That is, you must prove the existence of spirits before we will admit the proofs!

It is an old saying that extremes meet. Materialism and Christian theology may be said to be extreme positions in the field of thought.

Spiritualism says—"Man exists after the change called death," and produces such evidence as I have cited to prove it.

Materialism replies through Mr. Einstein:—"First of all disprove my arguments that there are no spirits, or Spiritualism itself can be nothing but a fancy!" Science asserts that man must have existed on the earth sixty thousand years ago, and produces his remains, found in positions that prove they must have lain there for that length of time. Christian theology replies:—"First of all disprove my argument that he was first created only six thousand years since, or Science itself can be nothing but a fancy." Are not these arguments analogous, and equally weighty?

In conclusion, let me entreat Mr. Einstein to take the poet's advice, and "see himself as others see him;" for really he is a logical writer on Science, but, when he attempts to reason on Spiritualism, he "wanders into vagaries, illogical, unscientific and imaginary." His difficulty about a medium passing out of the trance state when the discourse is ended is on a plane with his other arguments. The theory is that a foreign intelligence, for the time being, controls the medium. When Mr. Einstein can explain why a man takes the harness from his horse when he has finished a journey, and sets him at liberty, I will put him on the track of solving this mystery of the trance.

EDW. M. MACGRAW.

PLYMOUTH, Wis.

The *Hartford Courant* points out some ludicrous typographical errors which occurred in a leading religious paper. Some time ago Mr. W. R. Wilkins published three sermons, and the *Christian Union* gave them a cordial approval. They had in that paper the wonderful title of "God's Rescues; or the Lost Sheep, the Lost Cow and the Lost Sow." A more compact title, says the *Courant*, would have been "The Farm-Yard Astray." The *Union* said of them that "they touch those spiritual instincts which it is the business of religion to at once evoke and to satisfy." Curious to see what "spiritual instincts" the "Lost Sow" had gone about to "evoke," and wondering if "evoke" was not a misprint for "roast," some one procured the book and found that the sermons were entitled "The Lost Sheep, The Lost Coin and the Lost Son."—*Seaside Oracle*.

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THE INDEX ASSOCIATION have published the following tracts, and will publish others of a similar character, if encouraged to do so by the receipt of enough orders to cover the expense:—

No. 1.—**Truths for the Times**, or REPRESENTATIVE PAPERS FROM THE INDEX, is the title of a neatly printed tract of sixteen pages, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. It gives a bird's-eye view of Free Religion as conceived by the Editor of THE INDEX, and states the "irrepressible conflict" between it and Christianity. PRICE—One hundred copies for One Dollar, or a less number at the same rate, namely, One Cent a copy.

No. 2.—**Fear of the Living God**, an eloquent and beautiful discourse by Rev. O. B. FROTHINGHAM, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. PRICE—Single copies Five Cents; Twelve copies Fifty Cents.

No. 3.—**Lecture on the Bible**, by the Rev. CHARLES VOYSEY, of England, who has recently been deprived of his benefice by the ecclesiastical courts on account of his bold and outspoken heresies, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. Passages sustaining the argument are copiously quoted, with references to chapter and verse in every instance; and no abler, fairer, or more high-toned treatise on the subject can be found in the English language. PRICE—Single copies Ten Cents; Six copies Fifty Cents; Fifteen copies One Dollar.

No. 4.—**Christian Propagandism**, by F. R. ABBOT, is a complete exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. It gives reliable statistics showing that, at the lowest estimate, this system would take about Forty Thousand Years to convert the world; and quotes the highest authorities proving the utter failure of the Catholics to civilize the Paraguay Indians, and of the Protestants to civilize the Sandwich Islanders, in any true sense of the word. *Full of Figures, Facts, and Interesting Extracts.* Also, a very remarkable article by a Siamese Buddhist is appended, giving an account of a spicy conversation between himself and a missionary. PRICE—Single copies Ten Cents; Six copies Fifty Cents; Fifteen copies One Dollar.

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90 St. Clair Street,
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PUBLICATIONS
OF THE

Free Religious Association.

The Report, in pamphlet form, of the ANNUAL MEETING of the FREE RELIGIOUS ASSOCIATION for 1871, can be obtained by applying to the Secretary, W. J. POTTER, NEW BEDFORD, MASS. It contains Essays, by John Weiss, on "THE ATTITUDE OF SCIENCE TO RELIGION;" by O. B. Frothingham, on "SUPERSTITION AND DOGMATISM;" and by Wm. J. Potter, on "THE NATURAL GENESIS OF CHRISTIANITY;" also a report of addresses by Dr. Bartol, T. W. Higginson, Lucretia Mott, Prof. Denison, A. M. Powell, and others, together with other proceedings of the meeting. Price 35 cents; in packages of five or more 25 cents each.

The ANNUAL REPORTS for 1868, 1869, and 1870 (at 25 cents each), Rev. Samuel Johnson's Essay on "THE WORSHIP OF JESUS" (50 cents), Rev. W. H. Channing's Essay on "THE RELIGIONS OF CHINA" (20 cents), Col. T. W. Higginson's Essay on "THE SYMPATHY OF RELIGIONS" (20 cents), and an Essay on "REASON AND REVELATION," by Wm. J. Potter (10 cents), all published through the Association, can also be obtained as above.

W. J. POTTER,
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TO PUBLISHERS.—The Index Association desires to obtain sample copies of all respectable journals published in the United States for the purpose of selecting a list therefrom in which to advertise. Publishers are respectfully requested to send sample copies or their publications regularly as exchanges to THE INDEX, Lock Box 90, Toledo, Ohio.

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A WEEKLY PAPER DEVOTED TO

FREE RELIGION,

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THE INDEX ASSOCIATION, at TOLEDO, O.

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N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT,

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THE PHARISEE AND THE PUBLICAN.

[Read to the Unitarian Society in Dover, N. H., Oct. 20, 1871.]

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself 'God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.' And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying—'God be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

LUKE, xviii, 9-14.

The word "Pharisee" comes from a Hebrew word which signifies *separated*, and seems to have had its origin in the time of the Maccabees, about a century and a half before the birth of Christ. The conquest of the East by Alexander the Great and his followers had brought the Jews very largely under the influence of Greek thought and Greek customs. It was the distinct purpose of Antiochus Epiphanes, the Greek King of Syria, to break down the barrier between them and his other subjects by destroying the Jewish national religion and institutions; and those who stubbornly resisted these efforts out of strong attachment to the faith and traditions of their fathers received the name of Pharisees or the Separatists. In later times, the prestige of the Pharisees among the common people was doubtless greatly owing to the fact that they had had their origin as a sect in this patriotic adherence to national ideas. At the time of Jesus, they were pre-eminently the national party among the Jews, and surpassed all others in devotion to the ritual, traditions, and customs handed down from the past. They were the orthodox disciples of Moses; and their distinguishing characteristic, their fundamental principle as a sect, consisted in a belief that, besides the written law preserved in the Pentateuch or so-called "Five Books of Moses," the great founder of their nation had also transmitted an oral law to complete and explain it. It was a prime article of faith with every Pharisee that in the Penta-

teuch there was no precept or regulation, whether ceremonial, doctrinal, or legal, of which God had not given to Moses all explanations necessary for its application in all cases, with the order to transmit them by word of mouth.

For instance, it is a very remarkable fact that the Pentateuch contains no recognition of the doctrine of immortality, and no injunction of the duty of prayer. At a period of Jewish history when immortality was commonly believed in, and prayer was universally practised, it would have been scandalous to admit that Moses had left no instructions on these essential points; and, as the written law contained none, the Pharisees taught that they were embraced in the oral law. The traditions of the elders and the rabbins, therefore, assumed vast importance in the eyes of every devout Jew; and these, in course of time, had become so full, precise, and minute, as to regulate by solemn rules even such trivial points of worship as what kind of wick and oil should be used on the Sabbath.

This oral law, consequently, reverence for which was the peculiar characteristic of the Pharisee, became in time an insupportable burden. It treated men like children, formulating and prescribing the minutest particulars of ritual observance. We can easily understand, then, the intense hatred which Paul expresses for the "bondage" of the "law," as contrasted with the freedom of the gospel: we can easily see the force of such expressions as "weak and beggarly elements," "burdens too heavy to bear," &c., applied to the precepts of the law. Jesus again and again showed great contempt for these precepts, as for instance those concerning eating and washing of hands. In fact, his natural contempt for these precepts of the Pharisees seems to have passed sometimes into harshness and even bitterness of condemnation of the *Pharisees themselves*. The Pharisees, as a class, were not hypocrites nor insincere men; they were simply intense formalists and bigots. It is never fair to judge men by the wholesale—to condemn them by classes; and in the sweeping denunciations of Jesus against the Pharisees the only way to excuse the evident want of charity and proper discrimination is the dubious supposition that his spirit is misrepresented by the record.

At the same time, his charges against them were true so far as their teachings, and the effect of their teachings on themselves and others, were concerned; although, as in the case of slavery and slaveholders, the vice was still more in the system than in the men. Whoever makes religion to consist of countless rules and forms for outward conduct, in the same proportion withdraws his attention from its real spirit and essence; and the inevitable effect of the Pharisaic system was to make the Pharisees more or less the victims of self-complacency and spiritual pride, or (what is still worse) of hypocrisy. We cannot over value the trivial, without undervaluing the important; and the worst result of Pharisaism in religion is the spiritual deadness it engenders. Those in our own day who lay stress on creeds or sacraments or forms of any kind, and regard these as essential things, tread in the footprints of the Pharisees, and, like them, forget that God requires nothing of us but "to do justly and love mercy and walk humbly" with him. It was the essence of Judaism to govern men's conduct by a most intricate and burdensome system of petty rules; it is the essence of rational religion to govern men's conduct by a few comprehensive principles—to create in their hearts the spirit of faithfulness, truthfulness, and love, and to leave this to work out its inevitable result in their conduct and character. The one is slavery,—the other, freedom; and in order to accomplish his work, Jesus had to set at defiance the whole system, authority, and influence of the Pharisees. They were the party of "obstructives," opposing in honest bigotry or hypocritical selfishness the aims of the great

reformer; and if he, in his brave, radical attacks on the system and spirit of Pharisaism, made wholesale and indiscriminate denunciation of the Pharisees themselves, he fell into the same error as that of the early anti-slavery reformers, who, in their hatred of slavery, made too little distinction in their denunciation of slaveholders. Let much be pardoned to a noble indignation against the wrong and false, to a divine enthusiasm for the right and true; a soul fired with such inspirations may easily lapse from cool and even-handed justice. Yet it is better to be always scrupulously and exactly *just*, even to the worst of men: and, as the record stands, I find myself called upon to make some allowance, to exercise some charity of judgment, for Jesus' hot invectives against the Pharisees. They were not all hypocrites, not all extortioners, not all bigots: unless human nature was then what it is not now, there must have been noble exceptions among them, souls too great and pure to be ruined even by a baleful and rotten system. On Pharisaism, therefore, on the spirit of formalism, narrowness and bigotry, let the indignation and wrath descend which Jesus poured out on the Pharisees themselves.

As the Pharisees were Hebrews of the Hebrews, the national Jewish party, the historical product of Judaism as a system of religion, and therefore the best exponents of its spirit and tendency, so the Publicans were the opposite extreme. They were the mere creation of foreign conquest, the mere tools of Roman oppression. It was the custom of the Roman Senate to farm out the revenues; that is, to entrust the collecting of them to the highest bidder, who agreed to pay into the treasury a fixed sum, and was allowed in return large discretionary power in the assessment of taxes. Of course, boundless corruption and extortion were the result of such a system, the worst effects of which were felt in the provinces farthest from Rome. Contracts for farming the revenues fell into the hands of wealthy capitalists, who formed a kind of stock company, and employed everywhere their agents and sub agents. In New Testament language, the lowest of these officials, the actual tax-collectors, were called *publicans*, although, in Latin, the term properly belongs to the capitalists at Rome who employed them; and they were commonly chosen from among the natives of the different provinces, as being best acquainted with the customs and languages of the people. No employment, of course, could be more unpopular, and none but the basest of the populace could, as a rule, be induced to accept it. They overcharged whenever they had a chance; they brought false accusations of smuggling, for the purpose of extorting hush-money; they detained and opened letters on mere suspicion; in fact, they were everywhere looked upon as the wolves and bears of human society, and it was a current proverb—"All publicans, all robbers." In Palestine, especially, they were hated bitterly, as the office itself tended to develop the very worst traits of Jewish character, and as the paying of tribute was believed to be contrary to the law of Moses. The Jews looked upon the publicans not only as oppressors and extortioners, but also as traitors to the nation and apostates from the national religion, and entertained towards them the same feelings which, in Ireland, the people entertain towards those Roman Catholics who take service in collecting tithes for the English church, or in ejecting tenants under the order of English landlords. It was thus a biting sarcasm in the Jews to call Jesus "the friend of publicans and sinners," and to accuse Him of "eating and drinking" with them. He claimed to be their Messiah, their national sovereign; and to call him the "friend of publicans" was the same as to call our American President the "friend of copperheads." Could there be a greater disgrace in patriotic eyes? Yet, notwithstanding the unpopularity of his course, he associated with publicans quite as much as with

their betters, admitted them among his disciples, and even chose one of them, Matthew, to be an apostle. With Zaccheus he went cheerfully to dine, and seemed far better welcomed in his house than in the house of Simon the Pharisee.

Such, then, were the Pharisees and the Publicans, —the one class honored as the disciples of Moses and the bulwark of the nation, the other hated as friends of Beelzebub and slavish tools of the Romans. The parable, if it describes an actual fact observed by Jesus, as may well have been the case, illustrates a trait in his character worthy of all admiration, namely, quickness to see and appreciate unpretending goodness even in the despised. Who but one in love with all spiritual beauty would have listened to the contrite prayer of a poor, excommunicated tax-gatherer, or noted the self-sacrifice of a poor widow, casting her copper into the contribution-box? Or, if the parable is only a story invented to convey symbolically a high moral truth, then it equally well illustrates another noble trait in his character,—his chivalrous disregard of popular likes and dislikes, his brave selection of the most unpopular persons to exemplify the truth he designs to teach. Why set a publican over against a Pharisee to show the beauty of humility and sincere contrition? Could he not have made a contrast between two Pharisees as well? Would it not have been more politic thus to conciliate the prejudices of his hearers, and avoid all offence to their nice appreciation of respectability? Would he not have done more good by his parable, if he had not needlessly shocked their reverence for the orthodox defenders of religion by trying to inspire respect for a despised publican?

No, friends, no! When a man who aims to instruct the people stops to conciliate their whims or follies, and forbears to put his thought in the most striking form out of regard to expediency, somehow or other the ring is gone from his voice and the fire from his eye; he plunges the hot metal of his enthusiasm into the cold waters of policy, and spoils its fine temper. When Jesus wanted to teach the lesson of self-forgetful humanity, he made the priest and the Levite, the officials of the sacred temple, pass the wounded man unfeeling by on the other side, while he made the hated Samaritan display the mercy and pity, the deep human tenderness, which they disdained. Thus even in the most beautiful of his parables Jesus lets appear the underlying sternness of his spirit, his unsuppressed rebuke to popular prejudice, his uncompromising loyalty to the demands of his idea. Had he faltered in his willingness to shock the reverence of the people for their false objects of reverence,—had he forborne to trample rudely on their respect for the Sabbath and the priesthood, the temple and the law and the traditions of the elders,—he would have pleased them better, and been forgotten to-day. He saw plainly that, before he could enthrone in their hearts reverence for that which is really reverend, he must unseat reverence for that which is unworthy of it,—that he must faithfully perform the negative, as well as the affirmative, part of his work. He could not arouse sympathy for the penitent grief of the publican except by arousing dislike of the proud self-sufficiency of the Pharisee; the contrast of the two was essential to his idea, and no tenderness for the people's superstitious respect for the Pharisees hindered him from following his idea.

Why did Jesus laud the outcast, and condemn the respectable man? Why was the publican "justified" rather than the Pharisee?

1. Because the Pharisee made religion consist in outward observance rather than in inward purity. Fasting twice a week and giving tithes of all that he possessed seemed in his own eyes conclusive proof that he was better than other men,—more religious, better pleasing to God; as if one nowadays should think himself entitled to God's special favor simply by eating fish on Friday. The piety which ends in ostentatious forms is no cause for sanctimony or brag; least of all for sneers at others. The publican, with his consciousness of vast spiritual needs, his desire for inward purification, and his longing for a truer union with God in will and purpose, was immeasurably higher than the proud, pompous formalist that pretended to look down upon him. Better is one honest effort to improve, one repentant tear, one passionate aspiration for holier being, than uncounted acts of cold, mechanical service. All value is in the soul.

2. By the conduct of others did the Pharisee judge himself, while the publican judged himself by the

laws of God. To be not as other men, to escape the snags they are wrecked on, to be better in his own conceit than the publican,—this is enough for the Pharisee, then and always. How many there are who content themselves with attaining an average character, neither better nor worse than their neighbors! How many there are who, if they contrive to escape some particular mote they see in other people's eyes, plume themselves on their exceeding virtue, forgetting the beam in their own eyes! It is the characteristic of the Pharisee everywhere to judge his own character and conduct by that of other men; and whoever does this may always, by a little ingenuity, a little judicious blindness to his own weak side, a little sagacity in the selection of points of comparison, find abundant cause for complacency and self-gratulation. But the poor publican, forgetting his neighbors, remembering only the perfect law of God and his own failure to obey it, sorrows over the aberrations of his own conduct from the ways of God, and in simple-hearted contrition exclaims,—“God be merciful to me a sinner!” While the thought of the Divine Purity fills his soul, there is no room for the recollection of other men's sins, and no chance for vain-glorious comparisons. The secret of genuine self-knowledge, that beautiful and heavenly grace, lies in the habit of reverence for the universal, not the conventional, standard of duty and life. Judged by that, who shall presume to exalt himself?

3. The Pharisee, because he was contented to compare himself with other men and saw fit to call himself better than they, settled down into the apathy of respectability, without any uncomfortable desires for real spiritual excellence: he was not at all pestered by aspiration. No one can aspire who is satisfied. Let a soul once catch a glimpse of better things, and it will refuse to rest in self-satisfaction. For one who is content with average goodness, nothing is so unsafe as reflection upon laws of duty higher than the world's conventional code. But the publicans of this world, who in their simplicity fancy that God's law is higher than the world's code, and who are foolish enough to ponder its great and broad requirements, burn with aspirations for a perfect life; they become conscious of an ideal they only partially attain, and in deep disappointment at repeated defeats remember their failures with a sigh. Give me the publican's living aspiration, rather than the Pharisee's complacent pride and spiritual decay. Is not life, with all its ills, better than death? Is not motion better than stagnation? Is not the eternal uprising of the soul against its inward tyrants better than contented, slavish submission to their sway? In vain shall we nurse our religion with self-conceit; true humility is the nourishment of all divine life, and the beginning of all spiritual greatness. I believe in a self-respect that protests against every violation of the inward law. “A broken and a contrite heart, O God, thou wilt not despise.”

[FOR THE INDEX.]

THE BELIEF IN MIRACLES TENDS LOGICALLY TO ATHEISM.

If modern science has established anything as true beyond all peradventure, it is that the Universe, although multifarious, is a unit; and that all its parts are under law. Even the forces of Nature, which a century ago were deemed distinct and independent, are proved to be all correlated and conserved, running round their circuit of change forever. The universe with all its vast complexity of persons, things, and events, sustaining necessary relations to each other, and presenting to the mind of an ignorant person the appearance of confusion and chance, has, nevertheless, a *plan*, which time in its progress simply unfolds to human view. This plan, conceived, so to speak, in Divine wisdom and goodness, is executed by the power of God in all its details, irrespective of the opinions, wishes, wills, and acts of any created intelligence, for it includes all these. Then if design in the universe proves a Designer, the *credit* of the Designer among his intelligent creatures must depend not only on the wisdom and benevolence of the design, but especially upon the unflinching execution of the plan. If he has to experiment on his plan before settling it permanently, as Fulton did with his steamboat experiments; or if, after settling the machinery a-going, he has to stop its motion because he finds a screw loose, or a piston-rod either too long or too short, it shows that he did not see the end from the beginning, but was ignorant of the way in which the machine would work. Such a Designer as that, not being perfect in wisdom and knowledge, cannot command the respect and confidence of intelligent beings.

Now what is a *miracle*? It is an arrest of the machinery of the universe at the instance of a mortal man—a repeal, at least for the time being, of the undeviating laws of Nature on which depends the welfare of the whole, in order to make on those who see

or hear of it a religious impression or belief which the steady working of the machine would not produce. The advocate of a religion who could so influence God as to get him to interpose in the natural course of events and stop it, is *worthy* of belief in every thing he utters; for God would not lend almighty power to a man who would lie and deceive his fellow-men. This is the agreement. But who does not see that a miracle-working God cannot command the homage and confidence of men; for all the miracles we read of offer themselves to our credence on the strength of *historical evidence*, there being equally well attested miracles among Pagans, Christians, and Mohammedans.

Now if God at the instance of a Pope, or Catholic Bishop, works a miracle to prove the truth of the popish religion, what will Protestants think of such a God? If a Hindu, by the power of God, works miracles in behalf of his religion what would Christians think of such a God? The order of the universe is arrested to-day to prove popery true; to-morrow to prove Hinduism true; the next day to prove Christianity to be true. How can we respect such a changeable Being who, if he has a plan at all, alters it at the suggestion of ignorant mortals, and in the interest alternately of different, and *hostile* religions? But if we find that God is fickle and inconstant, either having no plan, or violating it at the request of different religious zealots, we soon cease, not only to respect, but to *confide* in him; for worship, whether true or false in its object, proves that the worshipper has *confidence* in the Being worshipped. If then we cannot confide in God, the next step is to disbelieve in his existence. This is the soul's process of change from faith in God to unbelief, produced by the argument for miracles. First, we cease to *respect* a Being who undertakes to plan and rule the universe, but has, after all, no confidence in his own wisdom, seeing that he listens to the suggestions of ignorant mortals, and alters his plan. Then we bring home this reflection to our soul's consciousness, and cease to *confide* in Him as the Ruler over all. Then we cease to *worship* a Being who by his foolishness proves himself to be unworthy of our worship. Then we come to the conclusion that there is no God at all.

Take, for instance, the miracle of Joshua commanding the Sun to stand still, which is as well authenticated as any other in the Bible. The case was this. Joshua, in order to give the Jews sufficient daylight to wreak their vengeance on the Amorites, arrested the progress of the Sun in his course through the heavens, and caused it to “stand still” a *whole day* upon Gibeon; and the Moon in the valley of Ajalon. God, in obedience to this mortal, stops the machinery of our Solar System a whole day. Joshua, at that ignorant age, evidently thought, as Prof. Tyndall remarks, that the Sun was a ball of fire which moved round the earth once a day, and that the earth, including only Palestine and the adjacent countries, was flat, and stood immovable on its foundations. But every school boy now knows that the Sun is not a little ball of fire revolving round the earth to warm and enlighten it, but is 1,400,000 times larger than our globe; and that the globe, 24,000 miles in circumference, *moves round it*. If the phenomena attributed to Joshua, therefore, ever occurred at all, it must have been a stopping of the earth's revolution on its axis for twenty-four hours. I know that the Bible distinctly affirms that it was the other way; but the Christian astronomers, seeing that God by his infallible word has got into a philosophical difficulty, try to help him out by virtually saying that he did not understand the movements of the Solar System, although he arranged it himself, and that it was *not* the Sun which Joshua commanded to stand still, but the earth.

Well, suppose it to be so. Then, according to Prof. Tyndall, the energy or force required in this stopping of the earth's motion on its axis was equal to that of *six trillions* of horses, working for the whole time employed by Joshua in the destruction of his foes. The amount of power thus expended would be sufficient, according to the same authority, to supply every soldier of an army a thousand times the strength of that of Joshua, with a thousand times the fighting power of each of Joshua's men, not for the few hours necessary to the extinction of a handful of Amorites, but for millions of years! See into what an absurdity we are landed by believing this miracle! Who can respect a God who should waste so much force in securing so unimportant a result? How childish to suppose that all this confusion in the solar system, and this disarrangement of the cycles of time, took place merely to allow a handful of Jews to destroy their enemies before sun-down! If God wanted to help them do this job of slaughter, it would have been much *cheaper* in every respect to work a miracle by putting Minie rifles into the hands of Joshua's men and teaching them by *inspiration* how to load and fire them off into the ranks of their enemies.

The point I make is this, that a God who would do such foolish and expensive things as stopping the revolution of the earth for “a whole day,” for an object that could be attained by infinitely cheaper means, is not worthy either of our homage or our confidence; and if the human mind is forced to the alternative of believing in such a God, or none at all, Science, which teaches us there is *no such God as that*, compels us into atheism. Bacon, in his Essay on Superstition, says, “It were better to have no opinion of God at all, than such an opinion as is *unworthy* of him;” and Plutarch, whom he quotes, says, “I had rather a great deal men should say that there was no such man at all as Plutarch, than that they should say that there was one Plutarch who would eat his own children as soon as they were born.”

Now I insist upon it that the churches of this coun-

try, in holding up the anthropomorphic character of the Gods they worship as taught in the Bible are preparing the rising generation for *atheism*. I say *Gods*, for each sect holds forth for the belief of the people a God whose character squares with the doctrines and worship of the sect. The Calvinist has a fiery and revengeful God who likes the smell of burning heretics. The Catholic has a God who abominates Protestants, and will drive them all down to hell. The Methodist has a God who is hard of hearing, and who stultifies himself by shutting his eyes against all future actions that are evil, lest he be responsible for their character and effect. The Universalist's God unbars the gates of heaven, and lets all in, irrespective of character. The Episcopalian has a remarkably proper and respectable God, who contemplates with serene benignity a well-fitting gown and bands. But the most contemptible of all these ideal Gods is the one which the Unitarians have imagined; for he is neither the one thing nor the other. Each one of these sects, to say nothing of the others whose name is legion for they are many, insists that *their* God is the *true* God, and the people in their inextricable confusion can only seek relief in *atheism*.

This, then, is the state of the case. The 40,000 pulpits in this land, under the idea of teaching religion, are giving the people such false and contradictory conceptions of the character of God as will drive all their *intelligent* people into stark *atheism*, unless they are snatched as brands from the burning by the hand of *Science*. Thank heaven, however, for the arrangement by which, when a man becomes intelligent enough to see that the Gods of the churches are a diverse set of contemptible beings who have no real existence, he has intelligence enough also to see that the glorious Being whom *Science* reveals is the true God and eternal life. As soon as he turns his back upon the Babel jargon of the churches, and rejects all miracles as libels upon the Creator's wisdom, and sees and admires the undeviating order of the universe, and remembers that benevolence as a motive presides over the whole, his faith in God revives and strengthens, and he goes on his upward way rejoicing.

BEZA.

[FOR THE INDEX.]

MODERN GIRONDINS AND JACOBINS.

ED. INDEX:—It is an old adage that "history repeats itself." Though somewhat hackneyed, it will bear repetition, for history is but the record of the actions of mankind, and human nature is the same whether regarded in the past or the present. But the point to which I especially desire to invite attention is the resemblance between the American religious conflict of 1871 and the French political conflict of 1791-92. As the story of the French Revolution is so well known, all will readily recall the names and characters of its chief actors.

We have had our *philosophes* in the "liberal" denominations, embracing such men as Channing, Murray, Ballou, and others, whose trumpet-tongues have aroused the thought of the slumbering millions—at first a gentle rivulet with well-defined margin, but now a mighty Amazonian stream. Later we had our Mirabeau in Parker, whose sympathetic heart and clear vision saw other issues than purely speculative ones, and whose eloquent tongue spoke for thousands whom reason had led forth from bondage, and was still leading on to newer and broader themes, the logical outcome of freedom. When Mirabeau died, political liberty suffered no loss, for Mirabeau's power lay in the fact that he had but expressed the popular feeling, giving voice to the struggling thought of the age. So through Parker's death religious freedom received no hindrance, for the growing sentiment of thoughtful minds, of which he was such an eloquent representative, still lived and was increasing day by day. Only in their positions as Prophets of Reason, logical and eloquent exponents of the Inevitable, are these men to be compared. Though both died lamented by all friends of freedom, no hand has ever yet risen among them to destroy the bust or execrate the name of Parker.

Reason, once unshackled, must speed on and on, its course marked out by no momentary representative, but to be defined by circumstances, and its force to be measured only by the strength of the opposing element.

In France, the arbitrary measures and haughty demeanor of the ruling classes had produced a deep-seated feeling of hate on the part of those who had suffered under their tyrannous rule; and their inability to perceive that what was outgrown should be abandoned led to measures that could not but produce conflict. Mirabeau being dead, the desire for freedom, still alive, without his restraining hand took rapid strides onward. So when Parker died, the controlling influence was removed from those who saw still further on—"new heights to climb and broader fields to win."

In the National Convention of 1792 were gathered the most fervid and eloquent orators, the most polished and intellectual culture, and the most learned and scholarly tastes that ever graced a legislative hall. Earnest and sincere in their attachment to republican principles, devout worshippers of Liberty, and with clear and well-defined ideas of the mode through which freedom could be attained, they yet fell, and justly; for the same reasoning faculties that had opened their eyes, had also operated upon the sight of others, and the Twenty-five Millions of starving and half-clothed men and women represented in the Jacobin "Mountain" did not see that the sole requirements of the time were Respectability and Order under Girondin rule.

In our own time we find among the friends of spiritual freedom a party gathered under the banner of "Free Religion," embracing the intellectual culture, the scholarly refinement and the cultivated tastes of the Liberal cause, an Association with a President as intellectual and cultured as a Vergniaud, a Secretary as logical and philosophical as a Condorcet, a paper edited with more than the ability of Brissot and the fiery ardor of Max Isnard. Other allies it has, though not of it—an impetuous and ready-tongued Camille Desmoulins to usher in the "Golden Age," and an impulsive Barbaroux who turns his "Examiner" upon time-honored names only to find them unworthy of reverence, and will not accord decent burial.

What more could radicals desire? Are they not devoted? Are they not of tried sincerity? The storm they have raised, can they not control? Ah no! If they repeat the fatal folly of the Girondins and but seek to control, they are lost, for the Jacobin element is not lacking in our own times. Back of them in incessant surges rolling its angry waves ever higher and fiercer, we behold a *Jacobin party* claiming already its E even Millions of adherents, men and women who have also listened to the siren voice of Reason, and strike rapidly at conclusions. Small reverence have they for oratorical flugling that dwells only on intellectual heights far above their atmosphere level. Respectability is not their chief desideratum. With a common aim in view, they consider, not how it may be attained consistently with Order, but how regardless of your ideas of Respectability and Order. Eloquent dissertations on toleration, polished apostrophes to mental freedom, and honeyed protests against rampant bigotry awaken but a sneer from our Jacobins. Other issues have now arisen, they assert, that demand *action*. Our fathers fought for freedom Political; our *philosophes* have striven for freedom Spiritual; Reason demands freedom Social. This is the rallying cry of our growing Jacobin party. You have bidden us follow Reason, they assert, Reason and Liberty; what if she now again points to newer and broader themes?

We have our "insurrection of women" demanding from the grasp of "the tyrant man," and the still more relentless clutch of Nature, free scope to God-given inclinations. At the recent annual gathering of the Jacobin Chief Priests at Troy was heard the voice of Reason in her most "advanced" position—marriage characterized as a ceremony before a man who only differed from other men in wearing "his shirt on the outside!"—women also clamorous for suitable persons to seal "spiritual affinities." Wisely did they in accepting the leadership of Demoiselle Theroigne.

An Anacharsis Clootz is not wanting, with his plans for embracing all mankind in one grand brotherly scheme of Universology. Chaumettes, Heberts, Gobelns abound, too numerous to mention.

But the days of 1793 are not yet upon us, though rapidly drawing nigh. We have yet our Royalists, adherents of King Jesus, busy in plots and counterplots to secure this throne against the assault being made upon it. To these demands of the Jacobins they but shriek their old women cries in shrill and acrid tones. "We told you so! You see the natural consequences of deserting the throne!" O simpletons! when our Puritan fathers left the tools in your hands to complete the Temple of Liberty, why did ye not *build*, rather than stand idly disputing with him that held a saw that he should have a hammer, he with a plane demanding that all should hold planes alike, till in the Babel of contending sounds others stepped in to save all from ruin!

Will our Girondins continue to dally with the enemies of society and home sanctities under the mistaken idea that they are merely misguided friends, and permit history to repeat itself, until this wind from Below, augmenting day by day, becomes such a storm as will sweep off not only themselves, but all they hold dear, into Space?

These are your allies, O Girondins, who must be fellowshiped or disowned. They have drunk from the same fountain, partaken from the same table, listened to the same voice of Reason, and have reached—Demoiselle Theroigne!

DYER D. LUM.

[Experience shows that popular impatience or passion can never carry the day in the arena of conflicting ideas as it has often done in legislative bodies. If the "eleven millions of Jacobins" lose their reason, they will find their Napoleon soon enough; a community of lunatics never yet lacked a king. The sanctity of home and home-relations is safe just so long as the people keep their common sense. But the "Girondins" will richly earn the guillotine, if they dare to choke discussion on social questions or disfellowship any one for independent thought. The triumph of their cause is fixed as fate, if they are content to fight folly with wisdom—content to let the Jacobinism of "Free Love" commit *hara-kiri*. Whoever undertakes to sit on the valve of free speech through which the escape-steam of society must pass, will get no pity from us for the involuntary journey into Space above predicted.—ED.]

Dr. Franklin, when a child, found the long graces used by his father before and after meals, very tedious. One day, after the winter's provisions were salted, Benjamin said to his father, "I think, father, if you would say grace over the whole cask, once for all, it would be a vast saving of time."

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I had hoped to have been a subscriber to it, but circumstances compelled me to forgo several gratifications of a similar kind, and sent me for a while to this tropical, dreary country [Brazil]. After nearly fifty years (let me write it in very small characters!) of life in Boston, one who comes to such a semi-barbarous country and people misses many things which are thought little of there, perhaps, but the absence of which he feels severely. In the interior and with the natives, gross ignorance is only equalled by their stolid contentment with their condition; with the traders and in the towns the ignorance is only less dense, but with it are a host of little meannesses, which mercantile pursuits, unaccompanied with any education, or liberalizing influences, are apt to engender. Ages must elapse before a very marked improvement is of general attainment. Where to begin, and how, is a very perplexing question. Perhaps the best summary of the condition of the people is the statement, made to me by reliable persons, that the grant by the government of this province to the churches for fireworks and display is *six* times the entire annual grant for *all* educational purposes. What more need be said?"

"I thank you most cordially for not erasing my name from your subscription list, as I feared you might because of my tardiness in forwarding the money. But the fact is, money has been scarce with me. It is but little I can do for the promulgation of progressive ideas, yet my spirit rejoices and is made glad by the fearless utterances of you and your co-workers. The first volume I have bound, and I am saving up this second volume. How often I would like an extra number to send to some friend to awaken their thought or quicken their heart as it does mine! May you be greatly blessed, purified and strengthened in your labors."

"I think the article on Thomas Paine was very good indeed, in a late number of THE INDEX, and the time may possibly come when some historian will do him justice. I have a volume of his 'Age of Reason' and Bible Criticisms, which has been carefully left packed away for ten years in the bottom of a trunk, where people would not see it; but last winter I told my wife to dig it up and give it the most conspicuous place in my library, as being one of the most orthodox books on the shelf."

"Having seen favorable notices of your paper in the columns of the *Present Age*, and being a natural admirer of those who have the moral courage to stand up fearlessly and proclaim their highest convictions of what is good, and act without regard to 'what will people say,' I enclose sixty cents for three months' trial of your independent sheet, feeling that by that time I shall become acquainted with your liberal teachings, and, I doubt not, humanitarian efforts."

"I cannot now stop to tell you how much I esteem THE INDEX, but for your encouragement I say *go on*. I am professedly orthodox, but I desire to know what can in fairness be said against my faith, and I entertain no opinions on any subject which I would not surrender, when it is evident that they cannot be successfully defended. Nothing is fairer than your proposition to accept every result of science and sound learning."

"I will do what I can in this priest-ridden, orthodox nest for THE INDEX. The sun of truth is slowly but truly rising."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be held for the present on Sunday mornings, at 10½ o'clock, in WALBRIDGE HALL, No. 160, Summit Street. The public are cordially invited to attend.

RECEIVED.

THE WORKS OF CHARLES DICKENS. With Illustrations by GEORGE CRUIKSHANK, JOHN LEACH, and H. K. BROWNE. MARTIN CRUZZLEWIT. New York: D. APPLETON & Co., 549 & 551 Broadway. 1871. 12mo. pp. 341. ["Handy Volume" Edition.]

INAUGURAL DISCOURSE AT ST. GEORGE'S HALL, on Sunday, 1st October, 1871. By Rev. CHARLES VOYSEY, B. A., St. Edmund Hall, Oxford, Late Vicar of HEALAUGH. London: To be obtained of the Author at St. George's Hall. 1871. Price Fourpence. pp. 15.

WHERE ARE MY HORNS? A Question for the Wise and Foolish. Boston: Published and Edited by ADAM HAMILTON. 1871. pp. 35.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW. November, 1871. Rev. JOHN H. MORISON, D. D., Editor. Boston: LEONARD C. BOWLES, Proprietor, No. 3 Beacon St. \$5.00 a year. Single Numbers 50 cents.

GOOD HEALTH. November, 1871. ALEXANDER MOORE, Publisher, Boston. \$2.00 a Year.

THE ADVERTISERS' GAZETTE. April, 1871. New York. GEO. P. ROWELL & Co., No. 41 Park Row. \$1.00 a Year.

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The Association having now assumed the publication of THE INDEX, an assessment of ten per cent. on each share is henceforth payable on subscription, to be repeated annually for ten years, if necessary. The Directors are not authorized to incur any indebtedness beyond ten per cent. of the stock actually subscribed. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.				
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The Index.

NOVEMBER 11, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

For Special Notices see eighth page.

BOOK NOTICES.

D. Appleton and Company have just published a new edition of Mr. Darwin's "Journal of Researches into the Natural History and Geology of the Countries visited during the Voyage of H. M. S. Beagle round the World." A more instructive or delightful book in every respect it would be difficult to find. Mr. Darwin's wonderful power of observation let nothing escape. Everything had to pay toll as it passed before the eyes of this modern Argus, and contribute its mite to the rich treasury of his "Journal." It would be a great mistake to suppose that the book is a mere accumulation of dry scientific details. On the contrary, it is juicy with humor, anecdote, and adventure; and no one of Mr. Darwin's works so frankly admits you to the charmed circle of his individuality. His "Origin of Species," "Variation of Animals and Plants under Domestication," and "Descent of Man" reveal the genius of the man of science, whose patient observation of all facts and unrivalled power of co-ordinating them are the servants of a great organizing intellect; but here you find also the genial companion, the enterprising traveller, the large-hearted and thoughtful man of the world. Whoever wants to know Mr. Darwin himself as well as his world-famous speculations must buy this book; and having once bought it, he will read it through to the end.

The "Fables of Pilpay," published by Hurd and Houghton, is a beautiful little edition of a work sure to be popular in these days of increasing interest in Oriental literature. Pilpay, or Bidpai, was a Hindu fabulist to whom are popularly attributed certain apologues found in the Sanskrit Pankatantra and Hitopadesa. Max Mueller gives an account in his "Chips from a German Workshop" [Vol. II, p. 229] of the various migrations, translations, and re-translations of these ancient stories, some of which re-appear in modern dress in La Fontaine. Æsop, Phædrus, Lokman, each had a finger in the same pie, without perhaps knowing anything of the original pastry-cook. There is something fabulous about these fabulists themselves; but the stories (for they deserve that name) of this little volume are very charming,—none the less so that we recognize many old friends in unfamiliar garb. The longest of them, that of "Kalila and Damna," strikingly resembles the well-known story of "Reynard the Fox."

According to an account of this work in the "Royal Asiatic Society's Transactions," scarcely any book but the Bible has been translated into so many different languages; and the quaint wisdom of its teachings explains the fact. Such fables as these are probably the product of no one man's brain, but rather embody the condensed experience of many generations. Without the extreme brevity and pithiness of Æsop, Pilpay has

what Æsop lacks—the interest of continued narration.

"Parturition without Pain," by Dr. M. L. Holbrook, editor of the New York Herald of Health, is an invaluable little treatise for prospective mothers. He relies largely on the fruit-diet system for preventing pain in child-birth, recommended in Mr. Rowbotham's scarce pamphlet of the year 1841. The facts and arguments adduced have great intrinsic weight, and justify at least a fair trial of the system. Dr. Holbrook's book is full of information and hints of great value on many matters connected with his subject; and we are glad to say that we have not been obliged to make the deductions usually so necessary in estimating the importance of works of this class. Visionary and half-educated reformers too often assume to play the role of physician, and put their own imaginations forward in the place of scientific realities. The only paragraph that has seemed to us at all whimsical is one containing a statement (p. 56) that "drink of any kind is foreign to human nature in its original capacity, &c." The treatise is one of sterling excellence, and should be very widely circulated, not only among wives, but among husbands as well. There could be no scientific discovery of a more benign character than one that should make parturition painless. What a world of agony it would save! And if this great benefit should universally result from so simple a system as is here recommended, as seems to have been the case in the instances cited, the gratuitous circulation of Dr. Holbrook's book should be a recognized part of the woman-movement.

Another of the cheap "Handy Volume" series of Dickens's works, published by D. Appleton and Company, is "Martin Chuzzlewit." Every one who has read this story will agree that it is one of the best that the great novelist ever wrote. Mrs. Gamp and her apocryphal friend Mrs. Harris, noble and simple-hearted Tom Pinch, Pecksniff the prince of hypocrites, and the rest, are classic creations in the world of romance; and they bid fair to outlive many who fancy they have built for themselves a monument more lasting than brass. The volume is illustrated, very clearly printed with small type, and bound in the handsome brown-and-black style which is characteristic of many of Appleton's recent publications.

The above works can all be had of Mr. H. S. Stebbins, 115 Summit Street, Toledo.

"The Spiritual Pilgrim," published by William White and Company, of Boston, is a biography of J. M. Peebles, the well-known Spiritualist lecturer. There seems to us a singular impropriety in publicly telling the story of a life only half lived, unless to meet the exigencies of a political campaign, or for some other reason equally urgent. We cannot honestly praise this book. It is nauseating by its flatteries and its sickly sentimentalities. The business is over-done. We doubt not Mr. Peebles is a very worthy man; but he has been frightfully mangled "in the house of his friends." He is now, we believe, in Europe. He had better stay until his "biography" is forgotten; or if he returns soon, it would be wise for him to start afresh with a change of name. His biographer has turned the trumpet of fame into a fish-horn, from the excruciating screech of which a modest man would gladly escape at any cost.

HERESY CRYSTALLIZED.

The thing that prevents the less conservative denominations—as the Quakers, Unitarians, and Universalists—from becoming really progressive, is the same thing that prevented the formation of an anti-slavery party in Kentucky, according to Cassius Clay. “The trouble is,” he said, “that, as soon as a Kentuckian becomes anti-slavery, he removes into Ohio. The men are converted, but the State makes no progress.” In the same way, if those bodies still held within their ranks the men who have gone out of them in a radical direction, the organizations would now be radical. But it happens that the very fact of radicalism commonly takes a man out; or at least he becomes indifferent to organizations from which he has so little to hope. The wonder to me is, not that these bodies do not advance in sentiment, but that they do not retrograde faster. That they do not, proves the increase of radical opinions among the young, who are still coming forward in such organizations, and seeking there what elder radicals had already sought without success.

And on the other hand, these bodies are obtaining what is balm to the souls of reactionary leaders—more and more recognition from the evangelical sects which they were created to oppose. Instead of the “Quakerism not Christianity” of stout old Dr. Cox, (written not fifty years ago), we find the Quaker preachers readily admitted into the pulpits of other denominations, whenever “Yearly Meeting” brings them together. I remember, when a child, to have been taken for the first time to a Methodist church, and to have opened on this endearing passage in the hymn-book,—

“The Unitarian fiend expel
And drive his doctrine back to Hell.”

But now that prince of darkness is a gentleman; and the Unitarian clergy, by assiduous attention to the proprieties, and sometimes by surrendering nearly every principle they ever fought for, are really obtaining quite a decent standing in the ecclesiastical world, and are being honored with an occasional crumb or so, in the way of compliment, from the religious press,—and may yet climb into a few evangelical pulpits, as the Quakers have done. Already Dr. Bellows makes it his boast that, at a meeting of clergymen, he found himself more capable of believing in the miraculous birth of Jesus than were his evangelical brethren.

While the heresies of the past are thus crystallizing, the free thought of the times is flowing round all these obstructions, and, instead of submerging them, simply flows onward and leaves them where they are. “Why seek ye the living among the dead?” is the voice of the age to all live men; and if there is anything more hopelessly dead than an organization of “Conservative” Quakers, “Conservative” Unitarians or “Conservative” Universalists, I should be sorry to encounter it. The only use of these institutions seems to me to be that the children reared in them will find them a little more easy to shake off than the yoke of Methodism or Episcopalianism. That very bright novel, “The Member for Paris,” says that “journalism is an admirable profession, provided you don’t remain in it;” and it is the chief merit of these once heretical bodies that they are so well provided with the means of exit. Carlyle, in his preface to the English edition of Em-

erson’s Essays, congratulates the world that this great American thinker did not trouble himself about “the ghost-of-improved-Socialism.” After heresies once become crystallized, they seem to me less interesting than the stronger Orthodoxies from which they sprang.

T. W. H.

“LIGHT WITHOUT HEAT.”

In number 91 of THE INDEX, in the column of “Voices from the People,” is an extract from a letter written in a very kindly spirit of criticism, wherein the writer makes this complaint:—“Your paper contains light without heat. You will excuse the liberty I take of writing to you as I have done. But sometimes the question will arise in my mind—‘Will the reading of such writings leave a man *better* than they found him?’ That is the main question.”

Prof. Tyndall, in his last work on “Light and Electricity,” tells us that there is one spot in the eye that is “insensible to the action of light;” it is the point “where the optic nerve enters the eye and from which it ramifies to form the net-work of the retina.” This spot he names the “blind spot.” It has often seemed to me that most of those who turn their critical eye upon the believers in Free Religion manage to look exactly through this “blind spot” and to see in our work and purpose neither light nor heat. It is encouraging, therefore, when (like the writer above quoted) one can see even the “light.” With the light to guide him he must soon find the “heat.”

We are by necessity compelled to appear in the role of iconoclasts. Our immediate object is to break in pieces and scatter the light of religion. We hold up our logical prism and force a ray of what is popularly called religion to pass through,—for the same reason and in the same spirit, I hope, that Prof. Tyndall forces through his “light-sifter” a ray of sun-light,—to determine and demonstrate its composition. We think we have found in the spectrum of Christianity several black lines of superstition and some blue and greenish errors and absurdities; and we ask men to look for themselves. Most Christians refuse to look. They are like the Professor of Padua who could not look at the planets through the telescope of Galileo for fear he might see something unpleasant to think of; or if they do look, it is too often through the “blind spot” in their eye. I cannot much blame the clergy for obliquity of vision, for what could they do with all their old prisms? This reminds me of an anecdote of an old Connecticut lady, who was much troubled by the prospect of the introduction of gas into her village and the consequent disuse of whale oil; “for,” said she, “what will become of the poor whales?” If Abbot’s spectrum of Christianity is true, what will become of the barrels of “poor” sermons?

We who are called Free Religionists think that as individuals we have considerable warmth in our hearts. Those organs are not all cold, feelingless muscle, as many Christians imagine; and, moreover, we think there is not only light but heat also in our religion.

In the spectrum of Free Religion I can find all the light, heat, and chemical rays that I can find in a mixed state in any religion. If temporarily we seem to have sep-

arated them, and the light-rays stand alone, it is not because we would exclude the heat-rays, but because we would see their distinction and learn the composition of pure light. We see clearly this distinction, and we ask others to see it and confess the truth.

Now why do we desire that others should see as we see? Our correspondent asks,—will such “light” make man “better?” which he thinks is the “main question.” Do you suppose, when Sir Isaac Newton was hunting for the chain of law that keeps the moon in her orbit, that he asked himself—“will it make me better?” Or that when Tyndall analyzes the composition of light, he asks himself—“will this ‘light without heat’ make me ‘better?’” No! the “main question” with them is—“*Is this true?*” We have taken for granted, long ago, that truth is made for man and man for truth, and that all truth is “better” for man than any error. If it is not, then this universe is a stupendous sham; and complete mental annihilation were a consummation devoutly to be wished. If truth is not good for man, pray what is good in this world? If it is good, then is it not good, “better,” best that man should possess it?

The Amazonians were amused at the value Agassiz attached to some of the smaller fishes which they thought only fit to be thrown away. They measured the value of the fish by the size of the fry,—just the way some people measure truth. Agassiz was on the scent of a great principle, and didn’t prize *avoir du pois*; but the Indians could see in the fish nothing but soup. So there are a good many people in Christendom who want to weigh truth in butchers’ scales. Unless they can see how the back-bone of a principle can be at once converted into soup, they are ready to throw it away as of no practical service to humanity. Not that such people are selfish,—they are often very benevolent and self-sacrificing; but the trouble is that they measure high principles by the low rule of material value. Of course, we believe that any truth will make man “better”—that is, more of a man; but the “main question,” to the philosophic mind studying facts or principles, is not—“will they make me better?” but—“are these things or doctrines true?” They may make me uncomfortable at first by disturbing old faiths, and perhaps may make me feel for the time that I am not “better” for them. But when the transition state of doubt is fairly past, the mind finds such stability and rest as only truth can give. A believer in Free Religion ought to have a heart filled with love and benevolence for every living thing, and a hand ready to do any good work; but he must have a love for truth of its own sake and a fearless courage to follow it wherever it may lead him. If he lacks this spirit, he lacks the one thing essential. He asks primarily, not—“will this make man better?” but—“is this truth?” If it is, I can trust it will be good for me and good for all men. If we cannot trust in truth as good, “better,” best for us, we can trust in nothing.

W. H. S.

“Why not call yourself a Christian?” Because every Christian mortgages his soul to Jesus, and every freeman keeps an unincumbered title-deed to his. As for calling oneself a Christian without being so, it is manly not to be Pickwickian in religion.

NOTES FROM THE FIELD.

My last reports have not justified their title. Other themes urged their claims. I trust you are distributing Mr. Voysey's Bible lecture, like the beautiful streams of charity now flowing towards Chicago and the other regions so fearfully victimized by the devouring element.

I have not seen THE INDEX for a few weeks past, but hope you continue the controversy with the Foreign Missionary Boards. The history of Roman Catholic, Mahometan, and Mormon Missions is as honorable to human nature and reveals as desirable results as the designs and doings of the famous A. B. C. F. M., were their record also as well known. The Protestant Christian church will help you to expose all the evils growing out of the action of all these others, provided you will let her alone. But you must not let her alone. "The American Board," as it is sometimes called for short, has a history in connection with American slavery, particularly as relates to the American Indian Missions, at which, if truly told, the humanity even of this world would stand aghast. Do not, I pray you, forget it.

Since leaving Battle Creek on the last of September, my work has been wholly in Illinois, and mainly on the Chicago, Burlington and Quincy railroad and its branches; truly one of the best conducted and most important thoroughfares in all the west, and passing over some of the best prairie country in the world.

And in almost every important town there is a vineyard for the laborers in your modes and methods for elevating and improving mankind—vineyards where even harvests are ready to be reaped. In Peoria, Princeton, Elmwood, Earleville, La Maille, Farmington, Yates, Maquon and some other places to which I have not had time to go, though invited, Galesburg included, there are men and women, always among the most intelligent and virtuous, who are self-emancipated from the old superstitions and bigotries, and who are ready and willing to co-operate in extending light, liberty and truth to the darkened and destitute in other places.

In some towns a regular Sunday meeting is sustained, Spiritualists and Liberalists of all classes co-operating, and a good deal of important work gets done in adjoining places at the same time. In Battle Creek some of my congregation come regularly seven miles; and occasionally I had hearers from twice that distance. So in Salem, Ohio; and not unfrequently I was taken by some of these to their towns or villages, and we had evening meetings there. I wish the same could be said of more places; and, with a little exertion, it could be, and that soon.

Peoria, I am sure, should be one of these centres. I trust it ere long will be, Elmwood co-operating, where live some of the best men and noblest women of all the west, or the world. The church hereabouts has but little real influence. She lives mainly by her audacity in deceiving the unsuspecting people. When true and honest men look her priesthood in the face, men of equal or better culture, they shrink out of sight. Many of them have never read an argument against their old dogmas, long since exploded or exploding; and seem not to know that the sun-light of science and new and profounder investigation long ago gilded the mountain tops, and already begins to illu-

mine the valleys, plains and prairies as well.

"Let there be light"—might have been the last as well as the first demand or command of the Bible. For let there be light, and the world is safe and saved.

P. P.

We reciprocate with most cordial goodwill the kind wishes of the *Toledo Express*, which announces the success of the Index Association plan in a very handsome manner. It urges the Germans to extend hearty sympathy and aid to all such efforts on the part of Americans to disseminate rationalism in this country. Frankly recognizing the fact of individual differences of opinion, it yet finds a common platform for all rationalists in the principles of universal liberty and humanitarian reform, and shows itself wholly superior to the mean, jealous, snarling bigotry we notice in some other self-styled "liberal" papers. We are glad to see that the *Express* has become a daily as well as a weekly paper, and hope that its own prosperity will at least equal its generous sympathy in the prosperity of THE INDEX. We could not wish it better fortune.

He who said—"Every man has his price"—must have been himself for sale; and he who bought him never made a worse bargain.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but here after no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

THE MISSION QUESTION.

On page 306 of THE INDEX the managers of the missionary system are spoken of in these words:—

"The managers who publicly pretend to believe in the possibility of thus converting the world, and boldly assert it to credulous congregations for the sake of securing large contributions for missionary objects, are guilty of the old priestly trick of swindling the people while they laugh in their own sleeves."

Here is a grave mistake. Having known many of these managers and found them honest and honorable, I can but protest against this impeachment of their characters. They are not swindlers, but as sincere as the contributors; even more so on the whole; for the latter, as in other charities, sometimes give merely because it is customary, or because they dislike to say no; while the managers are not only sincerely but heartily devoted to the cause; with as small proportion of exceptions as is to be found among bank directors and other honest classes. I think the foreign mission charity is one of the least wasteful and most useful of the general charities within the limits of the orthodox system. It is liberalizing and rationalizing in its tendency; does something to cultivate the enthusiasm of humanity; something to break the bonds of sect; something to divert attention from ecclesiasticism, dogma, ritual, and turn it to the promotion of education, the spread of knowledge and science, the upward movement of humanity in truth and goodness. It is better than home mission charities, which perpetuate and intensify the spirit of sect, foster religious demagoguism, encourage Phariseism. A dollar devoted to the heathen is more likely to do good than if given to build a church or support a preacher in it; for a good deal of the theology of the churches is fitter for exportation to the semi-civilized or the barbarous than for use at home, where it is more or less outgrown.

It is also a cheap charity; only five millions a year for the 100 millions of Protestants, that is, five cents for each person; while the cost of orthodoxy at home, in Europe and America, is some 300 millions, or three dollars each. Even the tobacco used by Protestants costs some 200 millions a year, or two dollars each; and yet this, in the view of a comprehensive philosophy of human development is not waste, but one of the inferior modes of lifting men out of greater evil and weakness. If the two dollars for tobacco may be patiently and wisely borne, and the three for orthodoxy, the pittance of five cents for the missionary box need not be denounced. Tobacco is likely to live for many generations till gradually eliminated by some mild process of natural selection or survival of the fittest. Orthodoxy may hope to live still longer, in constantly improving forms, till it shall cease to be burdensome to reason

or conscience. The missionary system, growing gradually into a broad system of general philanthropy, pervaded by an elevated religious spirit, is likely to survive both. Duff, Livingstone, Colenso and others are already heralds of the better time.

J. T. D.

[Taken out of its connection, the passage commented on in the above temperate and gentlemanly criticism sounds very harsh and unjust. But we had just proved by incontrovertible statistics the impossibility of converting the whole world to Christ; and what we said amounted to this, that whoever, being acquainted with these statistics, should profess to believe in the possibility of such conversion, could not be sincere. Of the managers who make no such professions, we said and implied nothing. Even those who allow themselves to fall into this insincerity may be very earnest and hearty in the missionary cause, since, as we said, the salvation of a single soul would alone warrant all the expense of missions in the eyes of a believer in everlasting punishment. The question is simply this—can a man who knows the actual facts say to the public with honesty that he believes the existing missionary system will really accomplish the conversion of all mankind to Christianity? We would not be uncharitable—still less, unjust. But, by every ordinary rule of judging human conduct, it must be said that such conduct as this is hypocritical. Otherwise it is injustice to say that hypocrisy ever existed anywhere. If the sincerity of any man's speech can ever justly be called in question, it must be called in question in this case.

There is apparently a contradiction between the sentence above cited, even as here explained, and our disclaimer of having imputed "fraudulent management" or "financial corruption" to missionary boards. But this apparent contradiction will disappear on examination of the context. The "fraud" we charge against the missionary system is in the system itself, not in the management of its finances—in the false professions by which the funds are too often obtained, not in any perversion of the funds from missionary objects. This distinction is very simple, wide and deep. A gold-mine company will be a "fraud" upon the public, if the directors know that the mine worked is of no value; yet the directors may appropriate every cent of the company's funds to working the mine. And the directors will be nothing but "swindlers," in the sense in which we used the word, if they pretend to believe in the valuelessness of the mine for the sake of inducing the public to take the company's stock. We accordingly admit that the missionary boards are undoubtedly honest in applying their funds to the support of missions; yet if, for the sake of securing these funds, they profess a belief in the ultimate conversion of the whole world to Christ, they are "swindlers" in the exact proportion that they know what they are about.

No—our "grave mistake," if it exists, lies further back. Admit that the whole world cannot be converted to Christ, and it follows that no well-informed person can sincerely profess to believe in its conversion. There is no dodging this conclusion, if the premises are once conceded. Are we to blame for considering the missionary boards as well informed in the matter, when it is from their published reports that we have derived our own information? Cannot they put two and two together, and make four, just as well as we? Our friend should dismiss his suspicion that we are slandering the missionary boards, either wilfully or innocently, unless he can show that their promise of converting the whole world to Christ can be fulfilled. If they make no such promise (and not all their members make it), they are chargeable with nothing but a wasteful folly that does some incidental good. But if they do make such promises (as every one who has ever attended a missionary meeting knows that some of them do), then they are also chargeable with hypocrisy in addition. If we have made a "grave mistake," it consists in holding that the whole world can never be converted to Christianity. If this position is not mistaken, there can be no mistake in its necessary logical consequences.

We must stand squarely by what we have said, because we believe that it is the truth and that the world needs to know it. It is no part of our religion to see Jesuitism without exposing it. While we believe that the majority of evangelical believers, ministers, missionaries and all, are just as sincere as any one, we also believe that Jesuitism is not dead yet, and that it is not by any means confined to the Catholic Church.—ED.]

MISS WILBURN.

INDIANAPOLIS, Oct. 27, 1871.

EDITOR INDEX:

Dear Sir,—I observe that you have inaugurated a movement for the relief of that unfortunate and lonely but gifted woman, Cora Wilburn. I heartily sympathize with you in this, knowing Miss Wilburn as I do to be one of the purest and most unselfish of women, and gifted as few mortals are with inspirations of sweetest song and finest story. I also know her to be a true, radical humanitarian. This is why she is poor. Could she consent to write such stuff as the popular appetite demands, she could command remunerative engagements from such papers as the *Ledger* and *New York Weekly*. Instead of this, she has given her efforts to struggling reform papers without hope of much, if any, pay in money. This by way of preface. Now for a proposition.

Two years ago I purchased of Miss Wilburn a serial story for the *Ladies' Own Magazine*, that should run through the entire volume for 1870. The title of this story is "LOST AND FOUND—or, Love's Triumph," and it is one of the most beautiful and thrilling of romances, eminently interesting, instructive in its historical and descriptive parts, and abounding in excellent sentiment and sound counsel. Anticipating a large demand for this, we printed an extra edition during the year. A few hundred copies are still unsold. I propose to contribute one hundred copies of the *Ladies' Own Magazine* for 1871, containing this story complete (besides nearly 400 pages of other matter) to your fund for the relief of Miss Wilburn. The price is \$1.50 per copy, but I have thought best to offer it at \$1.00 with 15 cents added to prepay postage. Orders may be sent direct to this office; and we will mail the *Magazine* to the subscribers, and remit the money to you as treasurer of this fund.

Fraternally yours,

M. CORA BLAND.

MY RELIGIOUS CREED.

I believe that Christ was the Son of God;—"Thou art my beloved Son, in whom I am well pleased." (Mark, 1: 11.) I believe that Christ was God himself;—"And the Word was made flesh, and dwelt among us." (John 1: 14.)

I believe that Christ was crucified at Golgotha;—"And when they were come unto a place called Golgotha, . . . they crucified him." (Matt. 27: 33, 35.) I believe that Christ was crucified in Egypt—"And Egypt, where also our Lord was crucified." (Rev. 11: 8.)

I believe that Christ was crucified at the third hour;—"And it was the third hour and they crucified him." (Mark, 15: 25.) I believe that Christ was not crucified until after the sixth hour;—"And it was the preparation of the passover, and about the sixth hour, and he saith unto the Jews, Behold your king. . . . Shall I crucify your king?" (John, 19: 14, 15.)

I believe that Christ was three days and three nights in the grave;—"So shall the son of man be three days and nights in the heart of the earth." (Matt. 12: 40.) I believe that Christ was only two days and two nights in the grave;—"And it was the third hour, and they crucified him, . . . It was the preparation, that is, the day before the Sabbath . . . And Pilate . . . gave the body to Joseph. And he . . . laid him in a sepulchre. . . . Now, when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." (Mark, 15: 25, 42, 44, 45, 46; 16: 9.)

I believe that there were two angels seen by the women at the sepulchre, and that they were standing up;—"And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments" (Luke, 24: 4.) I believe that there was one angel seen by the women at the sepulchre, and that he was sitting down;—"For the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. . . . And the angel answered and said unto the women, Fear not." (Matt. 28: 25.)

I believe that Christ first appeared to his disciples in a room at Jerusalem;—"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together. . . . And as they spake, Jesus himself stood in the midst of them. . . . But they were terrified and supposed that they had seen a spirit." (Luke, 24: 33, 36, 37.) "The same day, at evening, being the first day of the week, when the doors were shut, where the disciples were assembled, . . . came Jesus and stood in the midst." (John, 20: 19.) I believe that Christ first appeared to his disciples on a mountain in Galilee;—"Then the eleven disciples went away into Galilee, unto a mountain where Jesus had appointed. And when they saw him, they worshipped him, but some doubted." (Matt. 28: 16, 17.)

I believe that Christ ascended from Mount Olivet;—"And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. . . . Then returned they unto Jerusalem from the mount called Olivet." (Acts, 1: 9, 12.) I believe that Christ ascended from Bethany;—"And he led them as far as to Bethany; and he lifted up his hands and blessed them. And it came to pass that while he blessed them, he was parted from them, and carried up into heaven." (Luke, 24: 50, 51.)

IGNORAMUS.

PARKER PILLSBURY.

ELMWOOD, Peoria Co., Ill., Oct. 30, 1871.

F. E. ABBOT.

Dear Sir,—The waiting, expectant attitude of the public mind on such questions as are discussed in THE INDEX is full of promise, but at the same time it is suggestive of a want not easily supplied, namely, competent preachers of natural religion and a truer social order. While human nature remains what it is, we shall need the personal presence and magnetism of the orator. We need to come together for the interchange of views and sympathies. While 50,000 priests in this land lead off in the beaten paths of bloody superstition, where are the teachers in whose sweet companionship we may roam the dewy fields of free thought?

The field is wide, and the laborers are not within hail of each other. We can count them on the fingers of one hand. Of all the broad field I know of no portion so white to the harvest as this of Central Illinois,—none where the promise of good results is so great to a wise reaper. In moral as in commercial affairs, there are natural centres of work and interchange; and such centres for free religious work, it seems to me, may be found on these prairies. If so, who is equal to the task of rolling away the stone from our sepulchre? Who shall read to us from the open volume of the world, upon which, "with a pen of sunshine or destroying fire, the inspired Present is writing the annals of God?"

These questions are suggested by the recent tour of Parker Pillsbury through Illinois, and some excellent work done by him in this vicinity. After forty years of reformatory work, he seems as fresh and as solemnly enthusiastic as at the first, while with a richer experience and a profounder earnestness his addresses are more powerful than ever before.

I know of no one better fitted for the work spoken of than he, with his almost prophetic clearness of vision; but if his feet are planted elsewhere, how and by whom shall this want in our case be met? The ground surely should be occupied, and that right soon.

Yours most truly,

E. R. BROWN.

FANATICISM.

The annexed paragraphs are from Bishop John's sermon before the Episcopal General Convention, lately held in Baltimore. The text was—"For the Love of Christ Constraineth Us."

Consider that pious pastor of Wurtemberg (Peter Schaeffer) who had two sons whom he devoted to the ministry. The elder, who had gone to the coast of Africa, soon found a grave under that deadly climate. The father immediately writes to the youthful son, then at the missionary institution—"Thy brother is with God. It is time that you thought of Africa. Go ask the institution to permit you to fill the vacancy caused by your brother's death." The youth obeyed with joy. To the Missionary Committee the father writes—"Do not abandon the Gold Coast, though the graves of the missionaries should fill it with dead like the trenches before Sebastopol. Resting on the promise of God, we are more sure to carry the African fortress than the Ilies to conquer the Crimea." He and his sons were not beside themselves. The love of Christ constrained them.

Consider that excellent woman who left all for the missionary field in India. In a few years her little family grew to an age when it was no longer safe to leave them exposed to the surrounding abominations of heathenism. Did she quit her field and return to her former home? No; she took them to the beach, tore them from her heart, placed them in the hands of others to be conveyed away, and, as she sank on the shore in agony of grief, exclaimed—"Blessed Jesus, I do this for Thee!" Truly his love of Christ is above the love of life; stronger than a father's, yea, even than a mother's love.

The heathen mother lays her babe among the rushes of her sacred river to be devoured by the crocodiles; the Christian mother tears hers from her bosom and sends it to be reared by strangers, thousands of miles from its natural protectors. And each does it in the name of religion! Each in her own way makes an unholy sacrifice to a false God.

H.

CARLYLE'S "SARTOR RESARTUS."

I wish to draw the attention of the radical readers of THE INDEX who have not read it to the above work. The style is not so obscure and peculiar as many persons not acquainted with it suppose it to be. After an hour's reading of it the reader will be so rapt and exalted that it will read as simple and plain as an ordinarily constructed work. In some passages the author soars almost to the utmost heights of inspiration, and from what I had heard of "Sartor Resartus" before reading it, I was never so agreeably surprised and delighted with a book in my life. Scribner & Co., New York, issue a nice edition, with a magnificent picture of the author's head. The man who can rise from the perusal of "Sartor Resartus" without the uplifting of all that is grand and God-like in him is too shallow for my comprehension. Will Mr. Abbot kindly allow me to quote a little, as a taste:—

"'But there is no Religion!' reiterates the Professor. Fool! I tell thee there is! Hast thou well considered all that lies in this immeasurable froth-ocean we name LITERATURE? Fragments of a genuine Church Homiletic lie scattered here, which Time will assort: nay, fractions even of a Liturgy could I point out. And knowest thou no Prophet, even in the vesture, environment and dialect of this age? None to whom the God-like had revealed itself through all lowest and highest forms of the Common, and by him been again prophetically revealed,—in whose inspired melody, even in these rag-gathering and rag-burning days, Man's Life again be-

gins, were it but afar off, to be Divine? Knowest thou none such? I know him and name him—GOETHE. But thou as yet standest in no Temple; joineest in no Psalm-worship; feelest that, where there is no ministering Priest, the people perish? Be of comfort! Thou art not alone, if thou hast Faith. Spake we not of a Communion of Saints, unseen but not unreal, accompanying and brother-like embracing thee, so thou be worthy? Their heroic sufferings rise up melodiously together to Heaven out of all lands and out of all times, as a sacred *miserere*; their heroic actions also, as a boundless, everlasting psalm of triumph. Neither say that thou hast now no symbol of the God-like. Is not God's Universe a symbol of the God-like; is not Immensity a Temple; is not Man's History and Men's History a perpetual Evangel? Listen! and for organ-music thou wilt ever, as of old, hear the Morning Stars sing together."

Again, he says:—

"By what argument does one who can make iron swim assume that therefore he can teach religion?"

In another place, speaking of the "Natural Supernatural," he says in substance;—

"Perhaps to me the miracle of the resurrection of the dead were but natural,—deeper laws of Nature, now first revealed. 'But is not a proper miracle simply a violation of Nature's laws?' several ask. To whom I reply—'What are Nature's laws?'" &c.

To conclude, I advise all who have not read it to read "Sartor Resartus." To me it is a new Gospel, a precious Bible among my many Bibles, which I would not part with for worlds.

W. H. D.

THE CHICAGO CONFLAGRATION.

GENESEO, N. Y., Oct. 29, 1871.

TO THE EDITOR OF THE INDEX:

Sir—Your article in the last number of THE INDEX relative to the late destructive fire in Chicago is so much better than many of the commentaries I have met with on that subject, that I can hardly reconcile it to my sense of justice to find fault with it. But I am constrained frankly to avow that I can by no means regard it as unexceptionable. Its faults are, I think, clearly traceable to excited imagination and wonder. But it is in these that the overshadowing superstitions which it is the especial purpose of THE INDEX to counteract and eradicate, had their origin and have their chief ailment. Suppose that by the prompt interposition of a well-supplied fire engine, or by a copious fall of rain, the fire had been limited to the out-building in which it is said to have originated. Would you have been moved to treat of it in the grandiloquent strain you have done? And if so, would you not have provoked ridicule? And yet, a little reflection under the guidance of unbiased reason would surely have sufficed to convince you that all you have so eloquently said of the stupendous catastrophe that ensued, would in the former case have been equally pertinent.

A boy, going to milk a cow in the evening, carried a lamp with him, and set it down in the straw within reach of the cow's heels; and the cow kicked it over and set the straw on fire, and the burning straw communicated the flame to the building.

So far it was but one of those ordinary incidents that are constantly occurring every day. But it happened that there had been a severe and protracted drouth resulting from natural meteorological causes, and from the same causes the prevalence of a very high wind. Hence the rapid and inevitable spread of the flames. This is the whole case, is it not?

And what was there in this to provoke from a reasonable and considerate man a declaration, so formally and solemnly announced, of his belief that "God was in the Fire?"

At most it amounts to an assertion of pantheism—a notion, whether well or ill founded, very innocently entertained by many good men. And I am here reminded of its beautiful suggestion by Coleridge—

"And what if all of animated Nature
Be but organic harps, divinely framed,
That tremble into thought, as o'er them sweep,
Plastic and vast, one intellectual breeze,
At once the soul of each and God of all?"

From the nature of the case, this idea can only be vaguely entertained. One of the deepest thinkers of the age has defined Deity to be "the insoluble problem upon which the mind reposes from the fatigue of suspended judgment." And yet the orthodox bigots seem to imagine that they know all about their God as well as they do about each other. It might serve to check their idle twaddle, if they could accustom themselves to look into the starry heavens and remember that God is the CREATOR OF THE UNIVERSE, to only the visible parts of which our earth bears no greater proportion than a pebble bears to a mountain.

A. C.

There is not a daily London *Times* published which doesn't contain this and similar advertisements; "A wet nurse wanted—a single woman preferred." The meaning of this is obvious. "A single woman preferred," because she is less likely to be diverted by family obligations and the care of her illegitimate offspring that she designedly neglects from the nursing to which her employer, with a natural selfishness, would desire exclusively to confine her attention. Thus to the crime of murder is to be added that of encouraging the sacrifice of female virtue, as the consequence of the refusal of women of society to perform their natural duties.—*Harper's Bazaar*.

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TOLEDO, OHIO, NOVEMBER 18, 1871.

WHOLE No. 99.

The Index.

A WEEKLY PAPER DEVOTED TO

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N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.
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THE TRUE TEMPTATION OF JESUS.

BY PROF. FRANCIS W. NEWMAN, OF ENGLAND.

Every one who has read the New Testament is aware that in the first and third Gospels a remarkable story is found (alluded to also in the second Gospel) in which the devil is represented to have assailed Jesus with three special temptations, and to have been repelled by quotation of Old Testament texts. That it is impossible to maintain the literal truth of this account has been reluctantly conceded by writers, who, like the author of "Ecce Homo," are wholly unconcerned to ascertain when, where, by whom, and with what means of knowledge, these narratives were penned. Those who desire to save their credit, try to rid them of a damaging burden by declaring this scene to be *allegorical*. No spectator is pretended. The idea that Jesus communicated such inward trials to his disciples is contrary to everything which is reported concerning his character: for he is everywhere represented as wholly uncommunicative, self-contained, more or less mysterious, and moving in a separate region of thought and feeling from the disciples. Evidently this story does not express the *opinion* of the first Christians, while Jesus was as yet believed to be only human, that he, as others, *must have* had a struggle against temptations, and therefore, against the devil. It is not here intended to point out what is plain of itself, that none of the temptations are worthy of the acumen attributed to the experienced and wily Satan; and are merely puerile in fiction, whether Jesus be imagined as the Second Person of the Divine Trinity, or merely as a great and holy, but human prophet. Here I intend to give prominence to that which I believe to be the fundamental trial of a religious reformer, especially when he attains great ascendancy and commands high veneration. But first I must say, I shall be truly sorry, if any Trinitarian read these pages, and find himself wounded. I do not address him. I argue on the assumption that Jesus was subject to human limitations like all the rest of us, and that it is our duty to criticise him and the story of him, if it be of sufficient importance.

What are the temptations of the prophet, can be no secret in the present day: we see them in the ordinary life of the admired preacher. To be run after by a multitude, to be ministered to by fascinated ladies, to see gray-haired men submissively listening and treasuring up his words,—easily puffs a young preacher into self-conceit. In one who has too much strong sense to be drawn into light vanity, fresh and fresh success inspires, first, the not unreasonable hope or belief that he is fulfilling a great work, and is chosen

for it by God (not for his own merit, but because, if a work is to be done, some one must be chosen for it); next, an undue confidence in the truth and weight of his own utterances, an ex-ravagant conviction that whoever resists his word impugns God's truth, and makes himself the enemy of God. In the denunciations of Luther against Zwingle, his own wiser and more temperate coadjutor, in the vehemence of John Knox, in the cruelty of Calvin to Servetus, we see variously developed the same dangerous tendency. If we cast the eye eastward, to more illiterate nations, to those accustomed to revere the hermit and the semi-savage as akin to the prophet, to peoples whose homage expresses itself by prostration, we see the tendency of the prophet to assume a regal and dictatorial mien even in the garb of a half-naked Bedouin. Many an eastern monk or prophet, Syrian, Persian, or Indian, has been obeyed as a prince; some have been attended on by large armies: to some the native king has paid solemn obeisance. In ancient Greece, where philosophy overtopped religion, ascetic philosophers have been accepted as plenipotentiary legislators; in which, no doubt, we see portrayed, on a small scale, the legislative influence of a Buddha, a Confucius, or a Zoroaster. When an Indian prophet found it natural for multitudes to kneel to him or to prostrate themselves, how hard must it have been to accept such homage and retain a sense of human equality—how hard not to think it *reasonable* that others bow down, and *unreasonable* that any stand up and argue with the prophet as his equal!

In the Gospels and Acts the habit of prostration among these nations is sufficiently indicated; and we see how it is resented (according to the narrative) by Peter. When Cornelius falls at Peter's feet and does homage (certainly intending respect only, not divine worship), Peter regards it as quite unbecoming from a man to a man. But Jesus is represented as accepting such homage without the least hesitation, and apparently with approval. The cases are not few, nor confined to any one narrative. Matt. viii. 2, "There came a leper and worshipped him." Matt. ix. 18, "There came a certain ruler and worshipped him." Matt. xiv. 33, "They worshipped him, saying, Of a truth thou art the [or a] Son of God." Matt. xv. 25, "Then came the woman and worshipped him, saying, Lord! help me." On this Jesus comments approvingly, "O woman, great is thy faith." Matt. xvii. 14, "There came a certain man, kneeling down to him and saying, Lord! have mercy on my son!" Matt. xx. 20, "There came the mother of Zebedee's children, worshipping him." Matt. xxviii. 9, "They held him by the feet and worshipped him." This is after the resurrection, thereby differing in kind from the rest. The same remark applies to verse 17. We have substantially the same fact in Mark i. 40; v. 6, 22, 33; vii. 25; x. 17. In the last passage the rich young man kneels to Jesus: he was not so represented in Matt. xix. 6. Luke v. 8, "Simon Peter fell down at Jesus' knees." Luke v. 12, "A man full of leprosy fell on his face, and besought Jesus." In Luke vii. an account is given, perhaps not at all authentic. A woman is represented to bathe the feet of Jesus with her tears, and wipe them dry with her long hair, and after that, anoint them with ointment and kiss his feet incessantly. Jesus, according to the narrative, highly applauds her conduct, and avows that "therefore, her sins, which are many, are forgiven." Such conduct on his part is far above criticism, if he was either a person of the Divine Trinity, or a superhuman being, who existed before all worlds and all angels, being himself the beginning of the creation of God. I cannot doubt that the writer, called Luke, believed Jesus to be superhuman, and therefore found no impropriety in the conduct here imputed to him; but I do not understand how any one who regards him as a human being can fail to censure him in the strongest terms, if he believe this account. As I see special grounds for doubting it, (inasmuch as it looks like a re-making of the story reported in Matt. xxvi. 6-13, which it exaggerates), I lay no stress upon it: but even in that other account there is a self-complacency hardly commendable in a mere man. Again, in Luke viii. 20, we read, "the woman fell down before him." She does not fall down in Matt. ix. 22; therefore, here also the story may have been "improved" by credulity. But it is needless to follow this topic further. Suffice it to say, that though we do not know exactly how much to believe, though we have frequent reason to suspect exaggeration, yet the narratives all consistently represent Jesus to have received complacently an unmanly and degrading submission from his followers, such as no apostle would have endured for a moment; and it is hard to believe that such reports could have gained currency, with no foundation at all. If, therefore, we are to criticise Jesus on the belief that he was man, and not God, nor a superhuman spirit, we must admit, I think,

that a real and dangerous temptation beset him in this matter. He was prone to take pleasure in seeing men and women profound in their obeisance, prostrate in mind and soul before his superior greatness;—for prostration of the body brings satisfaction to pride, only as it denotes prostration of soul. It is difficult, with these narratives before us, to think that Jesus took to himself that precept which Peter gives to the elders, that they be not lords over God's heritage, but be subject one to another, and clothed with humility, that they may be ensamples to the flock. Indeed, unless we utterly throw away all the narratives, it is hardly too much to say, that this is the very opposite to the portrait of Jesus. If we will accept the theory that he was superhuman, we can justify his immeasurable assumption of superiority; but the fact remains, that in places, too many to reject, he puts himself forward as "lord over God's heritage."

Two classes of facts, presented in the narratives, must be carefully separated. The former is the general superiority asserted by Jesus for himself; the latter, is the special assumption of Messianic dignity. On the latter, there is notoriously an irreconcilable diversity of the fourth gospel from the rest. The writer of the fourth, unquestionably ascribing to Jesus preexistence with God in some mysterious way, and sonship in a sense perfectly unique, represents his Messiahship as notorious to John the Baptist, to Andrew and Philip, from the very beginning, says it was avowed by Nathanael (whoever this was), and preached by Jesus to Nicodemus and to the woman of Samaria. All this is in so flat contradiction to the three first gospels, that nothing historical can be made out of the account; and in trying to attain a true picture of Jesus, I necessarily set aside the fourth gospel as a mischievous romance. Nevertheless, the element which I call an assumption of *general* superiority, is as complete and persistent in the three first gospels as in the fourth.

Keshub Chunder Sen entitles it "a sublime egotism" in Jesus, to say, "Come unto me, and I will give you rest: take my yoke upon you, and learn of me, for I am meek and lowly in spirit." Yet if Luther, or John Knox, or Wesley had said it, we should adduce it in proof that he was eminently lacking in that very grace,—lowliness of spirit,—for which he was commending himself. But is this the only egotism ascribed to him in Matthew? Nay, but in the celebrated beatitudes of the sermon on the Mount, which some esteem the choice flower and prime of the precepts of Jesus, he winds up with, "Blessed are ye when men shall speak evil against you falsely *for my sake*." He does not say "for righteousness's sake," if the narrative can be trusted. The discourse continues like itself to the end, for in the close he says: "Many shall say to me in that day, Lord! Lord! have we not prophesied in thy name, . . . and then will I profess unto them, I never knew you: depart from me, ye that work iniquity." This is, it may be said, a very energetic way of declaring, that no pretence of following in his train as a prophet could compensate for personal iniquity. As such we may accept it: but it remains clear, that he is claiming for himself a position above the human; such as no *beauty* or *truth* of teaching could ever command, as rightful from men to a man, to the conscience of those reared in the schools of modern science: while of course, if he claimed to be higher than man, the first reasonable necessity, and therefore his first duty, was to exhibit the proofs of supernatural knowledge and authority. Undoubtedly, the alternative lies open of disbelieving the Evangelist. It may be urged, that the text represents Jesus as also saying that in his name they will claim to have cast out devils and done many wonderful works; but that this is an exaggeration belonging to a later time, and so therefore may the pretensions be, with which it is coupled. Well; so be it; let us then look further.

According to Matt. ix. 6, Jesus claimed power to forgive sin; he brought on himself rebuke for it, but proceeded to justify himself by working a miracle. Whence did his disciples get the idea of his advancing such extravagances, if really he did not go farther than his disciples James and John? Presently after, he is represented as preaching that he is the bridegroom of the Church, in whose presence the disciples cannot mourn, and therefore ought not to fast; but that when he is taken away, then they will fast. How very peculiar and strange a sentiment to invent for him, if it was not uttered! Does it not rather seem to have the stamp of individualism and truth, thoroughly as it is in harmony with the tales of his rejoicing to see men and women kneel before him?

Next when Jesus sends out twelve disciples to say, "The kingdom of heaven is at hand," he is represented to assert, that it shall be more tolerable for So-

dom and Gomorrah in the day of judgment than for the house or city which has not received his messenger. Surely, if any one were now to knock at our house door with such a formula of words, and on the strength of it expect to be accepted with the honors of a prophet, only the weak-minded would give him a pleasant reception. Yet no ground whatever appears for believing that there was anything to accredit such messengers *then*, any more than *now*: certainly nothing more appears in the narrative, which quite consistently everywhere holds that Jesus regarded the non-reception of *his* messengers as a supereminent guilt, merely because it was *he* who sent them.

When it is added, "ye shall be hated of all men for my name's sake," we are perhaps justified in esteeming that prediction as an after-invention of popular credulity. But in the same discourse (Matt. x. 23) we alight for the first time on the remarkable phrase, "The Son of Man," afterwards indisputably applied by Jesus to himself. "Ye shall not have gone over the cities of Israel, till the Son of Man be come." No one but Jesus himself ever calls him the Son of Man. Whatever he then meant, the book puts into his mouth yet more of sublime egotism. "Whosoever shall confess me before men," (says he), "him will I confess before my Father which is in heaven: but whosoever shall deny me before men, him will I also deny before my Father which is in heaven. He that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me, receiveth Him that sent me." Certainly, when we begin to pare down these utterances, and try to reduce them to something that would not be highly offensive in James or Paul, we seem in danger of cutting away so much that is characteristic, as to impair all confidence in what remains. But unless we are bound to reject the pervading color of the narrative, I feel it not too much to say, that in a mere man the self-exaltation approaches to impiety. What can it concern any of us, that his *brother* man should "deny him" before our common Father? How suddenly would the honor which we felt for a preacher be turned to grief and disappointment, or even indignation, if we heard him to say, "Blessed is he, whoever shall not be offended in me!" He would fall in our esteem from the highest pinnacle to a very low place, nor could any pretence of "sublime egotism" save him.

In the same chapter in which the last words occur (Matt. xi.) the Evangelist goes on into language not dissimilar to that of the fourth gospel. "All things are delivered unto me of my Father: and no man knoweth the Son but the Father: neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." When it is considered that, although the nucleus of this gospel probably existed before the first century was ended, we have absolutely no guarantee that the text was finally settled, as we now have it, much before the time of Irenæus, toward the close of the second century; no one has a right to be very confident that this passage, so strongly smacking of the doctrines which won ascendancy in that century, was not introduced at a later time. Perhaps the more reasonable course here, is to strike out verse 27 (about the Son and the Father) as foisted upon Jesus by a later generation. What then shall be said of the words which follow, already quoted, "Come unto me, take my yoke on you, and I will give you rest?" I can accept them, if he is God, or a pre-existing Mighty Spirit. I cannot accept them if he was only man: I then do not entitle them sublime at all, but something else.

Something or other to the same effect is for ever cropping up in this narrative of Matthew, which I purposely take as giving a more human representation of Jesus than Luke or John. He is presently reported to say (Matt. xii. 6), "In this place is one greater than the temple. . . . the Son of Man is Lord even of the Sabbath day." Unless his words have been monstrously distorted, he intended to assert that he was *himself* the Son of Man spoken of by Daniel the Prophet, that he was personally greater than the temple, and was Lord even of the Sabbath-day. Will any one say, that Jesus merely claimed the right possessed by *every* man to interpret the law of the Sabbath by the dictates of good sense, and that he regarded *every* pious man as greater than a temple built of stone; and that the egotistic form of his utterance was an accident? In that case it certainly was a highly unfortunate accident, and we may add, an accident often repeated, which generated in his disciples a veneration for him too great for humanity. But accident so systematic is surely no accident at all. If a good man who makes no pretensions is worshipped as a god after his death, he is guiltless: but if a *MAN* be worshipped as a god, who has made enormous personal pretensions,—and if a decisive weight in the argument for worshipping him is, that he has left us no choice between worship and reprobation, can one who regards the superhuman claims untenable doubt that self-exaltation and monstrous vanity was a deplorable foible in the prophet? I find only two ways of avoiding the disagreeable inference: (1), by the theory of Paul, or some higher theory; (2), by so rejecting all our accounts of his doctrine and miracles alike as untrustworthy, that nothing is left us to trust at all, nothing on which a faithful picture of Jesus can be founded.

From beginning to end the narrative has but one color as regards the self-exaltation of Jesus. Matt. xii., "Behold! a greater than Solomon is here." Matt. xiii., "Many prophets and righteous men have desired to see the things which ye see, and hear the things which ye hear. Blessed are your eyes, for they see; and your ears, for they hear." And what was this so precious instruction? The Parable of the

Sower! Surely no sober-minded person can esteem this so highly above all the teaching of Hebrew sages.

But I pass to a new topic in the sixteenth chapter of Matthew,—the anger of Jesus, when he is asked for a sign from heaven. He replies by calling the persons who asked him *hypocrites*, when evidently, according to the notions of that age and nation, it was a most reasonable and proper request. In fact, the narratives elsewhere represent him as giving them miraculous signs, which are signs from heaven, in abundance; inasmuch that, if he had been represented as here appealing to these signs, and alleging that these very persons had already witnessed them plentifully, his imputation of hypocrisy might have seemed natural. But that is not his line of argument. He says: "A wicked and adulterous generation seeketh after a sign," as though the desire itself were wickedness, "and there shall no sign be given unto it, but the sign of the prophet Jonas." And he left them and departed. Such words refuse a sign not to the individual only, but to the generation. Are we then to believe that he consistently repudiated all pretence of working miracle? That he esteemed the desire of seeing a miracle wrought in confirmation of his pre-eminent claims, to be such a fatuous absurdity, that he had a right to heap contumelious epithets on the head of any one who asked for it? In favor of this opinion, appeal may be made to the epistles of Paul, who does not betray any knowledge whatever that Jesus had wrought miracles. Let us tentatively adopt this view. Then, first, what a heap of gross misrepresentation is put before us in all four narratives if Jesus not only never affected to work miracles, but even vehemently flouted the idea itself and rebuked those who desired it. Next, it will follow that no justification of his high pretensions was even attempted by him, and therefore no denunciation of men for neglect of him was reasonable. It follows that those resolved to justify him must cut out all his denunciations likewise. Who will write for us an expurgated gospel, to let us know what was the true Jesus? Who will convince us, that a history thus garbled can ever be truly recovered, or deserves our intent study?

In the same chapter of Matthew (the sixteenth) the momentous question is proposed to his disciples, "Whom say ye that I am?" According to the narrative, he first gave them the hint what to reply, by a leading question, "Whom do men say that I, the Son of Man, am?" but perhaps that is only a stupid exaggeration of the narrator, who did not see what it would imply. Let us then drop this portion of the words. He feels his way cautiously with the disciples, and sounds them. Simon Peter replies, "Thou art the Christ, the Son of the Living God." Again I ask, Is this narrative grossly and delusively false? or may we trust a vague outline? According to it, Jesus is lifted by the reply into a most exalted state: "Blessed art thou, Simon, son of Jonas," says he, "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. . . . I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, . . . &c." After this outburst, what is it that we read as a consequence? "Then charged he his disciples that they should tell no man that he was Jesus the Christ."

It seems utterly irrational and unworthy alike of the most High God and of his specially anointed Prophet (if one special Prophet was indeed so promised), that Messiah should come into his nation,—should expect subjection of mind from all around,—should haughtily evade, instead of enlightening, those who mildly inquired into his claims to authority; finally, should sedulously preserve his incognito, and forbid his disciples to tell that he was Messiah. Men may be either convinced or commanded. To convince them you must kindly and candidly answer their difficulties, and allow them to argue against you; you must meet their questions as plainly and honestly as possible, not browbeat or threaten the interrogators, nor marvel over their unbelief and stupidity. You must descend in the argument on to a perfect level with the man whom you desire to convince, and entirely lay aside all airs of authority, even if you have authority. That is one course of proceeding; but it is the very opposite of that imputed to Jesus. But if men are to be *commended*, if *submission* is to be required of them, you must make some display of *POWER*. In that case you seek to convince them, not that a precept is wise, or a doctrine is true, but that you, its enunciator, have a special right of dictation, drawing after it in the hearer a special duty of submission. Of course, those with whom the idea of miracles is inadmissible do not ask for signs from heaven; not the less must they justify the countrymen of Jesus in requiring from him *some* credentials, when he claimed submission and used a dictatorial tone. If the nation believed miracles to be the marks of Messiah, and was in error, it belonged to Messiah to unteach them the error, and, as one aware of their folly, to take precautions lest miracles be imputed to him. Surely it was quite unjustifiable to require *submission* from Priests and Pharisees, yet exhibit to them *no credentials whatever* of the mighty function with which he was invested. If words dropping from the mouth of Messiah were divine commands, which it was impious to dispute, nothing could supersede the public annunciation of his office, and the display of his credentials, whatever they might be. No evasions are here endurable, on the ground of the political danger to be incurred, or the propriety of giving insufficient proof in order to try people's "faith." To say that political danger forbade, is to say that God sent Messiah insufficiently prepared for his work, and afraid to assume His func-

tions publicly. As to trying "faith" by insufficient proof, nothing can be less rightful or more pernicious. If the proof adduced be of the right kind and appropriate, it cannot be excessive, but may be defective; and if defective, it is a cruel trap, as if designed to lead honesty astray. The only plausibility in this notion rises from confusion of truths which we ought to see by light from within, with truths which can only be established from without. No man can know by his inward faculties that a Messiah is promised from heaven, nor what will be the external marks of Messiah. False Messiahs had already come. To accept lightly any one as Messiah was the height of imprudence, and certainly could not be commended as pious. Under such circumstances, to dissemble Messiahship, and work upon susceptible minds by giving them evidence necessarily imperfect, was conduct rather to be imputed to a devil, than to a prophet from God, if done with serious intent. Those who defend it plead that the evidence was moral, and did not need external proof. If so, on the one hand full freedom of investigation was needed, not authority and browbeating; on the other, this alleges external proof to be worse than superfluous,—to be in fact misleading; so that to plead for its "insufficiency" as a needful *trial* of faith is a gross error. If external evidence was wholly inappropriate, the producing of that which you concede to be insufficient does but tend to confuse and mislead the simple-hearted, and cause unbelief in the strong-headed. But if external evidence is admirable and appropriate *at all* for faith to rest upon, then it ought to be in quantity and quality sufficient to make the faith reasonable and firm. If only internal light is to the purpose of faith, and external evidence was not wanted for Messiah, then neither was an *authoritative* Messiah wanted at all; that is, a teacher to whom we should submit without conviction; *then* it was right to claim that Messiah would convince by argument and reply to questions; would invite question or opposition, not dictate and threaten; then we have to sweep away the greater part of the four Gospels as a false representation of Messiah. Whatever else may have been true, one thing is certainly false,—that God sent a special messenger to teach *authoritatively*, and that the messenger thus sent forbade his disciples to publish his character and claims.

From narratives so disfigured by false representation, as every one is obliged to confess them who does not believe the miracles, and seeks to defend Jesus by remoulding the accounts of him; how can any one be blamed for despairing to arrive at accurate and sound knowledge concerning his character and teaching? What right has any one to expect to recover lost history, or to think worse of his brother if he regard the effort to be waste time? Yet if I were to say, I seem to myself to know *nothing* of Jesus, I should speak untruly; for in the midst of the obscurity and the inconsistencies of the narratives, there are some things unvarying, many things very hard to invent, and others unlikely to be invented, yet easily admitting explanation, if we reason about Jesus as we do about every other public teacher or reformer. The details of doctrine are often untrustworthy, but the current, the broad tendencies, the style and tone of the teacher, seem to have made too strong an impression to be lost, though round them has been gathered a plentiful accretion of mistake and fable. In outline we must say that the first peculiarity of the preacher was, that he did not comment upon the law and prophets, but spoke dictatorially, dogmatically, as with authority—a thing quite right and proper, while *only moral truth* is taught, which makes appeal to the conscience of the hearer. But the Jews, accustomed like the modern English to nothing but comment and deduction from a sacred book, were apt to inquire of Jesus by what right he spoke so confidently, and paid so little deference to the learned. On one occasion he is said to have given a very fair reply, to the effect that they had listened to the preaching of John the Baptist, without asking his authority. "If John might preach to you dogmatically, why may not I?" was the substance of that argument. But it is clear that numbers of honest, sincere Jews, impressed by the moral weight in these preachings, had begun to inquire whether this was not a *renewal of divine prophecy*, whether divine prophets must not have some recognizable note of their mission, other than the influence of their doctrine on the human conscience; whether, in fine, Jesus might not be the expected Messiah. This was a very anxious question, especially since delusive Messiahs had appeared; but it was a question that Jews were sure to make, and the three narratives before us, defective as they are, persuade me that it was made, both in private talk, and in direct interrogation to Jesus.

Now if we accept to the full the traditional Jewish belief of what Messiah was to be (which falls short of the dignity ascribed to him by Christians), it is incredible that after commencing his public functions he should remain ignorant of his being Messiah, or need confirmation from his disciples or from others. But if Jesus had little trust in learned Rabbis or traditional doctrine, he may have had a very vague and imperfect belief as to what Messiah was to be; and the idea that he himself was Messiah may not have at all occurred to him, until after he had experienced the zeal of the multitude, and was aware that a rumor was gone abroad among the people, that "a great prophet was arisen," and that some said that he was the Messiah. Can any one study his character as that of a man, subject to all human limitations, and not see, that the question, "Am I then possibly the Messiah?" if at all entertained, instantly became one of extreme interest and anxiety to Jesus himself? Indeed from the day that it fixed itself upon him for

permanent rumination his character could not but lose its simplicity. Previously he thought only, "What doctrine is true morality? What are the crying sins of the day? But now his own personality, his own possible dignity, became matters of inquiry; and the inquiry was a Biblical one. He was brought hereby on to the area of the learned commentator, who studies ancient books to find out what has been promised and predicted about a Messiah. An unlearned carpenter, however strong and clear-minded while dealing with a purely moral question, was liable to lose all his superiority and be hurtfully entangled when entering into literary interpretation. Wholly to get rid of traditional notions was impossible, yet enough of distrust would remain, to embarrass fixed belief and produce vacillation. Nothing is, then, more natural than that the teacher should desire to know what was the general opinion concerning him, should be pleased when it confirmed his rising hopes, should be elated when Simon Peter declared him to be Messiah, and should bless his faith, even if not with the extravagance of giving him the keys of the kingdom of heaven; finally, should be displeased with himself and frightened at his own elation, and, in order to repair his error, should charge his disciples to tell no one that he was Messiah; not that he desired to keep the nation in ignorance, but because he was himself conscious of uncertainty. After this his conduct could not be straightforward and simple.

Such is the only reasonable interpretation which I have ever been able to see of this perplexed and perplexing narrative, which is not likely to have grown out of nothing. Jesus came into a false position from that day, and of necessity (as I think) his whole character must have changed for the worse. Thenceforth, the dogmatism which had been a mere form of teaching, and had involved arrogance only in appearance, changed into definite and systematic personal assumption. It is not likely that he began it so early, or ever carried it so far, as even the narrative of Matthew pretends; for as a caricaturist exaggerates every peculiarity of a face, making its prominence more prominent, so does tradition deal with the popular hero. I pretend not to know how much is exactly true; but it comes before me as a certain fact, that the true temptation of Jesus was the whisper made to him, "Are not you possibly the Messiah?" and by it the legendary devil overcame him. That whisper has cost to Europe an infinite waste of mind and toil, no end of religious wars, cruelties, injustices, anathemas, controversies, without bringing any sure advance of religious truth to mankind. How much more convulsion of hearts and entanglement of intellects, how much of violent political upturnings are inevitable, before European nations can now become able to learn that to think freely is a duty, and that religion is spiritual and rational, not magical and supernatural?

THE MEETING OF GERMAN PHYSICIANS AND NATURALISTS IN INNSBRUCK.

[From "Nature," Nov. 4, 1869.]

From the eighteenth to the twenty-fourth of September last the little town of Innsbruck wore an air of unwonted bustle and excitement. Its population, already augmented by the usual throng of Summer tourists, was swelled by the advent of somewhere about eight hundred additional visitors—professors, doctors, directors, men of all science, often with their wives and daughters, who had come from all parts of Germany to attend the forty-third Meeting of the German Naturalists and Physicians. These meetings resemble those of our own British Association, though they differ in several very characteristic respects. One of the first contrasts to strike an Englishman is the entire absence of private hospitality. Everybody, so far as I can learn, is in private lodgings or in a hotel; and there are no such things as dinner-parties. Although our own customs in these respects are certainly very pleasant, there can be no doubt that the German fashion leaves the visitors more freedom, and allows them much more opportunity of seeing and talking with the friends they most wish to meet. With us it is no easy matter to get together a party of chemists, or geologists, or physiologists, to hold a social gathering after the labors are over. We are all either staying with friends, or invited to dinner, or engaged in some way. But at the German meetings such social reunions are one of the distinguishing features. One o'clock in the day brings with it the necessity for dining, and numerous dinner parties are improvised there and then; friends of like tastes, who have not met perhaps for a year before, adjourn to a *restauration* or *kaffee-haus*, and while eating the meal have a pleasant opportunity of comparing notes, and discussing questions which have in the interval arisen.

Another feature of contrast is in the length of time devoted to the sitting of the sections. At the British Association the sections open their sittings at eleven in the forenoon; and the work goes on steadily all day without intermission till four or five o'clock in the afternoon. But, in Germany, the sittings commence as early as eight A. M., and are frequently over by ten or eleven o'clock, leaving the rest of the day for some short after-dinner excursion, or for general miscellaneous intercourse among the members. In fact, the German meetings are designed less for the purpose of bringing forward new scientific work, than with the view of affording to men of science opportunities of becoming personally acquainted with each other, and of discussing the value and bearing of recent contributions to knowledge. Hence, the papers which are brought before the sec-

tions contain, to a large extent, outlines, summaries or notices of recent researches, and exhibitions of books, maps, memoirs, specimens, experiments, &c., which have recently attracted notice.

In our British Association gatherings, there is probably more hard work than in those of our German brethren, and I dare say there is as much opportunity for sociality as suits our national temperament. For our Association is meant not merely to promote a friendly intercourse among scientific men, but to be a kind of propagandist for the advancement of science through the general community. So we make a compromise between sober, serious, hard work for science on the one hand, and unrestrained festivities on the other. The German meetings keep less prominently before them the scientific culture of the world outside, and aim rather at the strengthening of the hands of the individual worker.

From the papers read at the different sections; from the discussions which they elicited; and still more perhaps from the public addresses on subjects of general interest given to the whole assembled meeting, one could gather some suggestive traits of the present current of thought in at least one great section of the cultivated society of Germany. What specially struck me was the universal sway which the writings of Darwin now exercise over the German mind. You see it on every side, in private conversation, in printed papers, in all the many sections into which such a meeting as that at Innsbruck divides. Darwin's name is often mentioned, and always with the profoundest veneration. But even where no allusion is specially made to him, nay, even more markedly, where such allusion is absent, we see how thoroughly his doctrines have fermented the scientific mind, even in those departments of knowledge which might seem at first sight to be furthest from natural history. "You are still discussing in England," said a German friend to me, "whether or not the theory of Darwin can be true. We have got a long way beyond that here. His theory is now our common starting-point." And so, as far as my experience went, I found it.

But it is not merely in scientific circles that the influence of Darwin is felt and acknowledged. I do not think it is generally known in England, that three years ago, when, after the disastrous war with Prussia, the Austrian Parliament had assembled to deliberate on the reconsolidation of the empire, a distinguished member of the Upper Chamber, Professor Rokitsansky, began a great speech with this sentence:—"The question we have first to consider is, is Charles Darwin right or no?" Such a query would no doubt raise a smile in our eminently unspeculative houses of legislation. But surely never was higher compliment paid to a naturalist. A great empire lay in its direst hour of distress, and the form and method of its reconstruction was proposed to be decided by the truth or error of the theory of Darwin. "The two men," said one able physician of Vienna to me (himself, by the way, a North German), "who have most materially influenced German thought in this country are two Englishmen—George Combe and Charles Darwin."

There was another aspect of the tone of thought at Innsbruck, which could not but powerfully impress a Briton. Although we were assembled in the most ultra-Catholic province of Catholic Austria, there was unbridled freedom of expression on every subject.

In an address on recent scientific progress, Helmholtz thus expressed himself—"After centuries of stagnation physiology and medicine have entered upon a blooming development, and we may be proud that Germany has been especially the theatre of this progress—a distinction for which she is indebted to the fact that among us, more than elsewhere, there has prevailed a fearlessness as to the consequences of the wholly known Truth. There are also distinguished investigators in England and in France, who share in the full energy of the developments of the sciences, but they must bow before the prejudices of society, and of the church, and if they speak out openly, can do so only to the injury of their social influence. Germany has advanced more boldly. She has held the belief, which has never yet been belied, that the full Truth carried with it the cure for any injury or loss which may here and there result from partial knowledge. For this superiority she stands indebted to the stern and disinterested enthusiasm which, regardless alike of external advantages and of the opinions of society, has guided and animated her scientific men."

This liberty of expression, however, seemed sometimes apt to wear not a little of the aspect of a mere wanton defiance of the popular creed. Yet it was always received with applause.

In an address on the recent progress of anthropology, Karl Vogt gave utterance to what in our country would be deemed profanity, such as no man, not even the most free-thinking, would venture publicly to express. Yet it was received, first with a burst of astonishment at its novelty and audacity, and then with cries of approval and much cheering. I listened for some voice of dissent, but could hear none. When the address, which was certainly very eloquent, came to an end, there arose such a thunder of applause as one never hears save after some favorite singer has just sung some well-known air. It was a true and hearty *encore*. Again and again the bravos were renewed, and not until some little time had elapsed could the next business of the meeting be taken up. Not far from where I was standing, sat a Franciscan monk, his tonsured head and pendant cowl being conspicuous among the black garments of the *swains*. He had come, I dare say, out of curiosity to hear what the naturalists had to say on a question that interested him. The language he heard could not but shock

him, and the vociferation with which it was received must have furnished material for talk and reflection in the monastery.

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I am very much troubled that I have not received the last two numbers of THE INDEX. As I have recently come home, I thought you might perhaps have lost my address; and so I write to you in order to tell you to please to send my paper to — instead of —. I do not know what to do without it, for I do not find anything else that meets my views so well, and I am actually starving for it. I live two miles from the post-office, and every time any one goes, I tell them to ask for my INDEX. I do not like to trouble you, but am afraid to wait longer, thinking that you may be sending my papers to my old address."

"We have been taking THE INDEX since it first started, and think we cannot do without it. We should be glad to take a share, at least, in the \$50,000; but not feeling able to do so, we can only hope that there are enough among the friends of religious freedom who are able, so that the enterprise may not prove a failure. I had rather all our other papers should stop. Many of the pieces are worth the year's subscription. I could not be induced to exchange the calm trust I have in God's love and goodness for all the warmth of the Christian religion, and its full assurance of immortality."

"We find THE INDEX an essential in our plan of salvation," which is summed up in the following formula—Knowledge of and obedience to the truth. THE INDEX is faithful in the giving of the first; the application depends on ourselves. As you are aware, I am a Spiritualist; but as your position is such an honest one, and also essential to guard us against a too credulous acceptance of some beliefs that are very questionable, as well as an attack on the enemy in one of his most strongly entrenched positions, we bid you God-speed in the conflict for truth, impartial justice, and freedom."

"The dignified character of your precious little paper and the fairness with which the subjects (both for and against Free Religion) are treated, has been a great pleasure to us and the few liberal families in this place. We generally meet on Sunday afternoons at one or the other's house, and read something from your paper and other liberal productions. We all wish your society success, and every chance of increasing its circulation will be cheerfully attended to."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be held for the present on Sunday mornings, at 10½ o'clock, in WALBRIDGE HALL, No. 110, Summit Street. The public are cordially invited to attend.

CASH RECEIPTS.

For the week ending Nov. 11.—Oscar Roo', 65c; Rowland H. Allen, 10c; W. Wickersham, 25c; J. M. Holmes, 10c; Stillman 10c; A. A. Vugnan \$2; Parker Pillsbury, (for F. R. Stafford, A. L. Davis, N. C. Buswell, Samuel Smith, H. C. Reed), \$10; J. O. Martin, \$2; R. P. Hallowell (for Geo. B. Blake, and B. S. Perry) \$4; C. A. Peck, \$1; J. Z. Dickinson, \$5.25; H. N. Myers, \$1; C. L. Elmfield, \$1.50; J. T. Sutton, \$2; W. H. Collins, 50c; N. Sullivan, \$2; Herbert Fletcher, 20c; Chas. E. Bradley, 10c; J. R. A. Taylor, 2c; Samuel Keese, \$1; Anderson, 10c; R. W. Beeson, 30c; Rev. C. Wardy, 50c; C. W. Newton, 50c; Geo. F. Wallace, 15c; W. H. Boughton, 10c; W. Henderson, 50c; Geo. Mohr \$5; Mrs. J. G. Kinley, \$1.50; Dr. F. French & Son, \$2; Thos. Tribe, \$1; T. C. Search, \$2; J. N. Osborn, \$2; Laura Wade, \$2.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

RECEIVED.

THE BIBLE ARGUMENT AGAINST WOMAN STATED AND ANSWERED FROM A BIBLE STANDPOINT. By A. J. GROVER, of Earlville, Ill. Published by the Executive Committee of the Cook County Woman's Suffrage Association. Chicago. 1870. pp. 23.

GOD OR NO GOD; OR, AN INFINITE GOD AN IMPOSSIBILITY. By AUSTIN KENT, Stockholm, N. Y. Published for the Author by Friends, and Sold by the Author. 1871. pp. 11. Price 10 Cents.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. October, 1871. St. Louis: C. P. GRAY, ST. LOUIS BOOK AND NEWS CO.

MONTHLY SCIENTIST. A Journal of Science, Inquiry and Culture. REV. LEICESTER A. SAWYER, Editor and Proprietor. 48 pp. 12mo. \$1.50 a year. Single copies 15 cents. Address the Editor, Whitesboro, N. Y. [Vol. 1, No. 1.]

THE LADIES' OWN MAGAZINE. November, 1871. Edited by Mrs. M. CORA BLAND. Indianapolis. \$1.50 a year.

THE NATIONAL SCHOOL FESTIVAL. An Original Magazine. October, 1871. Conducted by ALFRED L. SEWELL, Chicago, and Mrs. M. B. C. SLADE, Fall River, Mass. Quarterly. Published by A. L. SEWELL, 132 Fifth Avenue, Chicago, Price \$0.50 a year.

Poetry.

OF THE IMMORTALITY OF THE SOUL.

BY SIR JOHN DAVIES.

If then all souls, both good and bad, do teach,
 With general voice, that souls can never die;
 'Tis not man's flattering gloss, but Nature's speech,
 Which, like God's oracle, can never lie.

But how can that be false, which every tongue
Of every mortal man affirms for true?
Which truth has in all ages stood so strong,
That, loadstone-like, all hearts it ever drew.

For not the Christian or the Jew alone,
The Persian or the Turk, acknowledge this;
This mystery to the wild Indian known,
And to the Cannibal and Tartar is.

The Index.

NOVEMBER 18, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

THE INDEX ASSOCIATION.

CAPITAL \$100,000. SHARES EACH \$100.

The Association having resumed the publication of *The Index*, the Directors have levied an assessment of *ten per cent.* on each share for the year ending Oct. 26, 1872. All future subscriptions are subject to this assessment. Not more than *ten per cent.* on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond *ten per cent.* of the cash on hand. It is therefore desired that all shares be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED on last page, Five Hundred Shares, \$50,000		
THOMAS MUMFORD, New Harmony, Ind.,	One	100
D. AYRES, JR., Brooklyn, N. Y.,		100
MRS. L. E. BLOUNT, Evansville, Ind.,		100
—, Defiance, O.,		100
—, Bryan, O.,		100
J. T. BRADY, Sabetha, Kan.,		100
—, Northampton, Mass.,		100
MAX PRACHT, Cincinnati, O.,		100
O —, Boston, Mass.,		100
H HEYERMANN, Toledo, O.,		100
C. FOLSOM, Zaneville, O.,		100
S. C. EASTMAN, Palmyra, Mo.,		100
		\$51,200

“UNITARIANISM.”

Among the "communications" in our present issue will be found an article with the above caption which complains of a statement we made some weeks ago that we had "little respect for Unitarianism left." For reasons unnecessary to explain we have been unable to reply to this article before; but we will do so now.

We did not say we had little respect left for *Unitarians*, but for *Unitarianism*. Our correspondent would have understood our meaning, doubtless, if this distinction had not been overlooked. For Unitarians themselves we entertain exactly as much respect as we think them individually entitled to by their characters and lives; and we are glad to say that we know no Christian sect that stands higher in point of average moral excellence. With so many warm personal friends among them, it would be ungrateful, ungracious, and untrue to hint the contrary.

But Unitarianism, regarded as a phase of Christianity, is false to the great Christian principle of Authority, since it professes to believe in Reason; while, regarded as a phase of Rationalism, it is false to the great rationalistic principle of freedom of thought, since it professes to believe in the authority of the "Lord Jesus." We judge it by what it says collectively, and pay no heed at all to

what this or that private Unitarian says of it. All the Unitarian Conferences, National or Local, assert at the same time their devotion to Freedom and to Christianity, and thus present the humiliating spectacle of a divided allegiance. They bow humbly to the great Christian Church, crying—"Yes, we acknowledge your Master, Christ!" and they bow with equal humility to the spirit of the age, crying—"Yes, we acknowledge your Master, Reason!" This is the actual position of the Unitarian denomination; and there is not a clear intellect in the world that can look upon it with respect.

We know there are many young Unitarian ministers who will vehemently protest that Unitarianism is purely rationalistic, because *they* are so. It avails nothing. They allow themselves to be used as servants by a sect that refuses to be purely rationalistic, re-affirming its submission to "the Lord Jesus Christ" on every possible occasion. It is sad enough to see brave and earnest young men cheating themselves with the delusion that they can make Unitarianism free and rationalistic. Whoever hitches his little row-boat to the Great Eastern will go the Great Eastern's way. He will never make the Great Eastern go his way. We never had such a conceit of our own influence as to fancy that. When the National Unitarian Conference declared for the "Lord Jesus," we left it; and when the whole denomination declared for the National Conference, we left the denomination too. If our little wherry goes down in mid-ocean, so be it. Our boat is at least our own; and if wreck on the open sea is to be the price of freedom, it is not too much to pay. We have better business than being dragged in the Great Eastern's wake.

We do not doubt that "Unitarians have an important work to do." Every person has. We regard our own work as important also. Part of it is to point out the inherent weakness of the Unitarian position, and that of every other position which contradicts freedom. The chains that bind the human mind seem to us the worst evil that can afflict it; and whether they are of iron or gold—whether they cut into the naked flesh, as with the Catholics, or whether they are padded with wool, as with the Unitarians,—is a point of small consequence. The latter recognize a limit to their freedom of thought in the sayings of Jesus; they accept these as the absolute, revealed truth of God: and, as a necessary consequence, they dare not think beyond them. What matters it if the Unitarians are freer than the Evangelical sects? They still have their creed in the "Lordship" of Jesus over the human mind—a creed which the utmost efforts of the Unitarian "radicals" have only riveted tighter on the denomination's neck. It is the work of thorough liberals (and we deem it one of vast importance) to protest against creeds and mental fetters of every kind; and we cannot suppress this protest because personal friends hug their fetters to their hearts. The issue between Christianity and Freedom is distinctly made. On one side or the other must every one take his stand, or else involve himself in contradiction.

If it is doubted whether our allegation is true that Unitarianism is incompatible with perfect freedom, the subjoined document will be pertinent evidence in the case. It will show that we speak from experience. A

majority of the Unitarian society in Dover, N. H., notwithstanding we had avowedly stepped "outside of Christianity," desired still to retain us as their minister; and on their promise to form an Independent Society we gladly consented. The minority of the Unitarian Society, with the sympathy and active aid of the Boston Unitarian leaders, applied to the Supreme Court of New Hampshire for an injunction forbidding us to hold services in the Society's church. The case attracted no little attention. The Court at last granted the following injunction:—

STRAFFORD SS. SUPREME JUDICIAL COURT,
December Law Term, 1868.

Sam'l Hale *et als.* vs. Charles E. Everett *et als.*

Upon hearing the parties and their proofs,
It is Ordered —

That the prayer of said Bill be granted with costs taxed at one hundred and fifty-three dollars sixty-one cents:

And that said Jasper H. York, George L. Folsom and Carl H. Horsch, wardens of said First Unitarian Society of Christians in Dover, and all other wardens and members of said Society, be jointly and severally strictly enjoined and forbidden to hire, employ, allow, suffer, or permit said Francis E. Abbot, or any other person, to preach and inculcate in the meeting-house of said Society doctrines subversive of the fundamental principles of Christianity, as generally received and holden by the denomination of Christians known as Unitarians:

Or to employ, suffer or permit to preach in said meeting-house any person who rejects Christianity altogether, or who teaches that, as a system of religion, Christianity is partly true and partly false:

Or who preaches and inculcates a disbelief in the doctrine of the Lordship and Messiahship of Jesus Christ, as taught by him in the New Testament Scriptures:

Or a disbelief in Jesus Christ as the great Head of the Church, or of his Divine Mission and Authority as a religious teacher, as thus taught by him :

Or who preaches and inculcates a denial of the doctrine that the Scriptures of the Old and New Testament do contain a Divine Revelation, given by Inspiration of God, and containing a sufficient and perfect rule of faith and practice :

And that said Francis E. Abbot, and all and every other person or persons, be forever strictly enjoined and forbidden to occupy said meeting-house of said society, for the purpose of preaching and inculcating said disbeliefs, denials, and doctrines, herein before specially prohibited to be taught therein, and every and all other doctrine or doctrines subversive of the fundamental principles of Christianity, as generally received and holden by the denomination of Christians known as Unitarians.

IRA PERLEY, *Chief Justice.*

A true copy of the original decree of Court on file in this office.

Attest: DANIEL HALL, *Clerk.*

Of the two Unitarian papers, the *Christian Register* printed a record of the case without comment of any sort; while the *Liberal Christian*, at that time edited by Rev. W. T. Clarke, distinctly approved the action of the Court. Not a word of protest was ever publicly uttered, so far as we know, by any Unitarian minister, prominent or otherwise. On the contrary, the whole denomination seemed to acquiesce in the decree as just and right. Yet this decree is as bigoted and illiberal, as flagrant a violation of the rights of free thought and free speech, as any that can be produced.

We felt, and feel, no ill-will against any one on account of this decree. But what wonder that we have "little respect left for Unitarianism?"

Mr. Pillsbury's tracts on "The Sunday Question" have been all sold; but a new edition will speedily be issued. *All orders for this tract not yet filled will be filled as soon as possible.*

CONVENTIONS.

At the last annual meeting of the Free Religious Association it was understood that the plan, successfully inaugurated last year, of holding public conventions under the auspices of the Association in different parts of the country, would be continued. The Executive Committee have accordingly arranged for two Conventions to be held as follows:

At Detroit, Michigan, beginning Thursday evening, December 7th, and continuing through Friday, the 8th.

At Syracuse, N. Y., beginning Monday evening, December 11th, and continuing through Tuesday, the 12th.

These Conventions will be attended by the President and the Secretary of the Association, and by other members of the Executive Committee and distinguished friends of the Free Religious movement. Interesting topics, including some of the most vital questions of the day bearing on the relations of Religion to Free Thought, will be presented for discussion. Local friends are making earnest and hospitable preparations for the meetings. It is hoped and expected that attendance will not be merely local, but that people will be drawn to the conventions from the towns in the vicinity. Let the friends of free inquiry and of rational, unsectarian, and practical religion, be on the alert and gather in large numbers to take counsel together and to encourage and stimulate each other to more faithful endeavors in the cause of religious emancipation and progress. Let honest opponents also come to convince or be convinced. The hour is ripe for free and fair discussion of these greatest themes of thought and life.

Further particulars as to subjects and speakers will be given in the daily papers of Detroit and Syracuse previous to the conventions.

WM. J. POTTER,
Secretary F. R. A.

THE RIVAL FAITHS.

In a London book-store I found myself standing at a counter on which lay several of the recently published works on the Buddhist religion. There were Alabaster's "Wheel of the Law," containing his interesting little book, "The Modern Buddhist;" Samuel Beal's "Catena of Buddhist Scriptures from the Chinese;" "Buddhagoshā's Parables," with Max Mueller's translation of the "Dhammapadam" as an introduction; the "Pand-namah," or "Book of Counsels," and other specimens of the literature that is now interesting the modern religious world. The bookseller, an intelligent man well acquainted with his wares, in reply to my remark on the revival of interest in the ancient faith, said—"Yes, it is remarkable what a stir it makes. It seems as if Buddhism was to be the religion of the future, if the future is to have a religion." The remark set me thinking on the advantages and disadvantages of such a condition of things. The train

of thought was much too long and too complicated to be reported here, and the readers of THE INDEX would certainly decline to follow it. But one or two suggestions may not be out of place even here.

It is plain that there would be no advantage in substituting one corrupted and decaying faith for another corrupted and decaying faith. Nothing would be gained by exchanging one kind of formalism, one species of dogmatism, one mode and fashion of superstition, for an older one. Romanism as it exists is a discouraging and deplorable thing; Protestantism, in its present condition, is a phenomenon exasperating to the instructed and the rational mind. But Buddhism as found in the regions it has occupied for ages is no pleasanter an object of contemplation. The heart sinks as it meditates on the ceremonial tricks, the ritual punctilios, the speculative whimsies and the pious prestidigitations of the Christendom we see about us; but it is not elevated by the information that Buddhists in Asia keep a tally of marks, from day to day, of each person's merit and demerit,—setting off dirty bowls and plates against charitable cups of tea, cancelling a scolding tongue by giving a piece of wood for a coffin, and balancing the killing of a child, which counts one hundred bad marks, by presenting burial boxes to two neighbors and burying in the ground four bones that were waiting to rejoin the ghost which had unwillingly left them behind. You cannot make superstition to be anything but what it is, by giving it a different name. Call it Buddhist, Brahminical, Hebrew, or Christian, it is the same thing still, neither better nor worse. If it is anywhere worse, it is in modern times, among modern people. Free Religion will have none of it, however it be christened or hallowed. If weak minds depend on it, or foolish minds take comfort in it, or cunning minds affect to believe it necessary for the untaught, so much the more heartily do the rational minds detest it, and resolve that its influence shall be contracted and its power broken. A deeper concern than the prevalence of any particular religion is prevalence of rational religion. The vital question is not whether Christianity or Buddhism is to be the religion of the future, whether Tritheism or Theism is to be the ruling theory, whether the conquering faith is to wear on its forehead the name of Jesus or some other name powerful for the moment to conjure by; but whether religion is to be made subservient to intellectual and moral laws. In a word, it is whether religion is to be in the true sense of the word *scientific*.

In Buddhism I have small interest and smaller faith. That it will ever have a large following,—will ever make disciples in any considerable numbers among the cultivated or the uncultivated classes,—will ever gain access to the moral or spiritual sympathies of earnest or thoughtful minds in the Western world, I do not in the faintest degree believe, hope or desire; nor do I imagine that a single sensible man believes, hopes or desires so wild a thing. But if the publication and dissemination of Buddhist writings, of books like those named in the beginning of this article, of tracts like the "Path of Virtue" noticed by Mr. Higginson in the June number of the *Radical*, or the "Book of Counsels" which has not had the advantage of such noble advertisement,—could convince

"Christians," as they surely will, that they enjoy no monopoly of moral or religious truth; that their best ideas and purest principles are shared by older and equally impressive faiths; that some of their most exalted beliefs are borrowed from people whom they call heathen and torture with ineffectual missionary work; that their rituals and litanies are but copies of ancient observances and echoes of primeval petitions; that the very story of their Founder and Head is paralleled almost word for word and incident for incident in the wonderful legend of Buddha; and that the historical development of their religion was faithfully and literally rehearsed in Asia long before the drama of their own church began or was meditated;—if, we say, effects like these could follow, as they will, and must, and do follow from an acquaintance with these crude and strange, but most interesting and impressive Scriptures, a long stride would be taken towards the position from which an unprejudiced historical survey is obtainable. A vast pile of intellectual and sentimental prejudice is removed, and the possibility is reached of arranging the preliminaries, at least, of an honest treaty between the educated human mind and the problems of religious faith. At present no such treaty can be entered into or thought of. The few who sincerely propose it and who modestly suggest the preliminaries of it pass for visionaries who overlook the conditions of organized and organizing thought, or for fanatical partisans of some rudimentary faith, which from sheer mental perversity, ignorantly and defiantly, perhaps knavishly, they adopt, glorify and manipulate to suit their purposes. A little acquaintance with the historical and ethical relations which the religions hold the one towards the others will correct that injustice and increase the number of persons who pray and work, not for the triumph of their doctrinal prejudices, but for the establishment of religious truth.

O. B. F.

TAMMANY.

Hercules has succeeded in turning the river of Reform into the Augean stables. The hope that the filth of Tammany will not much longer breed moral pestilence among the people is rapidly receiving confirmation. We never doubted that this would sooner or later be the upshot of the matter; but we did doubt whether the noses of the New York public had yet been sufficiently outraged to ensure prompt action. There never were such iron-clad noses before. For years the rest of the nation have put their handkerchiefs to their faces at the bare mention of New York, and rushed for the windows; but your imperturbable New Yorker smiled sardonically, and went down town to his office. The smell was bad—he did not dispute that; but then there was "money in it." Now, having discovered that the "money in it" was not for him, but for Tweed and his gang, he has suddenly discovered the putridity in which he dwelt. Pocket, nose, conscience—that has been the order of his sensations. His nose and his conscience were bomb-proof until his pocket was hit. There is plenty of pluck and sense and will in this Reform movement; but, cynical as it sounds, we see little enough virtue in it.

Has not all this dishonesty been notorious for years? How many really cared for it

till the taxes became unendurable? How many felt that they were personally responsible, as citizens, for the wrong that the city permitted and therefore did? Have the churches ever taught that your integrity and mine is compromised by the action of our associates, if we stand by unprotesting when they offer violence to the Just or Right? Is it any part of Christian morality that the individual is polluted by society's filth, unless he puts forth every energy to clean it away? No! The moral solidarity of man—the common conscience of the community—the law that every man shares the social corruption in which he acquiesces by his silence,—these are ideas of a higher than Christian ethics; and they teach that, in a dishonest community or organization, no member is honest who shirks all responsibility for the dishonesty of his associates.

It is the saddest aspect of this metropolitan infamy, that no considerable number of persons felt at all troubled by its disgrace till the public credit was endangered. The protest against the villainy of the Ring has been commercial, not moral. The devil of Success has drawn all worship to himself. The gospel of self-respect is despised. Whoever is more solicitous about his personal honor or integrity than about the prosperity of his interests, is condemned as an impracticable, a lunatic, a fool, by nine out of every ten men you meet. New York is no worse than the rest of the world. The moral life of modern society rests on no high or pure principle; nor will it, till the enormous shell of Christianity has found its Sherman. Men are blind, stone-blind, to the paralyzing influence exerted over the public conscience by its purely sentimental morality. We charge directly home upon the Christian Church the ultimate responsibility for the prevailing ethical rottenness; for it professes to teach men virtue, while it knows nothing and says nothing about virtue's highest laws.

Christianity inculcates love; what has it to say of justice? Self-denial, mercy, forgiveness, submission, faith,—of these it tells; but what about the self-respect that bids men die rather than stoop,—the fidelity to truth that bids them doubt rather than believe,—the reverence for equity that bids them put aside all feeling in the cool, unbiassed weighing of another's claims,—the magnificent pride that bids them cut all ties, at all costs, rather than be party to a wrong,—the stern, grand sense of character that bids them scorn the mean, the grasping, the false, the cowardly, the belittling? This is the stuff out of which virtue is made—the stuff that makes noble men and sublime States; and the spirit of it is a stranger to the churches.

Yet this spirit alone can create a public morality that shall cut under public corruption by giving men nobler objects in life than what the world calls success. Mankind have broken the old theological ropes that once tightly bound their limbs; but they are still stiff and cramped, their circulation is stopped, and their backbones are crooked. Freedom of soul—freedom from warped ideals and debased conceptions—can alone be the nursing-mother of a truer and more virtuous civilization. Look where you please for a remedy that shall cleanse the leprous blood of our large cities—you will find none but in the principles and ideas

of Free Religion; and if there is no hope of applying this remedy, the patients are incurable. Unless a purer philosophy of life shall set up grander objects of ambition before our young men, and infuse a nobler spirit into them, they will be catspaws of Tammanies to the end of the chapter. The dynasty may change; the monarchy will abide.

Believing this, and believing that Christianity can never impart a nobler spirit than its own, we are willing to incur the reproach of fanaticism in the cause of a better faith. Quietism is more decorous, more dignified, more comfortable than agitation; but it is by agitation alone that new ideas are lodged in unwilling minds. Ungracious as it seems to assail the venerable and time-hallowed superstitions of Christianity, the moral state of society which is revealed, not only in the frauds of the Tammany Ring, but lamentably more in the actual causes of the present protest against it, is a loud summons to every man who believes in the value of pure and high principles to labor for their dissemination among the people. While we are glad that the prospect of municipal bankruptcy and exasperation at endless depletion of private purses have sufficed to waken the people's wrath against their masters, we see no hope of a stable reform until a new and higher code of moral laws has come to command the reverence of mankind. The churches do not teach either civic virtue or the highest type of private virtue; and it is time that men saw and acknowledged a morality higher than the recognized codes of commerce, of society, and of the Christian Church.

F. R. A. CONVENTIONS.

In another column will be found the official notice of two public conventions which are soon to be held at Detroit and Syracuse, by arrangement of the Executive Committee of the Free Religious Association. These conventions have been necessarily deferred till later in the season than those of last year, but perhaps the time will prove quite as auspicious. A third, which it was hoped to hold at Chicago, has had of course to be abandoned this year. This secret, by the way, which is now in an unguarded moment divulged, will doubtless be seized by the special Providence theologians as presenting the clearest explanation yet given why Chicago was burned. Perhaps they will warn Syracuse and Detroit against tempting a like fate. But the Free Religious Association proposes to go on, nevertheless, and hold conventions wherever they will find a welcome, and in some places where they may not be very warmly welcomed. The plan of a Convention in New York next spring is already under discussion, and one will probably be held there at that time, if the city is not previously destroyed by a worse fiend than the fire at Chicago. The Association also has its eye on several other places,—as Philadelphia, St. Louis, Milwaukee, Cleveland. Let the friends in these cities be getting ready, for they are marked.

W. J. P.

The man who prefers his honor to his interest is the typical fool to nine-tenths of mankind. To the one-tenth he is the typical Man.

TYPES ON THE RAMPAGE.

THE INDEX in general is well printed. It is quite as free, probably, as most newspapers from misprints. Yet its compositors occasionally blunder, as its readers have doubtless discovered and its writers know even still better. The writers generally smother their rasped feelings in silence, knowing very well that half the time their own manuscript is to blame, and the readers guess their way along as best they can, and usually come out all right. But sometimes the errors accumulate and become noticeable for their very ludicrousness. This was the case in the issue of Nov. 4th. "O. B. F.," describing the radical minister in England, is made to say that he mingles "poetry" with the world. Probably he wrote some such simple word as "freely." And "W. J. P." is represented as twice saying, as if to emphasize the remarkable assertion, that the book of Job is a "form." If any reader is still puzzling over this reiterated piece of critical wisdom, it is time that he were relieved by telling him that for "form" he must read "poem." There are other antics, but these are the most conspicuous. As we pondered over the problem of this unusual "rampage" of the types, the reason appeared clear in the editorial leader. The hilarity of the editor, shared doubtless by the proof-reader, over the noble success in raising the \$50,000 subscription explained all and was a sufficient excuse. What wonder if, with the glitter of that \$50,000 so close at hand, and all for THE INDEX, they should see "poetry" in the "world" and be incapable of distinguishing between "poems" and "forms?"

W. J. P.

[We do not wonder that such "antics," when they escape correction, are very annoying to our contributors, and we are very sorry they cannot always be prevented. Out of the thousands of such blunders made, a few will elude observation. From the first we have been the only proof-reader of THE INDEX, going over the whole paper twice every week. As every proof-reader knows, errors like the above which substitute one word for another are the hardest to detect, it being exceedingly difficult to read proof with reference to the sense and the typography at the same time. Mr. Potter very generously invents an excuse for our carelessness in the above cases, and turns his and Mr. Frothingham's misfortunes into a kindly joke. But the real excuse (so far as it is one) must be a tired eye and still more tired mind, kept often at their work at an hour when we trust our poor victims are saved by peaceful slumbers from all remembrance of their typographical martyrdoms in THE INDEX.—ED.]

Rev. W. T. Clarke has become the editor of the *Revolution*, and a better one could not have been found. The form of the paper is changed, and a skilful and experienced hand is manifest on every page. Mr. Clarke's rare ability in journalism makes us anticipate great success for the *Revolution* under his management; and no one will be better pleased than we when it comes. Here is one of his paragraphs which is as sensible as it is sprightly, and which contains hints of a wider application than is perhaps meant:—

"We welcome and invite articles, correspondence and items of interest from friends of woman's enfranchisement and elevation in all parts of the country. Those who wish their communications returned if not used will please enclose the postage. But we beg our friends to remember that this paper is not published for the benefit of contributors but for readers, and that we shall use whatever is sent us as material for making just the best paper we possibly can. The caterer does not prepare his dinner for the benefit of market-men, but for the enjoyment of his guests. Any contributor who does not wish a contribution adapted to our columns will please inform us of the fact. An article of over a column must have a double quantity of shortening in it to ensure acceptance."

"The Horatios of action," says Buckle in his *Essays*, p. 196, "discourage the Hamlets of thought." Alas for the man of ideas, if he falls into the clutches of your man of facts!

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

UNITARIANISM.

THEOLOGICAL SCHOOL,
MEADVILLE, Pa., Sept. 27, 1871.

MR. F. E. ABBOT:

Dear Sir,—THE INDEX comes regularly to our school, where it is fairly read and considered, if it is not always endorsed.

Many of the ideas it contains are new to the popular mind, and suggestive of thought. It interests and stimulates me when reading it, because it gives consistent expression to the unorthodox views of earnest minds who seek for themselves and others the benefits of higher religious truth.

But in a copy of THE INDEX of Sept. 16, an expression has just caught my eye which seems to be unworthy of a truly liberal spirit. In the paragraph in which you give a tribute to the memory of Dr. Gannett, to whom you "pay the glad homage of an involuntary veneration," you say:—"For Unitarianism we have little respect left." Why is it that you, who are supposed to represent the extreme of liberal thought, should be opposed to others who are also its exponents in other ways and in different degrees? Are not all who are sincere workers for the attainment of wiser and purer life worthy of respect? Is there not an important and noble work for Unitarians to do, as well as for others who are ready and willing?

Please favor us with an explanation of the reasons which gave rise to your statement.

Respectfully yours,
MARMORA DE VOE.

CAN PHILOSOPHY BE ESTABLISHED ON AN OBJECTIVE BASIS?

TO THE EDITOR OF THE INDEX:

Dear Sir,—I infer that you do not consider Kant's thesis—"The real in its highest sense can not be an object of consciousness"—as proved. Will you allow me to give some reasons for believing that it is true, and that, if "the revolution started by Kant has nearly run its course," no application of the modern scientific method to metaphysics will "establish philosophy on a thoroughly objective basis;" and that the "logical outcome" of the thesis is not "pure and absolute idealism," but mitigated scepticism?

Kant's thesis is called by other philosophers the doctrine of the relativity of all knowledge, and Sir William Hamilton says that this "great axiom, that all human knowledge, and consequently all human philosophy, is only of the relative or phenomenal," is with the exception of a few late absolutist theorists in Germany "perhaps the truth of all others most harmoniously reached by every philosopher of every school." John Stuart Mill says that this doctrine "is one of great weight and significance, which impresses a character on the whole mode of thinking of whoever receives it, and is the key-stone of one of the only two possible systems of metaphysics and psychology." He says also that between the extreme form of one mode of the doctrine of relativity as accepted by Hartley, James Mill, and Bain, and the other extreme form as held by Kant, there are many intermediate systems, and among these are those of Brown and Spencer; but all accept the doctrine in its "widest sense," and affirm "the entire inaccessibility to our faculties of any other knowledge of things than that of the impressions which they produce in our mental consciousness." Huxley says, that Kant declared all knowledge to be the consciousness of mental phenomena, and that the only absolute certainty is the existence of mind; whatever the universe may be, all that we know of it, says Huxley, is the picture presented by consciousness. "Matter and force are mere names for certain forms of consciousness;" which means that the pictures presented by consciousness are not true copies, but symbols of the things, or realities, of the external world. J. Stuart Mill says: "The question of an external world is the great battle-ground of metaphysics, not so much from its importance as because, while it relates to the most familiar of mental acts, it forcibly illustrates the characteristic differences of two metaphysical methods, the introspective and the psychological," that is, the intuitional and the scientific.

Lewes says that the "history of philosophy" shows how vain is the hope of establishing philosophy on a thoroughly objective basis. The questions of the reality, nature, and origin of the external world and our knowledge, are the great problems which agitated the philosophical schools of Greece more than 2000 years ago, and which are still being agitated. After the Eleatics, Xenophanes, &c., had vexed the problems of existence to no purpose, and declared that the testimony of the senses and of experience was no criterion of the truth or reality of things, there came Democritus, Anaxagoras, Plato, and Aristotle, who endeavored to settle the problems of the nature and origin of knowledge; and these "ancient researches ended in the sceptics, the stoics, and the new Academy: that is to say, in scepticism, common sense, and scepticism again." But men were, as they are now, not content "to sit down in quiet ignorance of those things that are beyond the reach of their capacities;" and philosophy, baffled in Greece, fled to Alexandria, where

reason was given up for ecstasy, and philosophy was merged in religion, the result being neo-platonism and Christianity. In modern times philosophy has completed a similar circle, and "we are left in this nineteenth century precisely at the same point at which we were in the fifth." After Descartes and Spinoza, came Hobbes and Locke; and the modern researches into the nature and origin of knowledge have "ended in Berkeley, Hume, Reid and Kant; that is, in idealism, scepticism, common sense, and scepticism again;" to which may be added mysticism again, as in Schelling, who identified philosophy with religion. (Mysticism, according to Mill, is the ascribing of objective existence to the subjective creations of the mind's own faculties, and believing that, by watching and contemplating these creations, or mere ideas, of the intellect, what takes place in the world without may be read in them).

Now, if the new revolution is not to end in a new mysticism, if philosophy is to be established on a thoroughly objective basis, we must first determine if we have any innate, or *a priori* ideas, or, as intuitionists now call them, necessary truths or fundamental ideas.

I agree with the philosophy which affirms that all ideas are dependent on experience; and what is our experience? A certain set of sensations. Science demonstrates that our sensations do not resemble the external object which we infer to be the cause of them. More investigation, or more progress in science, or more evolution of mental power, may be the cause of more sensations, but how can we ever know more than our sensations? We know that the sensations of heat, light, sweetness, odor, &c., are not like the objects that produce them; what can there be in scientific discovery that can overcome this difficulty? If things can be known to us only as they affect our organism, then it follows that Kant's thesis that "the real in its highest sense can not be an object of consciousness" is true; and that the application of the modern scientific method, with the utmost rigor, profundity, and consistency, cannot establish philosophy on a thoroughly objective basis, that is, discover the cause or principles on which all knowledge and all existence rests. Science will still remain a science of appearances, and not of realities.

Descartes and Spinoza say, I suppose, the best that can be said for Intuitionism. Scepticism was widely spread at the time of Descartes. He saw that his sense knowledge was disputable, for he was often misled by appearances; and, having vainly sought for a criterion of certainty in the prevalent system of philosophy to test the reality or conformity of his ideas with external things, that is, to see if his conceptions were true copies of the objects which were inferred to be the causes of the states of consciousness which constitute the phenomena of mind, he determined to believe nothing but on the clearest evidence of reason. Doubting the existence of God, the world, in fact everything, he came to the consciousness of his own existence. This he could not doubt, and even supposing that he was deceived by some superior intellectual power, still it was he that was deceived. This consciousness, which revealed the irreversible fact of his own existence, he made the basis of all knowledge, the only criterion of certitude, and proclaimed that every thing of which he was clearly and distinctly conscious, or which he could clearly and distinctly perceive, must be true, and exist, if the idea of the thing involved existence.

On this basis he proved that a God existed who would not deceive. In his consciousness he found that he was a miserable, a finite and an imperfect being; but as these attributes imply the correlatives infinity and perfection, there must be a reality corresponding to this clear and distinct conception; for, if an infinitely perfect being does not exist, he, Descartes, must have made the conception, and, if he made it, he could unmake it, which was impossible, for he could not get rid of the conception (Descartes appears to have disregarded the fact that ideas early and strongly impressed upon the mind and supported by general opinion are never easily got rid of). Therefore Descartes concluded that there must be, external to himself, an archetype from which his idea was derived; and as this archetype is God, and Perfection, God cannot deceive his creatures, because that would be imperfection. From consciousness Descartes proved a Duality—a God, and a world created by God, containing two essentially distinct substances, Mind and Matter, or Thought and Extension. But Spinoza, who pushed the deductive method of Descartes to its legitimate conclusions, rejected Descartes' idea that the primal fact of all existence was Perfection. Perfection, said Spinoza, is an attribute of something prior to it. Substance is the *arche* or one principle from which "all philosophy, as all existence, must start." Extension and Thought are attributes of one Infinite Substance; every thing is a mode of God's attribute of Extension; every thought, or feeling, is a mode of God's attribute of Thought. Extension is visible Thought, Thought is invisible extension; they are the Objective and Subjective of which God is the Identity. God is the "idea immanens;" the equivalent of Hegel's Infinite Being which contains within itself "all that is actual, even evil included." And Spinoza expressly teaches that the subjective fact is the actual image or complete expression of the objective fact.

The speculations, which followed Spinoza's pushing the intuitional method to its legitimate conclusion, began by Gassendi and Hobbes, and, further developed by Locke and his followers, merged into the "experience psychology" and brought philosophy into this dilemma. If Spinoza's premise that "every clear and distinct idea is subjectively and objectively true," then his system is true. If the premise is false,

then his system is false; consciousness is not the basis of certitude and philosophy when consistently carried out. The dilemma is scepticism or Spinozism, which Boyle, Warburton, Stewart, Hallam and others call atheism, though Lewes may be right who calls it a religious philosophy.

If permissible, I will give in another article a statement of the method of the experience psychology, and my reasons for doubting whether the logical outcome of Kant's thesis is pure and absolute idealism.

JOHN CHAPPELLSMITH.

NEW HARMONY, Ind., Sept. 20, 1870.

QUESTIONS FOR THE ORTHODOX.

POUGHKEEPSIE, N. Y., Oct. 11, 1871.

FRANCIS E. ABBOT:—

As a seeker and inquirer after truth, the following questions have come to me for answer; and since the endeavor to explain and vindicate the claims of orthodoxy gave rise to them, orthodoxy should answer them. Will some "Champion" of the "true faith" (brother Howard, for instance, or any one, so the question be clearly answered) help me from doubt to established fact? It may be the child's question; but the child in spiritual thought needs answer:

1. Does the salvation of men depend in any special sense on the life or death of Jesus Christ?
2. Did the excellence of character and person in Jesus Christ differ in kind, or in degree, or both, from that possessed by men of to-day?
3. Does man really need a Mediator (a middle power or means) that he may come to God?
4. Is it a fact that the development of my spiritual nature, the growth of the soul in righteousness and Godliness both of heart and mind, is the work of Jesus Christ, operating upon me or within me (I being conscious or unconscious of his presence)?
5. If experience and discipline shall have so attuned the man that the soul's music shall be sweeter and its power greater than the desire of sense is strong, will not his effort to realize his ideal virtues in daily life, the strengthening influence of good deeds done and kind words spoken by him, his aspiration to know the "open secret" of the universe, work in him righteousness (right-mindedness) and Godliness (God-likeness)?

With hearty admiration, Mr. Editor, for your success in bringing "glad tidings" to mankind and of your method in touching the key-board of the human soul, I remain

Very respectfully yours,

L. F. GARDNER.

WHERE IS HEAVEN?

BY FREDERIC R. MARVIN.

"Light," says Robert Kane, in his Elements of Chemistry, page 83, "travels 195,000 miles in a second." At that rate it must travel 11,700,000 miles in a minute, or 702,000,000 miles in an hour, or 16,848,000,000 miles in a day, or 117,936,000,000 miles in a week, or 6,149,520,000,000 miles in a year of 365 days, or 614,952,000,000,000 miles in a hundred such years, or 61,495,200,000,000,000 miles in a hundred such centuries.

But light, according to A. J. Davis (Stellar Key, part 1, p. 123), travels 213,000 miles in a second. At that rate light must travel 12,780,000 miles in a minute, or 766,800,000 miles in an hour, or 18,403,200,000 miles in a day, or 128,822,400,000 miles in a week, or 6,717,168,000,000 miles in a year of just 365 days, and in a hundred such years light must travel 661,716,800,000,000 miles, and in a thousand such years light must travel 6,717,168,000,000,000 miles, and in a hundred centuries it must travel 66,171,680,000,000,000 miles.

"From the moon," says the same author, "it takes five quarters of a second for light to come to us," that is, one second and a quarter. According to Mr. Davis the earth must be 266,250 miles from the moon, and as light is admitted by the same author to come from the sun to the earth in eight minutes, the earth must be believed by him to be 102,240,000 miles from the sun. At this rate light will take three years to come to us from the nearest fixed star, and from a star of the seventh magnitude 180 years, and from one of the twelfth magnitude 4,000 years, and yet this incomprehensible distance is comparatively but a Sabbath-day's journey into infinite space. If heaven is beyond the stars of the twelfth magnitude, as the orthodox teach, the soul after death must travel faster than light, or be over 4,000 years reaching heaven. What then becomes of the celebrated declaration of Jesus uttered on the cross—"To-day shalt thou be with me in paradise!" Or will the soul at death be translated from earth to heaven? If so, the power which will accomplish the translation must be as incomprehensible as the distance traveled by the soul, or through which the soul is translated.

That we may receive some conception of the velocity with which light travels, let us remember that its velocity is over twice the velocity of electricity, and yet, according to Professor Ganat, the velocity of electricity is such as to carry a current around the earth in a quarter of a second, that is at the rate of 100,000 miles a minute, or from the earth to the sun, supposing the sun to be 102,240,000 miles from the earth, in seventeen hours and two minutes. Where is heaven? How far is it from our earth?

"Where is the land of light,
The land of which we sing?"

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The Index.

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The Index,

A WEEKLY PAPER DEVOTED TO
FREE RELIGION,

PUBLISHED BY

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The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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"COMPULSORY EDUCATION."

[Substance of an address to the First Independent Society of Toledo, Oct. 1, 1871.]

"But, Jove all-bounteous, who, in clouds
Enwrap, the lightning wildeest!
Mayest thou from baneful IGNORANCE
The race of men deliver!
This, Father, scatter from the soul,
And grant that we the wisdom
May reach, in confidence of which
Thou justly guidest all things."

CLEANTHES, *Hymn to Jupiter.*

"The discipline of our Public Schools, wherein punctuality and regularity are enforced and the pupils are continually taught to suppress mere self-will and inclination, is the best school of morality. Self-control is the basis of all moral virtues, and industrious and studious habits are the highest qualities we can form in our children. A free, self-conscious, self-controlled manhood is to be produced only through universal public education at public cost; and as this is the object of our government, it is proper for our government to provide his means and at the cost of the people."

WILLIAM T. HARRIS, *How Far may the State Provide for the Education of her Children at Public Cost? An Essay read before the National Educational Association, St. Louis, Aug. 23, 1871.*

One of the three fundamental principles upon which the Toledo Liberal Alliance was organized last summer is—"Free and universal education to be provided and enforced by the State." This is the essential meaning of what is commonly called "compulsory education"—a phrase which, as used by enlightened men, is too often misunderstood, and therefore is in some respects an unfortunate one. It is the purpose of the present essay to consider this whole subject in a broad light, and, so far as is possible, to remove some of the misconceptions which now obscure it. One of the "Fifty Affirmations" states that—"The great practical means of Free Religion is the integral, continuous, and universal education of man;" integral, as embracing the cultivation of all the powers and capacities of human nature in their due proportions, continuous, as never ceasing while life lasts; universal, as being extended to all members of the human race. In no other way, conceive, will it be possible to realize the great end

of Free Religion—"the perfection or complete development of man." The subject on which I intend to speak, therefore, is one strictly and peculiarly appropriate to this platform; for I know of no question which better deserves to be called religious, if the true essence of religion is the active effort to develop and perfect humanity in all directions. Only by education can the individual be brought to realize the ideal of personal harmony with the great, universal system of Nature; and only by education can society be brought to realize the ideal of a social system which shall aim first and last at the universal prevalence of such harmony throughout the world. Each for all—all for each; education is the road to this grand consummation of human life.

The most dangerous enemy of republican institutions is ignorance. Even crime is a smaller peril. Educated criminals are comparatively rare, and their power for mischief would be slight but for their influence over the uneducated. The great majority of educated men and women are peaceable, orderly, well-behaved citizens; and the occasional Ruloffs are only the exceptions making good the rule. But ignorance is of itself the precursor to crime, and almost the necessitator of it, in a community where the average intelligence is high. All doors to wealth and distinction being shut to the ignorant man, he is doomed by his very ignorance to poverty, and poverty, with its privations and heart-burnings and despairs, drives him too often into crime. In fact, the higher you raise the average of education in any community, the more dangerous and demoralizing you thereby make the influences of ignorance. Crimes, it is said, are rare among the uncivilized, careless, uniformly ignorant tribes of Africa; they have multiplied with our so-called civilization because our civilization has only reached a part of our people. Wherever you find high civilization and low barbarism co-existent in one place, as in Paris or New York, there you find a very hot-bed of crime. The only safety to any social system lies in making the people homogeneous, undivided into classes of wide extremes, and untracked by social jealousies. There is no future for a stratified civilization. If the great law of solidarity is broken, Nature revenges herself in social outbreaks and upheavals. Hence the terrible peril to our republic, if we suffer the gradual formation of a large minority within it who are sunk in poverty and ignorance. We shall doom our government to sure destruction, unless we can discover and apply some means of making our people homogeneous—to a reasonable extent equalized on a high common level of intelligence and competence. Of course there will be disparities; but there must be no disparities.

What more frightful warning could we have had of our growing danger, than the present condition of New York City? The ignorant classes have so multiplied there as to hold supreme political power. Knaves and rogues have fastened upon their natural prey; and the Tammany Ring is the result. The same fate awaits every other city in America in which the same conditions shall obtain. A mob like that so fortunately put down in New York last July exists in embryo in every town of considerable size throughout the land. This fact, so full of menace to our institutions, is partly due to the great flood of immigration from the Old World, but also in part to our own deficient system of education. What right have we to allow a whole generation of "street Arabs" to grow up in our cities? These boys and girls are Americans born and bred; but instead of growing up to be worthy American citizens, they are ripening for the penitentiary and the gallows. The roughs and rowdies of the metropolis have been the body-guard of Tweed and Sweeny, Connolly and Hall and their accomplices; but it is the vast mass of uneducated voters of the city, innocent of great crimes, that has given them their power. Without the ignorance of the many, the crimes of the few could never have grown to such monstrous and horrible proportions. Let us recognize the fact that it is general ignorance, far more than occasional criminality, that is sapping the foundations of our American commonwealth. Remove the ignorance, and the crimes will be very easy to suppress.

Now our system of free schools is the only weapon we have with which to conquer this gigantic demon of ignorance. It is worth infinitely more than whole armies of policemen and militia men; for, instead of shooting down rioters and hunting down public peculators, it prevents the development of their crimes by educating the masses into citizens too orderly and intelligent to be made tools. Free and universal education will flank the moral evils that are now invading the republic as the hordes of Huns and Goths and Vandals invaded the Roman Empire. Yet, sad and alarming as is the confession, there is a great and rapidly increasing opposition to our free school

system which must be put down, or our future will be black as ink. A recent writer in *Harper's Weekly* has made the following statements:—

No more alarming fact appears in the condition of our city—not even the gross corruption of its rulers and the total decay of public morality—than that its free school system has received a fatal blow. Its children are ceasing to attend school. Each year the usual increase in attendance has been three or four thousand; but since 1869 it has scarcely been as many hundred. Population advances, but the number of pupils in the public schools remains nearly unchanged. Should this condition of things continue, it is easy to see that in a few years the system of general education must sink into decay, and wholly fail to supply that basis of intelligence and virtue upon which all free government must rest. To destroy our free schools, and perhaps our free institutions, has been for many years the constant aim of the extreme section of the Romish Church. The Romish Church has become identified with the society of Loyola; the Jesuits rule at Rome; the daring and aggressive spirit of that singular body has found a suitable instrument in the Irish Catholics; the Irish Catholics govern New York. Such is the unhappy condition of our free city that the priestly influence which has been cast off with abhorrence in all foreign lands—except, perhaps, in distracted France—has thrown its blight upon the very sources of our advancing intelligence and prosperity. In Italy a vigorous free-school system has been introduced in defiance of the intrigues of the priests or the anathemas of the Pope. In Rome itself, beneath the shadow of the Vatican, education is open to all. Spain is slowly imitating Italy. And it is scarcely three years since fifteen hundred school-masters, the most valuable and progressive portion of the Austrian population, met in an assembly in Vienna, and demanded from the government the perfect freedom of the public schools. Their request was granted; education was relieved from the intolerable burden of priestly interference; the Pope in vain hurled anathema or allocation against the rising intelligence of the people.

"But while Vienna, Madrid, and Rome have, with signal courage, defied the spiritual and temporal power of their former tyrants, the Irish Catholics, the last adherents of the infallible Pope, have made haste to lay New York at his feet. Of all the great capitals ours is the only one that is priest-ridden. The Jesuits and the Irish appoint our Mayor and Controller, our judges and Police Commissioners, the Board of Aldermen, the Board of Education; and the results of this Catholic rule have become apparent in such enormous peculation, such a wide system of daring robbery, such a rapid growth of crime, such rulers and such officials, as have scarcely been known in the worst governed capitals of Europe. The poor are ground down by an intolerable taxation; corrupt officials in uncounted numbers plunder the people at will; the Romish Church grasps its full share of the spoil. In Madrid, Rome, and Florence, so recently the centres of priestly intolerance, the indignant people have confiscated the ill-gotten gains of the Church, sold monasteries, convents, Jesuit colleges, and abbey lands, and applied their proceeds to the relief of the embarrassed nation. In New York, within a few years, Romish colleges and convents, churches, hospitals, and cathedrals, have sprung up in startling numbers, and were paid for, either secretly or openly, from the already bankrupt treasury of the city. Already we need a Henry VIII. to break up our monasteries, and many will imitate the example of Italy or Spain."

The power thus nefariously acquired by the Catholics has been steadily and remorselessly directed against our free school system, and with alarming success, as shown by the relative decrease of attendance in New York. The Catholic papers I read are full of denunciations of our free schools. They clamor for a division of the school funds, which would be the destruction of the entire school system. They dread the enlargement of knowledge, because it breaks the fetters of ecclesiastical rule. They oppose all schools in which the Catholic religion is not drilled into the children's minds. They anathematize all free thought, as sure to lead to perdition. They oppose all real education and independence of intellect, because these cannot be made subservient to Catholic supremacy. They seek to foster and spread public ignorance, that the Church may gain in America the power it had in the Dark Ages, but is losing in Europe day by day.

Now this assault by the Catholics on our free schools, which are almost secular in character, is blindly seconded by most of our Protestant sects. They insist on retaining the Bible in the schools, and have nearly as great a horror of strictly secular education as the Catholics. Even the *Christian Union*, the organ of Henry Ward Beecher, who so surely as a liberal an Evangelical preacher as can well be found, thus denounces the exclusion of religious exercises from our colleges:—"If, to avoid offending the Christian denominations, it be necessary thus to minify or dismiss spiritual culture from our higher schools, it were better that each church endow its own school, build high walls, raise its flag bravely, cease to apologize for, and begin to inculcate religion. Colleges that are stridulously sectarian were a less evil than

colleges without piety and without God." When the most liberal of Protestants is thus found echoing the Catholic cry against secular education, what clear mind can resist the conclusion that such education is opposed by the very genius of Christianity itself, and that the secular system of instruction, the only possible system that can be really free, must depend for its defence at last upon those who have practically ceased to be governed by Christianity? I cannot help seeing that the issue is slowly making up between Christianity and ignorance, on the one hand, and Free Religion and knowledge, on the other. Men may think me wild and fanatical and absurd in coming to this conclusion, but not many years hence I believe that thousands upon thousands will agree with me in it. The great battle between free, universal education and the Catholic Church is growing every day more and more imminent; and it will cleave the Protestants into two distinct parties. One portion must side with the Catholics against our free schools, the other with us in defence of them.

Ignorance, then, is the great foe of republican institutions; and Christianity, whether Catholic or Protestant, is on its side. All that are free and freedom-loving in this nation, all that are in favor of republican principles and republican government, will be called to battle with this terrible enemy as never before. Nay, the hour has already come; and if we would not be surrounded and captured, we must grapple the foe to-day. What shall be our tactics—what the plan of our campaign in defence of a commonwealth based on freedom and knowledge and virtue?

The remedy for misgovernment by ignorance proposed by many radicals is the limitation of suffrage by an educational qualification. "Let no one vote who cannot read and write, and let us thus preserve the nation from the vast wave of ignorance that is about to break over it." I am sorry to see that even so able and clear a thinker as Mr. Conway joins in this demand:—"Democracy in America has shown itself to have been the effort of society to pass from an arbitrary to a natural classification. No sooner has the last vestige of the unreal aristocracy disappeared with the slaveholding class, than Radicalism starts forward with the demand for an educational qualification in the suffrage. To demand that every voter shall be able to read is little; but when readers alone are electors, the standard must ascend." [*The Earthward Pilgrimage*, p. 393.] If I rightly understand this passage, Mr. Conway favors the reading-and-writing condition of suffrage—not as sufficient, it is true, but as at least advisable so far as it goes.

On the contrary, I consider this supposed demand of "Radicalism" as a very great and dangerous error. I have several reasons.

1. The educational test cures nothing. It does not abolish the great evil of ignorance, or even tend to abolish it. It rather tends to perpetuate it, for no disfranchised class is properly cared for or educated by a dominant class. So long as the ignorance of the masses visibly endangers life and property and the stability of society, as is the case so long as ignorance votes, vast efforts will be made to educate ignorance. But deprive it of all political power, and it will be left to its own devices, to grow more and more ignorant and wretched still. The educational test would have the effect of leaving the cancer to grow unchecked in the body politic until death or violent revolution should become inevitable. The danger of having a disfranchised class in the community is enormous; and it is a great mistake to suppose that the desire of voting would be a sufficient motive to induce the ignorant voters in our cities to learn to read and write. Once having been enfranchised, they would now be embittered and exasperated by subsequent disfranchisement; and a large body of politically discontented people in any community is most perilous to its peace. The limitation of suffrage would not cure the evil of ignorance. At most this would only confine it for a season, oblivious of the certainty of its ultimately wreaking a dreadful revenge for its temporary repression. What is wanted is a radical cure, not a momentary and shallow expedient.

2. The knowledge of mere reading and writing, even if made a condition of suffrage, would not secure us from ignorant suffrage. Millions of ignorant people can read and write, while not a few intelligent people cannot. No conceivable test of intelligence would exclude ignorant voters from the polls, unless you should make it so stringent a one as to exclude a very large *per cent.* of the population—an evil even greater than that which now exists. The impracticability of applying the reading-and-writing test in any fair or efficient manner does but enhance the difficulty.

3. The "Radicalism" which fails to perceive that this country is irrevocably pledged and committed to strictly universal suffrage (including woman suffrage in the near future) is not worthy of the name. This country is destined to be ruled by the whole people, and may as well recognize the fact early as late. Revolutions do not often go back; and to expect a voluntary surrender of political power by any portion of the population is preposterous. Who will be the Sir Archibald Bell-the-Cat to attempt to disfranchise the Irish voters of New York city? All speculations and propositions to limit suffrage in any way beyond its existing limitations are utterly visionary. The tendency is all the other way, and ought to be. Women must vote before very long; and the talk about an educational qualification for the ballot either for men or women is wasted breath. Not thus can the perils to our political future from wide-spread ignorance be averted.

4. All people, in fine, who conduct themselves as well-behaved citizens, whether ignorant or not, have

a right to a voice in the country's government. The virtuous have no inherent right to govern the vicious, nor the educated the ignorant; so long as the vicious or the ignorant keep out of jail, they have a right to a share in the government, and we must make the best of it. The injustice of usurpation is a very poor remedy for the evil of ignorance. Those who can read and write are not a divinely constituted aristocracy to govern the rest of mankind. Criminals who break the laws may be disfranchised as a penalty; but the worst criminals frequently escape all punishment, because they cannot be caught or proved guilty. Yet a test of character would be far less unjust than a test of intelligence, as a condition of suffrage. Neither, however, would be just; and we must make up our minds to universal suffrage as the people's right, and therefore as a fixed fact for all time. The strongest argument against the educational condition is its intrinsic injustice; and the next strongest is the absolute impossibility of establishing it.

No—the remedy for the public evils of popular ignorance lies in an entirely different direction. Political power must, by natural justice and the logic of American ideas, be diffused throughout the whole people; but the safeguard against the great perils of its abuse must be sought in universal education. The whole people must be raised to such a level of intelligence that they shall use their power wisely. Suffrage must be universal; but EDUCATION MUST AT ALL COSTS BE MADE AS UNIVERSAL AS SUFFRAGE. Whatever stands in the way of universal education, whether private caprice and selfishness and stupidity or organized hostility from foreign excesses on our civilization, must be trampled under foot. If the Catholic Church, or the Protestant Church, or both combined, get in the way of the free, universal education of the American people, so much the worse for them. Such opposition is the worst possible treason against the Great Republic; and whether it attempts to justify itself by the authority of Church or Bible,—whether it makes its assault in the name of God or man,—it must be put down as sternly as the Slaveholders' Rebellion was put down. And it will be. Once convince the people that they must fairly choose between Christianity and Freedom, between the Church and Education, and the issue is fore-ordained by the nature of things. The contest may be long and sharp; but the result is sure. This continent is sacred to Liberty, to Knowledge, to Virtue; and they will triumph over all their foes.

It may seem that I have had very little to say about "compulsory education" thus far. But I could not really treat the subject till I had dwelt on the great evil of ignorance that threatens us, and the absolute necessity of applying at all hazards an adequate remedy to it. It is popular ignorance that necessitates universal education; and the promised panacea for the mischiefs of ignorant government which is now in high favor with some liberals, namely, limitation of suffrage by an educational qualification, needed first of all to be exposed. It is a quack medicine which has been hastily and unwisely recommended by some of our noblest and best thinkers. What is wanted is not medicine, but hygiene—the knowledge and practice of the laws of national health. The evils of wide-spread ignorance cannot be got rid of by excommunicating the ignorant, but by educating them. Let us have no new aristocracy of brain—no new "divine right" of the cultivated to rule the uncultivated. Instead of this, let us have such a system of education as shall ensure to all but born idiots a degree of cultivation sufficient to make it safe to trust them with the ballot. The experiment of strictly universal suffrage has got to be tried fully on this continent; it is idle vamping to talk of limiting suffrage now. Let us face the difficulty like men, and, banishing forever all dreams of an educational qualification, abolish all necessity for such a qualification by ensuring the universality of education.

It is no novelty to advocate "compulsory education." Russia has long practised it—with what results can be learned from Sadova and Sedan. New Hampshire has passed a "compulsory education" law which requires that every parent or guardian shall send his child to school twelve weeks in the year, six of which must be continuous, under penalty of a fine of \$10 or \$20. Michigan also has passed a somewhat similar law. The Republicans in California have made the following a "plank" of their platform:—"The safety and perpetuity of Republican institutions depend mainly upon popular education and intelligence. We therefore approve and recommend a common school system that shall not only extend its benefits to all, but which shall be compulsory upon all, and we are inflexibly opposed to any application of the public moneys with any reference to the distinctions in religious creeds." How many other States may have adopted the same policy, I do not know. In at least one very important respect, I regard the New Hampshire law as crude and unwise; and I shall presently propose an improvement. But that a strong sentiment is growing up in this country, as well as in Europe, since the marvellous triumphs of Germany, in favor of "compulsory education," is very plain. It is the most hopeful sign in American politics, for it shows that the quick intelligence of the American people leaps to the only sound solution of the problem of ignorant misrule.

The objection to "compulsory education" in the minds of many liberals grows out of a theory of government which limits all governmental powers to the *direct* protection of life and property. Herbert Spencer holds this theory. But the same foresight which prompts a government to prevent the outbreak of a threatened riot, instead of waiting to quell it afterwards, should prompt it to forestall igno-

rance, the cause of all riots. Prevention is the best sort of protection. Here in the United States, according to the last census, are *five millions of children, of school age, who never attend school!* Is there no danger revealed in this fact? What are we about, to leave such a monstrous peril unprovided against? If the nation has itself a right to "life," it must have the right to save its life by timely precautions against this multiplying and magnifying ignorance. Prof. Huxley, in a recent address at Birmingham, set aside the narrow theory of Herbert Spencer by repudiating "the idea of the functions of a government being confined to those of a protective constabulary." "Even accepting the proposition that the functions of the State might be all summed up in one great negative commandment—'Thou shalt not allow any man to interfere with the liberty of any other man,' Prof. Huxley said he was unable to see that the consequence was any such restriction as its supporters implied. If his next door neighbor chose to have his drains in such a state as to create a poisonous atmosphere which he breathed at the risk of typhus and diphtheria, it was just as much a restriction on his just freedom to live as if his life was threatened with a pistol. If his neighbor were allowed to let his children go unvaccinated, he might just as well be allowed to leave strychnine lozenges about in the way of his (Prof. Huxley's) children. And if his neighbor brought up his children untaught and untrained to earn their living, he was doing his best to restrict his (the lecturer's) freedom by increasing the burden of taxation for the support of jails and work-houses for which he had to pay."

In short, it only needs to be made apparent that no State can permanently live which permits any large proportion of its people to grow up in ignorance, in order to convince us that the right to educate its citizens is part of the State's right to protect itself from subversion. There can be no free State without universal suffrage; and there can be no universal suffrage without universal education. That is the whole argument I would urge, put into a nutshell.

But the phrase "compulsory" education is very unfortunate. It misleads. It puts the whole subject in a wrong light. The correction of the error out of which this phrase sprang will do much to remove the popular repugnance to the securing of really universal education.

It was the conception of the ancient Roman law, from which modern law has been in a large measure derived, that a father's right over his child (*patria potestas*) was absolute, even including power of life and death. This idea is at the bottom of the objection to "compulsory education," though of course greatly modified. The proposition that the child has a right to be educated which no parent has a right to infringe or violate, has probably never occurred to many people. Yet this is one of the propositions by which I ascribe to the State the duty of enforcing universal education. Children have rights as truly as their parents—none the less so because they neither know them nor know how to maintain them. There is need of a "children's rights movement," quite as much as of a "women's rights movement," and it is the movement in behalf of universal education. The old tyranny of parents over their children, which has nothing to do with the enforcement of a just authority used for the children's good, but only consists in perverting this authority to the children's harm, should be abolished.

The reason why the phrase "compulsory education" offends the American ear is because it suggests the idea of *compelling* parents to relinquish a power they are justly entitled to. The moment it is seen that *parents have no right to withhold education from their children*—no more right to starve their minds than their bodies,—it becomes plain that the enforcement by the State of universal education is not *compulsion of the parent*, but *protection of the child*. If any parent violates the child's right to be educated—his right to a fair chance in life—his right to enter on a career which shall not have the jail as its fore-ordained terminus,—then the State has as much right to compel respect for this as for any other violated right. Such a parent is a CRIMINAL. Mr. A. J. Mundella, M. P., of Sheffield, England, says that experience has taught him that "where the education of children is wholly dependent upon the parents, the selfishness, indifference, or intemperate habits of many will cause a considerable number to be entirely neglected or only partially educated." This sentence strikes the nail on the head. Thousands of parents keep their children from school for the sake of utilizing their labor, even of making money out of them at the expense of all their subsequent happiness in life. But a parent has no right to make a drudge out of his child for his own private advantage. It is his business to support the child till the child has at least received the elements of an education. Nature does not devolve on young children the support of their parents. I repeat it, the parent who so abuses his authority over his child is neither more nor less than a criminal; and he ought to be "compelled" to cease his crime. Let the whole subject be looked at from the side of the child as well as from the side of the parent, and nothing could be clearer than that the State is bound to ensure education to each and every child born into its jurisdiction. Life, liberty, and education—these are the primal rights of man. Let us amend the Declaration of Independence accordingly.

No less has the State a right to secure educated citizens, since ignorance on part of the citizens is death to the State. If the State has a right to exist, it has a right to make sure the conditions of existence. I will not dwell further on this point, having already said enough; but no right views on this sub-

ject can be taken which do not contemplate it from the side of the children, on the one hand, and of the State, on the other. The right of every child to be educated, and the right of the State to secure the education of all its citizens,—these are the two pillars on which rests the whole theory of universal or "compulsory" education. In one sense, all education is "compulsory," since no child will work or study if he can play instead; and whoever sends his child to school at all enforces "compulsory education" in this sense. In fact, this is the only proper sense of the word "compulsory" in this connection; for I scout the idea that it is "compulsion" to guarantee to children their native right to be educated. I would "compel" the parents to respect this right only as I would compel a thief to restore the property he has stolen.

One point, however, of great importance remains to be touched upon; and I have never yet seen it mentioned. It is this. While the theory I advocate would oblige the State to furnish, free of all cost to the parent, opportunities for the best possible education for the child, and thus make it impossible for any one to plead poverty as an excuse for keeping his child from school, I should not approve a requisition that all the children should be obliged to attend the public schools. Make, if you can, the public schools so good that the parents shall use them by preference. But it is the parent's prerogative to choose the mode and means of educating his child. If he prefers to educate him in a private school, or at home, the State has no right to compel him to adopt a different method. All the State has a right to require is the fact of education. Provided the parent does not deprive the child of education itself, he has a right to follow his own judgment in determining the manner of it. I think that a clear understanding on this point would obviate many objections to enforced universal education.

As a consequence of this view of the matter, I would suggest the propriety of establishing STATED PUBLIC EXAMINATIONS for all children, under the auspices of the best citizens of each locality, instead of requiring their attendance at the public schools. If a child can pass a good examination in the various branches announced beforehand by public authority, that fact should be enough; he should not be obliged to bring any certificate of attendance at any particular school. If he fails to pass a good examination, let the reason be inquired into, and if no good one can be given, then let the child be required to attend the public schools, and the delinquent parent be fined. Some such system as this, I am satisfied, will be eventually adopted, as the best way to secure at the same time the best possible education of the children and the largest possible liberty of the parents. The strict Prussian system can never be imitated in America; larger concessions must be made to individuality of choice. But the result desired—the assurance of universal intelligence—must and will be attained in the United States. As thus explained, I believe that the entire future of this country hinges on the adoption of the system of universal or "compulsory" education; and every lover of freedom, knowledge, and virtue will do his part towards hastening the day of its complete establishment.

MOTHERHOOD BY DEPUTY.

[By Col. Higginson, in the Woman's Journal.]

Those who spend their summers at Newport have an opportunity to see how children live in what may be called, for the sake of argument, the genteeler classes. (I am led to use this expression by the fact that a New York lady once said to me of another lady, "She makes no pretensions to gentility," implying that she did make such claims.) Certainly nothing can be prettier than the external aspect of such children. Without the prevailing bloom and robustness of English boys and girls, they have yet enough of these qualities to satisfy physiological criticism, and their American blood gives a grace and ease of motion which is more than an equivalent to the eye. Not over-dressed, except on Sundays and special festivals—garded, but not much checked, by their Irish or colored nurses, they form groups that delight one's eyes on our public parks or on the lawns of Bellevue avenue. Do the little things gain or lose by being genteel or ungenteel?

In some respects they gain greatly. The introduction of English and French ways among our fashionable classes has brought in some ways great benefit to young children. They keep better hours, eat better food, are more scrupulously bathed and more constantly guarded than children of more homely nurture. These last, being more constantly in the society of their parents, share their parents' physiological sins. Because the father has coffee for breakfast, so must the son of five; if the mother partakes of pickles at dinner, her little girl of three must have a taste; and if the elders wish to go to the theatre in the evening, the youngest child must go too. If both parents are employed during the day, the children must be left guarded by other children only—and even in the middle ranks, where there is a domestic or two in the family, there is often nobody to see that little Susy does not stray among the horses in the street, or little Johnny among the green apples. But from these dire perils the youthful Ethel and little Reginald are more systematically guarded; and the very fact that their parents lead more artificial lives introduces the necessity of separating, and therefore simplifying the habits of the children. And this, so far as it goes, is a real gain.

Ah, but the drawback of this separation is, that it so often extends to the hearts and souls of these

children, as well as their bodies. This transfer of parental offices to menials may secure more care of their material health, but in all other respects it is disastrous. It is not good for American children that the Irish race should become for them a sort of vast Eccalobion, or egg-hatching machine, doing for money what the parental birds might better do gratis. I sigh to think that to many of these fine children on Bellevue avenue a mother may be no more real a thing than to Mrs. Rawdon Crawley's poor little boy in Thackeray's unequalled description. She, too, visits her child in its nursery sometimes, "like a vivified figure out of the *Magasin des Modes*, blandly smiling in the most beautiful new clothes." She "nods to him patronizingly," "to drive with that lady in the carriage is a awful site."

Not that she is necessarily heartless and wicked, like Becky Sharp; but at the best, her hours are not the children's hours, and it is not the habit of the world in which she lives to tend one's babies oneself. That is exactly what I deplore. Very strong and warm natures will of course overcome the bad habit. I remember no more charming pictures of parental love than I have seen on the piazzas of young couples whose marriage had seemed to me a thing less serious than the pairing of butterflies until I watched their simple ecstasy over the first child. I do not forget one sweet young mother who stipulated for a cottage on Bellevue avenue where there should be shrubbery in front, beneath whose protecting cover she could play with her baby undisturbed by the gay world as it rolled by. But the fact of her needing that protection is the very thing of which I complain. The exception proves the rule. A French manual of manners points out that "*la femme comme il faut*" will by no means be seen in the street with her young children. I try in vain to recall an instance where I have ever seen a young mother belonging to what is called "the best society" carrying her baby in her arms or drawing it in a wagon—even in the most retired streets of Newport. Yes, I recall one instance; it was one whom I happened to know, and she apologized!

The result is not, as I have said, that the children's bodies suffer; commonly they do not. The evil of this motherhood by deputy is that it takes the life out of the real relation altogether, and, as Mrs. Stowe well says, "The real mother has none of those awakening influences from the resting of the little head in her bosom and the pressure of the little helpless fingers, which magnetize into existence the blessed power of love." Better a thousand time than such maternity is that of the Irish hovel I visited yesterday, where the poor toilsome mother yet welcomed to her bountiful bosom an added child, and the other boys and girls crowded around the little chubby creature, with reverence and delight, as if it were a new family altar, sent to them that they might say their prayers. The whole furniture of the house would not have sold at auction for ten dollars; but that baby brings a treasure of love and self-sacrifice which many of our summer guests might well give their millions to buy.

THE BIBLE A SCAPEGOAT.—During an interview with "The Prophet" the following point-blank inquiry was made:

"It is charged by many that the Mormon Church is a seditious, a revolutionary body, that its plans embrace in their scope not only the proselytism of all peoples, and their conversion to a full acceptance of its creed, but that it aspires to temporal conquest and the overthrow of the United States Government. Does the Mormon Church entertain such a purpose? A long pause ensued; Brigham was evidently disposed to deliberate before replying. At length he said: 'I suppose if I should tell you 'yes it is true,' you would believe it; if 'no,' you would believe it or not as you felt inclined; then more warmly—but I will say this, the man who believes that we a handful of people here in Utah, contemplate any such thing, is either a *cursed fool*, or so blinded by his prejudices as to be not worth listening to.'"

Yet Brigham claims that his church is the Church of Christ, and that "unto him every knee shall bow." And in view of forty years of Mormon preaching with this unvarying tenor, the "cursed fool" spoken of above may well be excused for "wanting to know," "you know," if the Mormon Church does not aspire to the temporal and spiritual control of this planet, or, if not the whole at once, as much and as fast as possible. It is all *cursed foolery*, we admit, but if wisdom is justified of her children, folly is no less backed up by its grandmother, and the Mormons, when accused of wrong doing or intent, fall back upon the Holy Scriptures.—*Salt Lake Tribune*.

INJUSTICE IN THE PRESS.—Here is one of the leading New York Dailies. During the last four or five years that journal has made, four or five times, the same gross mistatement regarding me, in articles reported to be written by its Editor-in-Chief,—written for a malignant and party purpose; the incorrectness of which its own columns testify. If I were to complain, my letter would not probably be printed. But such sentence of it as could be most plausibly misrepresented, would be copied and made the text for more vituperation—while the chance mistake of some other journal in any trifle is flooded with every scornful epithet in the dictionary.

This is a great injustice. No man, editor or otherwise, has any right to criticise a document of which he does not reproduce in his own columns amply enough to enable his readers to judge whether his criticism is fair.

This silly setting up a straw foe and then ostentatiously knocking him down—this selection of a phrase or two and captiously ringing changes, is the cheap wit and the crying sin of our whole press. It robs it of any value to the honest student of questions and history.—*Wendell Phillips in N. Y. National Standard*.

Voices from the People.

[EXTRACTS FROM LETTERS.]

—"Allow me to extend a New Year's greeting to THE INDEX in the form of a subscription, and the right-hand of fellowship to the man who has dared break loose from the Christian name, and assert his right and capacity to find his way to his Father's house without the leading strings of *theological nursemaids*.—I have been only an occasional reader of THE INDEX, but I have seen enough of it to make me bid it a hearty God-speed.—The Evangelical Alliance is entering on its week of prayer. With what shocking audacity we stalk, shod with our nineteenth century boots, into the Eternal presence-chamber, and announcing to the Heavenly hosts our views on political economy, social science, and the salvation of souls, humbly petition the Almighty to take notice and govern his universe in accordance! I marvel that we, frail, short-sighted mortals, dare urge aught beside—"Thy will be done." Does Free Religion pray? And if so, what does it pray for? Certainly it does not ask for temporal gifts; for it knows it has but to grasp the antecedents to prosperity, and material success will as surely follow as right conclusions from right premises. The Free-Religionist cannot ask forgiveness for sin, for he knows that he must suffer the penalty of violated law, even to the bitter end. Neither can we join with Orthodoxy in asking help in the hour of temptation, for surely one will be stronger, better, nobler, when he wages warfare with sin, saying—"this thing is beneath me—I will not soil my soul's white plumage in the mire of evil!"—than when he sinks supinely on his knees, crying—"I am weak and sinful; Lord, help me to resist!" Perhaps the metaphysics of either process is the same, but one hinges its faith on the Divine in us, the other, in the Divine outside us. I comprehend the need of *communion* with God, but that differs, etymologically and practically, from prayer. I enclose \$2.00 for THE INDEX the coming year. I hope to send you some other subscriptions before long. There is not a Liberal Church of any description in this county, so of course subscribers to your paper cannot be numerous."

—"Enclosed please find \$2.50 for amount of subscription for bound volume of INDEX 1870. Should have sent long ere this, but neglected, and you can set my name down for a bound volume for 1871. I distribute as far as I can what I receive by mail, and want bound volume for reference. I cannot give you much encouragement from this quarter; I could get you but one new subscriber for this year; but I ask all that I know, that are sound thinkers, but they set me down as an "infidel" (and that does no harm). Some say my advanced ideas will never amount to anything for want of proof. They compare opinions of men—that is, great Theologians, Bible Scholars, etc. I am convinced that your course is right, and hope you may be sustained; and what little assistance I can afford is given freely. At the same time I feel as though I had more than the value of the money sent you. The *Independent* is about to "give way"—I hope you may receive an increase of patronage. Mr. Abbot, would you be kind enough to send one copy to ——. He is a man of good mind, and once a Methodist minister, but now is dealing out Homœopathic doses for the body and leaves the 'soul' to the care of others. I want to approach him cautiously, and would like to see the effect of one dose of INDEX."

—"I like THE INDEX; it is Free, Firm and Fair."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be held for the present on Sunday mornings, at 10½ o'clock, in WALBRIDGE HALL, No. 140, Summit Street. The public are cordially invited to attend.

CASH RECEIPTS.

For the week ending Nov. 18.—E. O. Avery, \$2; Samuel Borden, \$1; Wm. H. Parquhar, \$2.25; Mrs. Wm. B. Jarvis, 10c; J. N. Wilson, 50c; Hannah E. Stevenson, \$5; H. H. Morrison, 50c; R. F. Underwood, \$2; H. B. Brown, \$1; Frank Praher, \$2.25; W. H. Boughton, \$2; I. R. A. Taylor, 25c; J. G. Richardson, \$8; R. P. Halliwell, \$4; S. C. Eastman, \$3.50; E. F. Dinsmore, \$2.50; Albion A. Ferry, 10c; L. Griffith, 10c; H. L. Green, \$3.25; Louis Belro-c, \$20; Asa K. Butts, \$300; E. Bissell, \$150; E. W. Weir, \$20; J. Sedgewick, \$10; C. Folsom, \$10; S. E. Sewall, \$50; R. P. Halliwell, \$50; Elizabeth Wright, \$50; Wm. H. Spencer, \$20; Chas. Bonsall, \$10; J. E. Follett, \$10; Alex. Cochran, \$50; Geo. Molnar, \$10; A. Folsom, \$30; Wm. H. Downes, \$10; W. H. Boughton, \$10; C. H. Horsch, \$20; Victor Keen, \$30; J. E. Sutton, \$10; S. L. Hill, \$100; S. S. Borer, \$10; A. M. Howland, \$50; Benj. Rodman, \$30; LaRoy Sunderland, \$10; L. G. Felch, \$10; M. R. Van Rensselaer, \$10; John L. Whiting, \$10; Miss A. Hall, \$10; H. K. Oliver, Jr., \$20; Jonathan F. Barrett, \$20; J. N. Lyman, \$10; S. Sexton, \$10; J. T. Dickin on, \$140; Wm. Rotch, \$20; Mrs. F. W. Christen, \$10; A. D. Wilt, \$10; A. S. Latty, \$10; E. M. Davis, \$10; Lucretia Mott, \$10; W. C. Gannett, \$30; J. H. York, \$10; Wm. W. Spaulding, \$10; Edwin Brown, \$10; A. S. Brown, \$10; Wm. Green, \$10; E. B. Ward, \$200; L. O. Bass, \$0; G. N. Jennings, \$10; B. Halliwell, \$10; D. Ayres, Jr., \$10; Chas. Post, \$30; W. Emerson, \$10; Mrs. S. Emerson, \$10; Miss E. Emerson, -10; J. T. Brady, \$10; Jos. W. Basse, \$10; E. F. Dinsmore, \$20.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

Poetry.

[For THE INDEX.]

“OLD THINGS ARE PASSED AWAY: BE-
HOLD, ALL THINGS ARE NEW.”

The old is ever passing
Into newer forms of life;
E'en the solid granite mountain
Yields to elemental strife.

The silent forces working
Convert the stone to sand—
Forever changing places
With the rolling sea the land.

'The grandly waving forests
Slowly form the beds of coal,
And over sinking mountains
The rising oceans roll.

Eternal and unceasing
Are the changes 'neath the sun;
Old forms of life and motion
Into higher channels run.

As stratum after stratum
Rock-ribbed our new-born earth,
Ere animals could flourish,
Or man find humble birth;

So the wrecks of old religions
Pave for Truth a higher way,
And the conflict of the ages
Wears the creeds of men away.

Through the mists of superstition
Threads of truth eternal run,
Linking both the past and present
With the future into one.

Old beliefs and heathen dogmas
Are passing to decay;
On the rising wave of Science
Rides a brighter, fairer day.

Through infancy and childhood
Must come the perfect man;
Advancing from the lower,
Is God's eternal plan.

Ever moving upward, onward,
Nature knows no day of rest:
Always aiming at perfection,
Each new day she counts the best.

To her, the passing ages
Are but a summer's day;
She on their crumbling ruins rears
A nobler work alway.

Thus "the mill of God grinds slowly,
But it grinds exceeding small;"
And, according to his purpose,
He grinds the grists for all.

In his laws of love and wisdom
We trust as those who can,
Who see in his dear Fatherhood
The Brotherhood of Man.

RICHMOND, Sept. 4, 1871.

JEANNIE G. KINLEY.

The Index.

NOVEMBER 25, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

THE INDEX ASSOCIATION.

CAPITAL \$100,000.

SHARES EACH \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 26, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED on last page, Five Hundred Shares, \$50,000	
THOMAS MCMFORD, New Harmony, Ind.,	One " 100
D. AYRES, JR., Brooklyn, N. Y.,	" " 100
Mrs. L. E. BLOUNT, Evansville, Ind.,	" " 100
—, Defiance, O.,	" " 100
—, Bryan, O.,	" " 100
J. T. BRADY, Sabetha, Kan.,	" " 100
—, Northampton, Mass.,	" " 100
MAX PRACHT, Cincinnati, O.,	" " 100
O —, Boston, Mass.,	" " 100
H. HEYERMANN, Toledo, O.,	" " 100
C. FOLSOM, Zanesfield, O.,	" " 100
S. C. EASTMAN, Palmyra, Mo.,	" " 100
J. O. MARTIN, Indianapolis, Ind.,	" " 100
	\$51,300

Do right without giving offence, if possible; but at any rate do right.

PROFITLESS PRAYERS.

The *New York Observer* (Presbyterian) publishes each week a column devoted to a report of the Fulton St. Prayer Meeting. Written requests are read at each meeting, purporting to come from all parts of the country, and specifying objects for which the prayers of the meeting are solicited. Some of these are very curious. People in all sorts of trouble beg for the intercessions of this meeting, which are believed to have marvellous power in bending the will of God to human wishes,—such power as the intercessions of Catholic priests are believed to have by their simple-minded flocks. It is hard to tell which most deserve pity—the sorrows or the superstitions of the poor petitioners. Sometimes they get what they want, and are jubilant over the "efficacy of prayer;" sometimes they fail to get it, and seem overwhelmed with despair. Here is a touching appeal from one of these victims of evangelical delusion, read in a recent meeting:—

"One from Omaha, Neb. Reads the *Observer*—encouraged to apply for prayer. Professor of religion; active, but in the dark. For a year prayed very much for a friend, all for naught. Followed what seemed divine direction, but walked right into trouble; have lost all hope. Religion does not fulfil its promises. Pray earnestly for me."

The ills of life are sometimes inevitable; but if the people were better instructed in the great law of cause and effect, and in the utter hopelessness of evading it by prayer or any other means, they would become wise enough to shun many of the miseries that now extort these cries of anguish. Such religion as that of this prayer-meeting fosters delusions out of which spring manifold sufferings and disasters. It does indeed fail to "fulfil its promises."

Nature is at times seemingly hard and stern,—never more so than when we are called to pay the penalty she exacts for the breaking of her laws. But the wisest and the tenderest religion is that which teaches us to *obey these laws*, rather than to *seek exemption from their sway*. Christianity encourages flattering but false hopes of this exemption, and is thus most terribly cruel in the end. Reason seems cold and unsympathetic at the start, but proves herself in the final issue of things man's kindest and truest friend. She teaches us how to avoid most human woes, and how to bear nobly the rest.

But it does not follow that God is heartless because he is immutable. It does not follow that he is non-existent because men pray foolishly or ignorantly in vain. From the fact of changeless law we draw no such inferences, even in the presence of human sufferings that most deeply touch our sympathies. It is in no spirit of derision that we read such experiences as are told in the extract given above—far from it. But while they excite compassion for the bewildered and wounded ones that have lost their way in the desert, they do but broaden the foundations of our conviction that the world has in this age an unfathomable need of loftier ideas of life, of Nature, of God.

Would it be any improvement of the universe, any amelioration of human miseries, that natural laws should be bent and broken at the dictate of man? Could anything be plainer than that the power of interfering with their action by means of prayer would involve the world in inconceivable disaster?

Would not the contrariety of men's prayers throw into chaos and confusion all the processes of Nature and destroy all possibility of human happiness? It surely seems so.

Supposing, then, that an infinitely wise and loving God exists, he could not heed such prayers. He could not in consequence of them shift and change and alter the course of things, or thwart the uniformity of natural laws, without thereby proving himself to be neither wise nor loving. The very fact of a great immutable system of Nature, governed by laws that are inflexible to human entreaties, is the only possible fact that could co-exist with infinite wisdom and love. The so-called "efficacy of prayer" would thus be the disproof of a God worthy of intelligent adoration, and only betray the existence of fickleness, feebleness, and folly in the Power that is supreme. It is, on the contrary, the very powerlessness of prayer to swerve by so much as a hair's breadth the course of Nature, that becomes the basis of confidence in omnipresent Reason and Goodness as the law of the entire universe.

Is it not strange, then, that the fact of the invariability of natural laws, which is the granite base of an instructed belief in God, should seem to any man to prove that no God exists? The atheism that denies God because Nature's laws change not for human prayers, borrows its logic from the Christianity it rejects. True, the Christian's God is one that "answers prayer;" and the atheist's appeal to fact is conclusive against such a God. But this appeal has no force against the God whose only answer to prayer is the continued harmony of the universe; and he who finds in this harmony a disproof of God shows that he has no higher an idea of God than that which Christianity has preached from the beginning. It would be well to understand the better idea. With all kindness and goodwill for atheists, some of whom we are proud to call our friends, and all of whom we wish to meet on the broad ground of equal human brotherhood, we urge them to weigh candidly the thoughts here presented. We all appeal to Reason. By the verdict of Reason let us all abide.

PROGRESS.

Through the energy and zeal of one of our Directors, Mr. A. K. Butts, an excellent New York Office has been secured for THE INDEX, and will be put into operation as soon as possible. Messrs. Henry H. Richardson & Co., Importers, Booksellers, and Binders, 22 Vesey St., New York, have with great liberality offered us the use of their office as headquarters. A better or more central location could not be desired; and as soon as the necessary arrangements can be made, THE INDEX will be published in New York and Toledo. The great advantages of this plan are too obvious to need specification.

Mr. R. P. Hallowell, Treasurer of the Free Religious Association, has very generously offered to act as a special agent for THE INDEX in Boston until we can establish a Boston Office. We very gratefully accept his offer, and refer to him all those who may wish to subscribe for THE INDEX in that city. His counting-room is at 98 Federal Street; and he is hereby authorized to receive subscriptions for this paper and to give receipts for the same.

At the same time, Mr. A. K. Butts, Mr.

Parker Pillsbury, Mr. H. L. Green, and Dr. L. Berry are actively canvassing for the paper in various places, and doing all that earnest friendship for it can suggest in other ways.

THE INDEX will have to grow, but it will be made to grow just as fast as circumstances will permit. Surely, with so much intellectual ability, moral earnestness, business sagacity, and whole-hearted co-operation enlisted in its support, no one need doubt that all the money at disposal will be used judiciously and effectively, and made to do all that the amount could possibly accomplish. Let nobody say after this that radicals have no faith in their own ideas, or are unwilling to give and work for them. The remarkable promptness with which the subscriptions to stock are being paid in, and the generous words that so often accompany the remittances, show that a new day is dawning for American radicalism in religion. Its spirit is lofty and earnest, its objects are daily growing clearer, its opportunities are daily multiplying on every hand, and the need of it by the people at large is felt daily with increasing force. And we want to say that we mean to *deserve* all the help that is given us in doing our part of the good work. In one sense we need not be especially grateful for it, since the work is no more ours than theirs; but we are grateful for it, and mean to prove this by making the most of it. There is no room for vanity or self-complacency—but there is abundant room for unselfish toil, for deep enthusiasm, for profound self-consecration to the cause of Free Religion.

"OUT OF THE MOUTH OF BABES AND SUCK-LINGS."

A correspondent sends us the following illustration of a child's view of a Liturgical Service.

"A little seven year old girl, being on a visit to some friends, went for the first time the other day to an Episcopal church. While returning home with her mother, she asked:

'Mama, what was the matter with those folks? What made 'em *grumble* so? They *grumbled dreadfully* all around us; and I listened and found they were *mocking* every word the minister said. What was the matter with 'em?'

She afterwards called it "the grumbling church" and declined to go again."

Mrs. M. C. Bland, editor of the *Ladies' Own Magazine*, Indianapolis, Ind., offers to donate for Miss Wilburn's benefit one hundred copies of that periodical for 1870 (not 1871, as was stated). Whoever remits \$1.15 to Mrs. Bland will receive prepaid a copy of the *Magazine* for 1870; and Mrs. Bland promises to send \$1.00 to us for Miss Wilburn on each of the first hundred orders so received. The *Magazine* is unexceptionable in tone, and the offer is a liberal one. It is not our purpose to weary our readers with importunities, even for a worthy object; but it will give us great pleasure, if a homeless woman shall be enabled to secure the modest cottage which she asks our aid in purchasing.

"The mind of man ought to fly abroad and soar like the falcon, not hide itself like the owl." So says Pilpay (*Fables*, p. 25). The superstitious mind loves the dark. But the rational mind revels in the sunlight of freedom.

CONVENTIONS.

At the last annual meeting of the Free Religious Association it was understood that the plan, successfully inaugurated last year, of holding public conventions under the auspices of the Association in different parts of the country, would be continued. The Executive Committee have accordingly arranged for two Conventions to be held as follows:

At Detroit, Michigan, beginning Thursday evening, December 7th, and continuing through Friday, the 8th.

At Syracuse, N. Y., beginning Monday evening, December 11th, and continuing through Tuesday, the 12th.

These Conventions will be attended by the President and the Secretary of the Association, and by other members of the Executive Committee and distinguished friends of the Free Religious movement. Interesting topics, including some of the most vital questions of the day bearing on the relations of Religion to Free Thought, will be presented for discussion. Local friends are making earnest and hospitable preparations for the meetings. It is hoped and expected that attendance will not be merely local, but that people will be drawn to the conventions from the towns in the vicinity. Let the friends of free inquiry and of rational, unsectarian, and practical religion, be on the alert and gather in large numbers to take counsel together and to encourage and stimulate each other to more faithful endeavors in the cause of religious emancipation and progress. Let honest opponents also come to convince or be convinced. The hour is ripe for free and fair discussion of these greatest themes of thought and life.

Further particulars as to subjects and speakers will be given in the daily papers of Detroit and Syracuse previous to the conventions.

WM. J. POTTER,

Secretary F. R. A.

LABOR REFORM.

Unpaid toil, unrequited labor, liberty to work for oneself, are no longer open questions. A whole century was necessary for the education of the American Republic up to the abolition of slavery, or, in other words, to an adjustment of the Labor question in its lowest form.

The hearts and brains of our best men were enlisted in that contest, and so absorbed were they by it that the higher aspects of the question were scarcely contemplated. As a consequence the American people are one hundred years behind time, and are overwhelmed by the magnitude of the problem now pressing for solution. So ignorant are we in regard to it that we cannot even define it. An aristocracy of Wealth is discovered; and straightway some enthusiast shouts—"Down with wealth! Abolish capital!" His more thoughtful friend, however, very pertinently asks—"What do you mean by capital?" and but little reflection is

necessary to reveal the indissoluble connection between it and labor. They are a pair of shears, says Wendell Phillips; and when you destroy the rivet that joins them, you destroy the instrument. One cannot prosper without the other, and whatever hurts one hurts both. Fortunate, indeed, is it that Mr. Phillips has outlived the anti-slavery conflict, and can now devote his fine mind and eloquent voice to the further uplifting of the poor and the oppressed. But even he, as he frankly confesses, gropes and feels his way. In a recent speech he said that the Labor Reform movement is an effort "to take to pieces an unjust, cruel, unsuccessful civilization, and to see where the mistake is. . . All we know is that there are uncounted millions of men that have not a fair chance in the world, and somehow or other we mean to right it." And again, in reply to the question—"What is your remedy?" he admits—"we are not prepared to tell you." When Mr. Phillips made these remarks, I presume he intended simply to indicate the significance, the tendency, of the Labor movement wherever found, and that he spoke without reference to the immediate object or interest of any party now in existence.

In view of such declaration and admission by so prominent a leader, the workingmen will do well to pause before they consent to formulate crude speculations and offer to the world a series of propositions notably destructive, and only destructive, with the assumption that their prompt acceptance is the undoubted duty of their fellows. And yet, strangely enough with the assent of Mr. Phillips, the Labor Reform party in Massachusetts has committed this blunder. The platform adopted is so positive in tone and so absolute in its demands, that we are compelled to believe the men who profess to stand upon it deem themselves as competent to deal with all the possibilities, the delicate complications and intricacies of this social question, as the best of them is to perform a day's work.

It is wisdom to "take to pieces," if you mean by that to investigate the present forms of civilization with a view to an equitable re-adjustment of social relations; but it is presumptuous folly to attempt to destroy the entire economic system of society, in the face of our inability to reconstruct or to point out the remedy for existing inequalities.

Civilization grows; it is not made; and only by the slow process of growth can we hope to attain to that state of society in which all elements shall find their just place and recognition. The Framingham platform would abolish all profit-making, and declares fierce war against wages. Now how many labor reformers have examined the system of profits and are prepared to demonstrate even the possibility of material progress and development without it? If any one of them has contributed anything to such a discussion, it has not been my good fortune to meet with it. Wages, Profit, and Capital are so closely allied that it will be difficult to strike at one without crippling all three; and yet on no account would our reformers compromise Capital; it, they bid us remember, is one half of the necessary shears of which labor is the other half. Profit, after all, is but one form of wages; and until more light is given us, plain minds will refuse to exclude it from their conception of a wise social economy. For wages, we are asked to substitute co-op-

eration; and yet the man does not exist who can show us *how* one is to be substituted for the other. Association is good, Co-operation excellent; and doubtless in the progress (not in the destruction) of civilization we shall be able to develop their uses, and to enlarge their applications. But that we have arrived at a period wherein we are really to legislate them into society to the absolute exclusion of individual effort and personal remuneration, I utterly deny.

The first article of this remarkable political platform, if more intelligible to the common mind, is no more appropriate to its place than the crude declarations which follow it. It asserts that "labor, the creator of wealth, is entitled to all it creates." The proposition may be true; but to make it so, we must include in the term "labor" far more than is commonly implied. For example, it must include the ingenuity that led Dick Fitzgerald, the ignorant laborer, to apply chalk to bobbins in cotton mills, as well as the rough work he performed with his hands. The new political movement is not intended to embrace all forms of labor; on the contrary, it is to be restricted to one form. Mr. Phillips explains that "it is the man who labors with his hands, the *employee*, that we mean; and we move for this class of workmen, and this class alone, because they alone need our movement." Now it is manifestly absurd to talk about manual labor independent of, and to the exclusion of, other forms of labor, as the creator of wealth. No intelligent person will make such a claim. The Labor party certainly never intended to make it. Of what value to the platform is the clause as it reads? It serves merely as a fitting introduction to the undigested theories to which I have already referred, and with them tends to complicate the real issues which are waiting for discussion.

It impresses me as a sheer waste of force, if nothing worse, to declare war against our present civilization with a view to its immediate or even speedy destruction. We may outgrow, but we cannot destroy it. And precisely for this reason a political party committed to such folly must fail to win the confidence and the votes of the people.

It is by no means necessary to be able to predict the exact social conditions which will obtain when the millenium is reached, in order to form a party in the interests of the workingman. The discussion has progressed far enough to warrant the presentation of definite issues and a demand for adequate legislation. A reduction of the hours of labor; a system of finance that will put less money into the purses of the rich and more into the pockets of the poor; a system of taxation that will take twenty *per cent.* of the millionaire's income to one *per cent.* of the income of men of moderate means; the reservation of public lands for the benefit of the people; limitation to the powers of corporate capital; the extinction of monopolies; encouragement by law to co-operation in all branches of industry and trade; the ballot for women,—these and other issues of like import are the practical questions which may fairly form the basis of a political Labor party.

Cut the platform down to plain, simple statements, remove from it the dead weight of cumbrous, unintelligible theories, and go out with it to the people prepared to answer

respectful inquiry. Invite criticism by meeting it fully, fairly, and with a cordial, generous welcome; and, finally, nominate for office, recognize as leaders, only such men as have character to recommend them. So much in friendly criticism of the Labor Reform Party.

R. P. H.

In the first of a course of lectures on "Rationalism and Christianity," Dr. Bellows is reported by the *Boston Daily Advertiser* as saying that, "in truth, religion was growing less mystic and science more so." Though often dissenting from what Dr. Bellows says, we yet admire his genius and keenness of observation of the tendencies of the age; and he never said a truer thing than the words we quote. Religion, feeling her inability to sustain her antiquated claim of supernatural inspiration, is becoming practical rather than theological, and grows more and more reticent, even taciturn, with regard to her own mysteries; while Science begins to feel her way cautiously to the discussion of problems that were once universally regarded as the exclusive property of the Church. Without intending it, Dr. Bellows corroborates the main thesis of our last Horticultural Hall lecture (THE INDEX, No. 68), namely, that Science alone is to give the final answer of educated human intelligence to the questions of God and immortality.

The *Cairo Paper*, published in "Egypt," shows that the peculiar style of darkness called "Egyptian" still broods over that unfortunate locality. In its issue of Nov. 13, it says:—

The Free Religionists (Infidels) of the country have organized an association with a capital stock of \$100,000 for the purpose of continuing, in an enlarged and improved form, THE INDEX, a weekly infidel journal, published in Toledo, Ohio. After a six months' effort the paper announces that \$50,000 of the stock has been taken. Had the editor practised the liberality in politics which he "preached" in religion, the \$100,000 would have been taken long ago. By studied, persistent and slanderous misrepresentation and abuse of the Democratic party, however, the editor (Mr. Abbot) has cut off all Democratic support. He has, in fact, rendered Democratic support, or even respect, impossible."

The *Cairo Paper* wants to be nursed by Reason in religion and Tammany in politics. We must appeal to king Solomon to find out which mother it belongs to. Once dexterously split in two, each mother can take her half of it. But this is bad for the baby. On the whole, Reason withdraws her claim to the *Cairo Paper*, and lets Tammany go off with the baby unsplit.

Father Hyacinthe, in his great speech at Munich, Sept. 23, quotes from Machiavelli—"No institution can be reformed except by bringing it back to its original principles." Admitted; but by causing the adoption of the infallibility dogma the Jesuits simply carried out the "original principles" of Catholicism to their logical consummation in history, thus furnishing a new proof that logic rules in the long run. The question at issue between the two parties calling themselves Catholic is claimed to be one between *corruption* and *reformation* of the Church; it is really one between *development* and *non-development*. One party is for standing still, the other for going on; and because the latter is in the majority, the former will yet be forced out of the Church. It is the same struggle on a large scale that is going on in every Christian sect on a small one. The Unitarians of both "wings" will learn much by studying it.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

A PLEA FOR MISSIONS.

BROOKFIELD, Mass., Sept. 30th, 1871.

FRIEND ABBOT:

1. I know of a college seventy-five *per cent* of whose income never reaches its students. It is true, that an able corps of professors is employed, lectures are delivered, and recitations daily heard. But many of the youth in attendance do not profit by them. Not more than a round dozen of good scholars are graduated there *per annum*. It is true, these few are good scholars,—become able, influential, useful men. But then there are not enough of them. Not quality of work done, but numbers, is to decide the question of the excellency and real profit of this concern; and in view of the *fewness* of the scholars turned off, I think this school ought to be denounced as a stupendous cheat—a gigantic fraud practised upon a too credulous public.

2. Then again, permit me to say you have utterly misapprehended the scope of effort contemplated by Christian missions. Not a society could accept of the limitations you impose. It is true that first of all we aim at the conversion of the heathen—not merely nominal, but in fact. But then our missionary enterprises contemplate the development of all possible resources on the part of the heathen. You have certainly read the history of the Christian missions to little purpose, if you do not understand this. Look at Madagascar, for example, and the Islands of the South Sea. The missionaries in various instances have reduced a rude language to writing, created a literature, organized schools, taught them, set an example personally and domestically of the highest Christian civilization, and, by creating the wants of a high civilization, stimulated industry, awakened the spirit of enterprise, and thus laid the foundation of agricultural, mechanical, commercial, as well as social and moral prosperity.

3. Nor have the benefits of Christian missions been limited to the objects thus directly contemplated. The indirect and secular benefits returning to our shores (you did not quite apprehend the force of the word "our" in my communication—I meant "our civilization" here in America) are incalculable. This is what I am prepared to show up. In the first place, where there is the most missionary spirit, there is the greatest amount of spiritual prosperity in the churches. Those that give the most for missionary purposes are also the most active at home; and those who are the most interested in foreign missions also do the most for the home work—for home evangelization. All this in addition to the reflex secular advantages of missions.

4. Another thought. Commerce, rightly directed, is a mighty civilizing agency; but left to itself, working simply in the line of its own interest, it is a blind Polyphemus—just as likely to do evil as to work righteousness. What has commerce done for China but to force opium upon her, and that at the cannon's mouth? Not Christianity, in any sense, but commerce it is, that is responsible for this. The East India Company and the Government of Great Britain never lifted a finger towards civilizing the heathen of India, until finally the missionaries interfered and forced the government to patronize Christian institutions, rather than those of idolatry and paganism. And in the Sandwich Islands, from the first, one of the chief difficulties with which the missionaries have had to contend has been the commercial contact of the native population with civilization. Commerce, as a civilizer, is altogether worthless without the sanctifying influence of intelligence and virtue. Like Swiss mercenaries, it is equally ready to do service in the ranks of sin or under the banner of righteousness; to forge cannon balls or to print New Testaments; to navigate a corsair's vessel or a missionary's ship. What does commerce care whether slavery, or idolatry, or temperance, or any other iniquity is voted up or down? What has it ever cared, in this country or others, so long only as *money is made*?

5. Finally. It seems to me you are wide of the mark in attempting to estimate the value of missions commercially, by any standard of dollars and cents. This is even worse than the orthodox standard commercial theory of the atonement. Leaving out the question of the influence of a moral transformation upon the future of the soul (and yet how can you leave it out?), is the development of *character*—of *manhood*—to be made a matter of barter, of cold money calculation? And are our interest in, and our attempt to "redeem, regenerate and disenthral" humanity to be affected, stifled, choked off, by any consideration of difficulties, or expense? Is this an evidence of liberal culture? Is this the way to awaken what the author of "Ecce Homo" calls the "enthusiasm of humanity?" This enthusiasm is one that should know no bounds,—take no counsel of flesh and blood. It should be as universal in its aspirations and objects as the God that inspires it, the eternity that environs it, the humanity it would redeem. Instead, therefore, my eloquent friend, of carping at and criticising and seeming to condemn and to throw cold water upon the well-meant and really successful enterprises of others, lift up that far-reaching voice of yours, and say: "Come on, my

followers. Let us try and emulate, at least, the zeal of those orthodox people, however mistaken, and do what we may to bless and save our race."

R. H. HOWARD.

[1. If the college above mentioned promised to educate the whole world, and collected funds on the strength of this promise, it *should* be "denounced as a stupendous cheat." Let the missionary boards frankly admit that the conversion of the whole world to Christianity is impossible, and promise only to convert what they can; and then their enterprise will be at least entirely legitimate.

2. So far as missionaries work for civilization, they are useful; and this we fully conceded. But civilization is not a proper part of missionary work, though the increasing attention paid to it by missionaries shows that Christianity is imperceptibly losing its sway over their minds. The sole legitimate object of Christian missions, as confessed by the best missionary authorities, is to convert mankind to Christ.

3. It is true that churches flourish in proportion as they are filled with the missionary spirit. What we wish is that this spirit should be more enlightened and directed to better objects.

4. It is true that commerce does harm as well as good. But the good preponderates. It is the indirect results of commerce—the increased communication of mankind with each other, the stimulus given to productive industry, &c.—that civilize barbarous communities. Ships, railroads, telegraphs have done more for human brotherhood than all the sermons ever preached.

5. We have by no means estimated the value of missions by dollars and cents. We estimate it by the intrinsic worth of the object proposed, namely, the conversion of the whole world to Christianity. This object we believe to be of very little value. What we measured by dollars and cents was the *efficiency of the missionary system*. We are the last to throw cold water on generous enthusiasm; but we want to see enthusiasm guided by wisdom. Missionary zeal for *true ideas* we value above all price. The question recurs—"What are true ideas?" And so the discussion comes back to the relative truth and worth of Christianity and Free Religion.—ED.]

A STORY WITH A MORAL.

INDIANAPOLIS, NOV. 12, 1871.

DEAR MR. ABBOT:—From the press of business that overwhelms me, I must snatch a moment to be used in congratulating you and your friends, yes, all humanity of this age and all succeeding ages, upon the success of your INDEX Association in securing subscriptions to its capital stock. When your announcement reached me that the \$50,000 had been secured, I felt as I did when Lincoln was nominated for President in 1860—only more so.

That event was prophetic of perfect political freedom—this of a still more important event, emancipation of society from spiritual and intellectual bondage. Your brave INDEX is no longer an experiment, thanks to the noble and true sons of God who have stood by you and aided you, and to you.

While my pen is dipped, I must give you an anecdote illustrating the superior moral and reformatory power of truth over error.

There resides in one of our Hoosier cities a radical who has fought the battles of Abolitionism, Temperance, Free Thought and Spiritualism nobly for twenty years. Beginning alone, he met with rough treatment at first, having been egged and stoned repeatedly in the streets of his own town. Now he has won the fight, and has disciples enough to command respect, and (what is about as essential) wealth also in abundance.

Some ten years ago a neighbor of his, an orthodox Christian, became indebted to this man (Mr. D.) in the sum of fifty dollars. He neglected to pay, and a judgment was obtained. Still he did not pay, and Mr. D., thinking perhaps he really could not pay without serious inconvenience, did not press the claim. Some months since, Mr. D. delivered a lecture on "Compensation," in which he took the position, of course, that no righteous act could fail of its reward, or sin escape its full punishment. He presented the subject so strongly and clearly as to produce a most profound impression. This delinquent debtor was one of his audience. At the close of the meeting, he awaited him at the door, and, taking him to one side, said: "There is a little matter between us that I would like to have settled. I have never felt as if I could spare the amount, and I have not yet the money now. But I've got a watch (pulling out a fine gold one) that is worth more than the debt; and if you would not mind to take it, I shall feel relieved." "Certainly, my friend, that will be all right. But this is Sunday; and as I am an infidel and you a Christian, it won't do for either of us to be caught trading to-day. Come into my office any day, and we can settle the matter." He was willing to risk the watch on an experiment as to the permanence of the impression. It proved a success. A few days afterwards, his reformed Christian called and repeated the tender of the watch. Mr. D. said: "If this is to inconvenience you in the least, I would rather not take

your watch. But if you can spare it as well as not, it will be satisfactory to me." "Oh, I can spare it, and I want that debt off my mind." Knocking vicarious atonement (which is only another name for moral bankruptcy) from under this man made him honest. "By their fruits ye shall know them."

T. A. BLAND.

A WORD FOR WORK.

EDITOR INDEX:—You and those who have assisted you have done a good work in establishing THE INDEX and placing it upon a permanent basis. I think that every thoughtful liberal who has read it from the first will pronounce it one of the best, if not *the* best, paper of the kind that was ever published. It has already done much to enlighten the world, and strengthen the spirit of liberality that is abroad. But the good work is but just commenced that this little sheet is destined to accomplish. But few, comparatively, have as yet become acquainted with it: and many who know of its existence oppose and discourage its circulation for the reason that they do not comprehend its mission. All admit that it is an honest, brave, uncompromising publication, edited with great ability; and those who have observed know that it is attracting the attention of thinking men and women in other countries as well as this.

And now that it has become the property of an association with a capital stock of fifty thousand dollars, which sum is soon, I hope, to be increased to one hundred thousand, and is to continue under the editorial charge of the present editor, assisted by those other valued names which have made its pages so delightfully interesting for the last year, to be reinforced by others of equal ability, it should have a large circulation. Ten persons should read it where one does now. And the question I desire to consider is how this increase of circulation is to be brought about. The best way, I think, is this: Every subscriber should at once constitute himself or herself an agent for THE INDEX for the locality, at least, in which he or she resides. And I believe hundreds so love the paper, that they will deem it a privilege to canvass not only their own town but the villages and towns adjoining them. They are not required, as were the early Christians, "to go into all the world," but only a small portion, in their own vicinity. And this many should do.

The association should not be compelled to offer premiums or pay a large percentage of the subscription price to agents as canvassers for the paper. The present subscribers should be willing to give a little time and labor to this work. Mr. Abbot, I understand, has given nearly two years' services to the paper. Can we not afford to give a few days to this cause? Now is just the time to commence this work. Radicals, as a general thing, are poor, and many who may desire the paper may not have the two dollars on hand. But say to them—"Give me your name, and pay me the subscription price between now and January first, and your paper shall commence with the commencement of volume third." This will give them a little time to get the money.

Now, friends, let us all go to work at once, and see how much we can do during the rest of this month, and the month of December. There should be a small club, at least, formed in every town of any size in this country. Do not wait for your neighbors, but commence the work *immediately*. If you only get one subscriber, remember that, if the same thing is done by others, the whole number is doubled. We have no established church to support; let us nevertheless remember that we have a religion of humanity that is deserving of all our energies in this effort to introduce it to the world.

As the editor proposes the "enlargement of THE INDEX by doubling the number of its pages" and by "securing contributions to THE INDEX from the ablest and best-known writers of the world," let us see to it that we second these efforts by giving these writers a large audience of thoughtful readers, to whom their matured thoughts shall be welcome.

H. L. G.

SYRACUSE, NOV. 8, 1871.

[If the earnest spirit shown in this letter should be shared by others, it would be but a short time before the circulation of THE INDEX would be greatly increased. Is it worth the effort? Of this our readers must judge. Very likely they perceive shortcomings and mistakes; we do, if they do not. Yet if there is real value in Free Religion—if it tends to make men and women better, or society freer and purer,—then we hope that our friends will indulge in no picayune criticism, but *help us to make the paper what it ought to be*. And the way to do this is to get new subscribers as fast as possible, both to the paper itself and to the Association's Stock.—ED.]

With a magnanimity hitherto unknown among criminals of his class, a murderer in Kentucky, recently, had a friend cause his arrest, draw the reward of \$500, which had been offered for his apprehension, and present it to the widow of his victim. Very different from this must be the feeling of a man in Indiana, imprisoned for life for murdering a stage-driver. He rejoices that he committed the crime, believing that, if he had not "killed the man," he would have been to-day where salvation never could reach him. As it is, he thinks he has "saved himself." This is what may be termed "killing logic."—*Hearth and Home*.

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[For THE INDEX.]

THE PRESENT HEAVEN.

A DISCOURSE BY O. B. FROTHINGHAM.

The Kingdom of God is among you.

LUKE XVII, 21.

The verse I have taken as my text is translated in our common Bible—"The Kingdom of God is within you." Either rendering is correct, but the one I give is more significant than the other. To say—"the Kingdom of God is *within* you"—is to say that heaven, whenever or wherever it may be, is a state of *mind*, and not a state of *things*. It does not say *when* heaven may be, or in what *sphere* it may be, but merely *what* it may be. It does not say that heaven is not to be looked for a thousand years hence, or in the planet Herschel; but simply that it is in the breast. But to say—"The Kingdom of God is *among* you"—is to say that heaven is here and now; actually present. Jesus says: "You need not be on the lookout for the kingdom. Here it is." *He* was the kingdom. When one child of the kingdom is present, the kingdom is present. He has the kingdom in himself. He is the soul of it. We are very sure that *he* was heaven to the Magdalene out of whom he cast the devils. When Jesus sends out his disciples, he bids them announce, not some future heaven, but an immediate heaven. "As ye go, preach, saying, 'The kingdom of heaven is at hand.' If they will not receive you, go out into the streets and say, 'The very dust of your city we shake from our feet.' Nevertheless be ye sure of this, ye evil ones and wicked, that the kingdom of God is come nigh unto you." And yet more significantly to the same point, talking to Nicodemus about the kingdom, he said—"No one knows anything about the kingdom of heaven but the Son of Man who *is in heaven*." The Son of Man who *is in heaven*! As much as saying—"In heaven the true man always is. For the Son of Man is the genuine man."

Here is a thought that has not had justice done to it either by critic or preacher. The burden of teaching is now, as it has been for two thousand years, and on the authority of Jesus too, that heaven is to be looked for one of these days; that the present state of things, so far from being heavenly, is much nearer the reverse. If this were a mere matter of sentiment

or opinion, it might not be of much consequence; but it is a matter of *belief*, and that is of a great deal of moment. These words of Jesus contain one of the most vital ideas that he ever put forth; one of the most original and profound. It is an idea that goes deep down into our common life. Let us try this morning to get into it.

There are two stubborn delusions in regard to heaven which it is quite necessary that we should outgrow.

The first is that it is in SPACE.

The second is that it is in TIME.

If we could scatter these two delusions, our way would be clear to a truth of inexhaustible richness and force. In the first place, we must hunt heaven out of SPACE. For until we do, we shall feel under the necessity of going away from where we are to get into it, and of putting all actual existence under the ban. Is it outside of this world (it is always supposed to be); is it up in the air; is it away off in some starry sphere; is it beyond the sun? Then to get there, we must put away our work, drop our tools, break away from our wives and children, say good-by to our friends, throw off our bodies, and take flight through the atmosphere, in which we have never learned to breathe. See what this comes to. In order to reach heaven we must abandon everything we know and love, opportunity, privilege, humanity, whatever for the present makes us men and women. And as heaven is a state to be desired, we must wish to do this; we must long, as the apostle did, "to depart and be with Christ." We must feel but a half-interest in our work, and must go through life as pilgrims bound for some distant Mecca or Jerusalem.

Nor is this all. The anticipation of a heaven in another planet will, in almost all cases, involve the idea, that by going to another planet we shall get into heaven; the idea that Death is going to effect the change that makes us happy; that the mere circumstance of physical dissolution will operate an essential change of being, a notion as disastrous to all moral earnestness, as it is absurd in the light of reason. Heaven, whatever else it be, must be a state of Mind. The Mind is the Man. The mind thinks, feels, is conscious; the mind creates the place and the hour; makes the earth a garden or a prison, the moment a paradise or purgatory. To dream that the Mind may be left out of account in this great affair of getting into heaven—to dream that a rearrangement of dust-particles is going to be any substitute for a reconstruction of thought is about as melancholy a superstition as can be entertained. And yet this superstition haunts all who fancy heaven to be a place. They catch themselves thinking that the laws of space have something to do with it. That it is a case of chemistry or gravitation. And so the anxiety about it centres in the process by which we escape from this world, not in the relations under which we *live in it*. And what utter hollowness proceeds from this! For if anything in the world be absolutely certain, it is that "we mysteriously carry our own circumference" with us. For who can quit his own centre, or escape the point of view which belongs to his own identity? He who is not with God already can by no path of space find the least approach; in vain would you lend him the wing of angel or the speed of light; in vain plant him here or there; on this side of death or that; he is in the outer darkness still; having that inner blindness which would leave him in pitchy night, though, like the angel of the Apocalypse, he were "standing in the Sun."

But if heaven be not THERE, it is not anywhere but where we are. If it be not in a distant star, we are driven to the conclusion that it is on this very spot of ground, in this rocky wilderness, where a stone is our pillow; in this house where our children are laughing and crying; in these stores and offices and banks where we buy and sell and exchange money; in these factories where we mix conscience with cotton and woollen and india-rubber and paper and what-not in the manufacture of goods, or evils it may be, for the market.

Let us away, then, with this talk about "going to heaven," and in place of it put other talk about standing in heaven, or living in heaven. The substitution of the one phrase for the other would effect a revolution in life.

But there is another delusion quite as obstinate and quite as mischievous as this I have noticed. It is the delusion that heaven is somewhere else in Time; that it was in Eden, or is to be in the Millennium; that it was a good time past, or is to be a good time coming. Some look back and say—"There was the golden clime; there were the happy people; there were the ages of peace and plenty; how blessed the human lot then! When the angels moved about, and God revealed himself, and the very dust was made holy by the tread of divine feet! When men and women

lived simple lives of innocence; and poverty was not, nor pain, nor disease, nor the ceaseless struggle with evil that we have; when men lived their lives out and then fell asleep!" Others look forward and say—"Oh! when will the time come, that better day predicted by prophets; dreamed of by poets; promised by preachers? When the night shall have passed, and the struggle shall be over, and the rest shall come!" They count the years; they go over and over again the sacred numbers of the Apocalypse, and fix the date of the coming kingdom, and school themselves in patience until the hour of advent shall strike.

Delusion mischievous and foolish! Mischievous; for while on the one side we deplore a heaven lost, and on the other side long for a heaven not won, what becomes of the instant day and its work? Regrets and yearnings are but wasters of existence. We are so much the weaker as we indulge in them. The utmost concentration is none too much for our immediate needs. The sun beam must be brought to a focus to make a blaze. But if one portion of our desire is flying off backward, and another portion is flying off forward, there will not be enough in the middle to save us from evaporation. Few men have power in excess of their day. It is only by husbanding all they can get together, that the average men have power sufficient for their day. Yesterday must be yesterday; and to-morrow, to-morrow. And the wall that cuts us off from either must be set up strong and high, if they are draining us of our life.

But see how *foolish* the delusion is. If these people who believe that heaven was in the Past or will be in the Future could go just as they are *into* the Past or *into* the Future, they would find no more heaven there than they find in the present moment. The Garden of Eden would be a poor place, sadly needing the landscape artist; no hard roads or pleasant rambles; no tender grassy lawns or delicious arbors or choice shrubbery; rather stingy of fruits and very lonely; an uncultivated forest, where the animals were much too familiar for comfort.

They would find the people in old Jerusalem very much like the people in modern Damascus, as unaware that they had a prophet among them as we should be to-day, were a Savior to come and put up at one of our hotels. They would hear the Baptist shouting his "Repent ye!" in the Wilderness, and would think Herod quite right in sending his police to watch him and putting him under arrest as a disturber of the peace. They would see a crowd gathered about a teacher in the court of the temple, or in the public street, a crowd of poor people mostly, idlers, country folks who happened to be in town; and joining them, would see a young Hebrew enthusiast, with long hair and black, burning eye, discussing the great political question of the day, the probable speedy approach of the kingdom. They would probably see nothing extraordinary about him; would have no eye for his divinity, and no ear for his humanity; and when he cried, "Hark! do you not hear the heavenly voice speaking to me?" would have said, "Poor man, it was nothing but a peal of thunder. A shower is coming up; we had better be going home. Besides the police are about; there may be trouble with these ignorant people." Yet that may have been one of the moments in the Christ's experience that now are regarded as divine spots in his story.

Let these same repiners over a lost bliss chance to pass by the shop in the narrow street where Paul sat making his tent-cloth. It might be at the very moment when the apostle was having one of his visions, did not know whether he was in the body or out of it, but at all events was in the seventh heaven. What would they see? A man past middle age, roughly clad, with his canvas and the tools of his craft about him, sitting all the forenoon, patiently at work. The incident would not be worth noting in the diary of his dullest day. Yet that moment was one of Christendom's birth hours.

Or give these bewailers of life's barrenness the power to transport themselves into the Future, is there any reason for thinking they would find any more heaven in the Millennium than they found in Eden, or Jerusalem, or Tarsus? Why should they? The grumbler would be still the grumbler. The eye would see no more than it did before; the ear would hear no more. "Is this all?" they would say.

We are compelled, then, to announce a *present* heaven or none. "The Kingdom of God is among you," is still the cry. "The Son of Man is in heaven," is the word of the hour. Why not? Can anything be more self-evident? Where shall we find the materials out of which to make heaven, if not here? Here at any rate is all there is. Can the stuff whereof the world is made be improved? Is not water satisfactory, and air, and light? What could be more perfect than the constitution of the material universe?

What more wonderful than the properties of nature? What more exquisite than the adaptations of means to ends, and the fitness of one thing to another? What more admirable than the laws which govern the atoms and the gases? The infinite Wisdom enacted them; the infinite Power executes them; the infinite Love animates them. What can there be that is not now? Will God ever love us more than he does at this moment? Will his love ever find better expression? What would we have? Beauty? The world is full of it. Opportunity? There is nothing else. The world is crowded with the elements of happiness. If heaven means rest, here is the divine bosom to rest on; just as warm and tender and broad as it ever was or ever will be. If heaven means action, we are solicited on all sides to engage in it. Do we live in our affections? Here are parents and kindred, wife and children, friends and lovers, people who need us and people whom we need. The heart need not complain of lacking food here; if it does, it will lack it anywhere. There is nothing else in all the universe that can make it happy, but just what it has now. Do we look for something better than friendship; better than parental, filial or brotherly love? We live in our consciences perhaps; I am sure they have enough to do, and of the very work that interests, engrosses, absorbs, delights, inspires, ennobles. Here is work every day for the gods. Some evil to remedy, some wrong to right, some error to correct, some harm to remove, some good to accomplish, some truth to plead, some nobleness to defend, some cause to advocate, some fine fellowship to join, some triumph to share, some battle to distinguish ourselves in. Why, we may stand in imagination any day, if we will, by the side of those men and women who are the glories of the race, whom all are praising, or of whom all are confessing the power. Is anything grander than personal worth and dignity? Is anything more celestial than the spotless conscience and the blameless heart? Is anything more beatifying than human esteem, veneration and love? Is anything more transporting than the sense of communion with those who are nobly influencing public opinion, who are strengthening the bonds of justice, who are augmenting the sum of honorable principle in the community, or who are redeeming the miserable from their misery, the infamous from their infamy? If there be any celestial angels anywhere, they are such as these, and we may have these here as well as elsewhere.

I don't believe the pure-hearted will find anything heavenlier in heaven than they may find here. The peace and quiet that they feel is the best that God has to give; the consciousness of being at unity with all men, of having no enemies, is something the angels cannot improve upon; the qualities of gratitude, of trust, of patience, of confidence, of joy in all that befalls, of delight in sympathy, and of rest in solitude are the only qualities of this kind that there are. Seraphs have no others, and will have no others when they are in the very light of the throne. But these qualities may be ours now, just as easily as theirs; just as easily as they will ever be ours. The happiness they confer on them may just as well be conferred on us. For it comes as naturally and certainly when they are present as color and perfume come to the flowers when they open their blossoms to the sunbeams.

Let heaven come in, and you will never say that it is far off. It will come in at door or window, or through a crevice if these are shut. Be reasonable, and it will come in at the gate of good sense. It will come in the feeling of contentment; in the absence of fret and worry; in the kindly allowance for people who make mischief; in the still long suffering that keeps the heart calm, and the rational wisdom that sees how one thing balances another, and how all things work together. Reasonable people are in heaven in proportion as they are reasonable. Why do the countenances of Quakers wear that expression of calm serenity that is distinguishable wherever you see them? Why are their eyes so dove-like, their voices so soft, their mien so imperturbable? It is because they have schooled themselves to reasonable expectations. They do not expect to find swans in every puddle, or peaches on every bramble-bush, saints in all church-people or angels in all gentle-folks.

Heaven will come in through the five senses, will rush in through the pores of the skin if we will suffer it. What more celestial than the hours of perfect health, when existence is a boon, and life is a feast; when the light paints every thing with beauty, and the air as we breathe it is a perpetual elixir; when the nervous system responds to the influences of the morning and evening; when sleep is light and pleasant, and the food nourishes, and exercise exhilarates; when the golden bowl is full of ruddy drops, and the silver chain that holds it suspended is firm and bright in every link, and we are unconscious of muscle and tissue and nerve, so ready is each to perform its part, and so quick is each to respond to the breezy call of life which thrills the frame with its summons to live and enjoy? We may make a hell in our bodies, if we will; but if we go out of this world ignorant of the heaven we may have in them, we shall lose something which Paradise will make no amends for. The idea of getting rid of one's body in order to go to heaven! I can understand why some should entertain it whose bodies have inherited the curse of some ancestor's fall, and for whom there is no natural rescue, to be had through air, light, food, climate and exercise. But how anybody should entertain the idea whose body is in respectable health I cannot understand; for such, if they do not poison themselves with drink, or weaken themselves by excesses, or exhaust themselves by over-work or over-play, may remain where

they are and need no heavenly messenger to tell them what blessedness means.

Man is all symmetry,
Full of proportions one thing to another,
And all to all the world besides.
Each part may call the farthest brother,
For head with foot hath private amity,
And both with moons and tides.

Nothing hath got so far
But man hath caught and kept it as his prey.
His eyes dismount the highest star,
He is in little all the sphere:
Herbs gladly cure our flesh, because that they
Flod their acquaintance there.

For us the winds do blow,
The earth doth move, heaven rest and fountains flow;
Nothing we see but means our good,
As our delight or as our treasure:
The whole is either our cupboard of food
Or cabinet of pleasure.

More servants wait on man
Than he'll take notice of: in every path
He treads down that which doth befriend him
When sickness makes him pale and wan.
Oh, mighty Love! Man is one world, and hath
Another to attend him.

If an Episcopal priest could write thus two hundred years ago, we ought to be able, at least, to echo his words.

What then is wanting to make us feel that the Kingdom of Heaven is among us? A better organized society? A better regulated state? More order and harmony in human relations and interests? But wherever and whenever heaven may be, it must involve society, and society always involves imperfection and the necessity for curing it. It involves social trust, responsibility, effort. Give the certainty that improvement is possible; give the hope that it is coming; give the glad courage to work for it, and you give all the conditions for realizing a state of heavenliness in it. They who fancy heaven to be a state in which there is nothing to do, but everything to enjoy; no victory to get, but only garlands to wear, must be people who have never learned how tiresome enjoyment is. The hardest thing to bear long is joy. Men can more easily bear work for years than play for weeks. The heavenliness of existence consists in brave, hopeful effort to gain something to make the world happier. An hour of that will glorify, will make the heart almost leap out of the bosom to get room enough to beat in.

Now this satisfaction is offered to us, as it never was to people on earth before. Society is in better condition than it ever was. Bad enough no doubt—bad enough to need all the mending it can get; bad enough to give wholesome exercise to all who are disposed to make it better. Faith, hope and charity have a capital field for practice. Manly and womanly devotion have a brave school. Enthusiasm for humanity may give itself full swing; aspiration may have its transfiguring Mounts in every street. But we know that the world is *improvable*—we are sure it is *improving*; we are clear as to the way in which the improvement may be effected. We hold the position of advantage, and are confident of victory. We have all the splendid excitement of battle undimmed by the fear of defeat. We have the celestial glow that comes with the consciousness that in one way or in another we are making a contribution to human welfare—are doing what God does all the time, and is God-like in doing. We have all this, whoever we are who have live hearts in our bosoms; and who can long for heaven that has this? "Here we are, and if we will tarry a little, we may come to learn that all is best. Let us see to it only that we are here, and art and nature, hope and fate, friends, angels and the Supreme Being shall not be absent from the chamber where we sit. The Jerseys were handsome ground enough for Washington to tread, and London streets for the feet of Milton."

The world looked dark and evil on the bright autumn morning when John Brown was led out to die. A deed of heroism had seemed to fail; an enterprise for humanity had been thwarted. The old curse was apparently newly and more desperately riveted on the soil. But John Brown, as he mounted the cart that bore him to the scaffold, saw something else; his eye took in the sunshine and measured the landscape; his prophetic glance beheld the sunshine that was streaming down from other skies, and measured the circle of a larger horizon than was bounded by the Virginia hills. As he lifted the black child in his arms and kissed it, he was sure that all her race would receive the white man's blessing. And he caught the glimmer of the distant day when on that very soil the negro should be lifted up by white men's hands. He had fought his fight and was ready to be offered. The old man is not more truly in heaven now than he was in that moment.

The question is not *what do we see?* but *what do we see with?* It is easy to feel that the Kingdom of Heaven is away off; but it is as easy to feel that it is *among us*.

There was much agitation of mind somewhere since on account of the liberation of Mr. Davis, and the way in which it was effected. The facts were all known through the papers; the agitation centred in the judgment on the facts, and that judgment differed so, that while to one set of people the pillars of equity seemed to be giving way and the guarantees of law vanishing, to another set of people the majestic reign of nobleness seemed to be coming in. One said "chaos is imminent," and another said: "The

Kingdom is at hand." One said treason had been pronounced no crime, and henceforth they who choose to make war against their country may do it with impunity. The other said—"Treason is brought under the cognizance of law, and where the authority of simple law is recognized, treason becomes impossible." One says: "The bailing of Mr. Davis shows a good nature that was little short of criminal in view of the terrible nature of his guilt, and the possible consequences of his immunity." The other said—"The bailing of Mr. Davis showed a generous desire that the government should be simply just—should postpone the *punishment* of a man till he had been tried, and if it was not ready to try him, should release him under pledges until it was." The one says—"So Mr. Davis gets no punishment, and neither justice nor law is satisfied." The other says—"He has already received the punishment of complete and humiliating overthrow; the punishment of an utter defeat, not only of his immediate enterprise, but of his life-long purpose and hope; the punishment of popular indifference and public scorn, to a proud man most terrible of any; the punishment of broken health and ruined fortunes, the punishment of knowing that his own slaves will be his masters and will have more political influence than he; the punishment of dragging out the rest of his existence in the obscurity and disgrace that await the defeated; possibly also in the sorrow and remorse that await the guilty, the punishment inflicted on him by the contemptuous magnanimity of a great people who, having crushed his principle, care nothing about his person, and by the lofty moral sense of all civilized mankind, whose eyes are now fully opened to the stupendousness of his blunders. Even in New York he excites no interest. It was worth while to let him go, if only to prove how dead he was *here*—how corpse-like he could be in his hotel; how completely the waves and billows have gone over him."

In dream I saw a traitor throned; and lo!
Beneath his throne there grew a grievous plit,
That yawning slowly 'gan engulfing it;
All trembling then the sceptred imp cried—"Hot
Give help!" An army flew and from that woe
Redeeming, set him on a marble plain;
But see! the marble yields! then help was vain;
He sinks, and vengeful floods around him flow;
Then up an Alp they bear him, plant him high
And boast—"Thy throne this granite will uphold,
And make thee king, companion of the sky;
Mating the splendors with the morning gold."
The crag's a crater's throat while yet they cry,
And the stern fates their lawful prey unfold.

To such as Mr. Davis the freedom of the earth is simply the freedom of hell; the longer his tether, the wider his perdition; the freer his range, the more multiplied his dangers; compared with his present state, his condition in Fortress Monroe was one of safety and ease. If it is courage that lets him go; if it is self-reliance; if it is confidence in law and principle; if it is the cool magnanimity of power; if it is the subsidence of malignity and revenge; if it is faith that the last result of the civil war will be best secured by the full development of all the agencies of peace; if it be the conviction that society is sufficiently well organized to rely on its intelligence and its equity for its protection; then we may surely say—"The Kingdom of Heaven is among us," for of all the evidences of the kingdom's presence, none are so conclusive as these, and it is just as easy to believe that the action of last week was due to these great causes as to the mean ones which so many see at work in the business.

Is it said that the power to see the Kingdom of God among us depends on the *disposition* to see it, and that the disposition is not given to all? Of course it depends on the disposition, and must always depend on it; will depend on it a thousand years hence as much as now; will depend on it in the Millennium as much as now. You have heard the parable of the excellent but fastidious and exclusive gentleman who, being ushered into heaven, stopped short on the threshold, snuffed the air loftily and remarked that he was surprised at witnessing so promiscuous an assemblage.

But if the disposition in question be *necessary*, why not get it now? It is as easy to be grateful to-day as it will be any time; it is as easy to be brave and earnest; it is as easy to be kind and humane; it is as easy to be loyal; it is as easy to be trusting and hopeful; as easy to be believing, is it not? Is there any lack of occasion or of inducement?

Nay, but you tell me this disposition is given to some and not to others; it belongs to a few who have peculiarly happy temperaments, which place them in heaven all the time. Then you believe in the orthodox doctrine that only the few will get to heaven, after all; that the majority are by their temperaments foreordained to perdition. For if heaven be due to disposition and disposition be a divine gift, what is to be done about it? For my part, I am unwilling to subscribe to this disabling doctrine. I believe the eye to see the kingdom of heaven among us is given to all who wish it. It is given to all temperaments. It is not bestowed by favoritism; it is not bestowed by blood or inheritance; all sorts of men may be in heaven themselves and may see the kingdom of heaven at hand. John Brown, the dark, grim Old Testament man, with his craggy countenance and his lurid heart, was in heaven on his dying day; the transcendental philosopher of New England, intellectual and calm, as far outside of Christianity this way, as John Brown was the other way, has always a serene countenance as if he had just come down from the Mount. "He believes that he cannot escape from his good;" that "the heart in

him is the heart of all;" that "the highest dwells with him," and that "the sources of Nature are in his own mind, if the sentiment of duty is there." They who stoned the Greek Stephen, saw his face as it had been the face of an angel. Florence Nightingale in the bloody wards at Scutari put so much angelhood into her shadow that the dying men felt happy when it fell upon them. The heavens are opened to all minds on the same terms. What are the terms?

Trust in God and faithfulness to duty. These are the terms. Believe that all things are well, and all things are well, that is the talisman. Ask the strong ones what makes them strong; the happy ones what makes them happy; the tranquil ones what makes them tranquil; the brave ones what makes them brave, and one and all will give this answer—"The belief that all things are well. The conviction, nay, the sight that the best is the true, dismisses all particular uncertainties and fears and makes us sure that our welfare is dear to the heart of Being." Who may not have this belief? Who that thinks can help having it? The sources of it are all open and flowing. The arguments for it lie about on the ground. To look darkly upon the world is to confess one's own darkness. To say there is no heaven here is to say there is no God here; and to say there is no God here is to say there is no God anywhere, and never has been, and never will be.

In finding thee are all things round us found;
In losing thee, are all things lost beside.
Ears have we, but in vain sweet voices sound,
And to our eyes the vision is denied.

Open our eyes that we that world may see;
Open our ears that we thy voice may hear,
And in the spirit-land may ever be,
And feel thy presence with us always near.

To believe in God at all is to believe in the whole of Him; to have any God is to have a world full; the smallest atom of God is infinite and eternal; to have Him a moment is to have Him forever. Where we know the Supreme Being to be, there is heaven. But if we do not know that He is here, then heaven is nowhere. For we are here, and here is all the world there is. It is present time wherever we are; there are no tomorrows or yesterdays; there are only today. Believe in God and His Eternal Now is ours. Believe in God and the world is instantly full of noble men and women. The hours are loaded with opportunities. Great causes invite us; fellow-workers hold out their hands; providences are new every morning and fresh every evening. The air is freighted with good words and thoughts. Believe in God, and the darkness and the light will be both alike to you as they are to Him. Believe in God and evil is a shadow; death a transformation. The sunshine is always getting the better of the one, and immortality is always swallowing up the other.

THE DECISION IN THE DOVER CASE.

MR. ABBOT'S STATEMENT OF THE CASE.

DOVER, N. H., Jan. 5, 1839.

To the Editor of the Christian Register:

DEAR SIR,—Will you do me the favor and the justice to publish the following statement of facts, in correction and completion of your brief statement of last week, with reference to the recent decision of the Supreme Court of New Hampshire?

The "First Unitarian Society of Christians in Dover" was organized Sept. 4, 1827, by the adoption of the following articles of agreement:—

"Believing that the public worship of God has a salutary influence upon society by awaking and diffusing moral and religious affections, and considering there are many persons in this place who are unprovided with such means of religious instructions and accommodations for public worship as are most congenial with their own convictions of truth and duty:

"Therefore the subscribers, for their mutual and better accommodation in the premises, do hereby unite and form themselves into a religious society, by the name and style of 'THE FIRST UNITARIAN SOCIETY OF CHRISTIANS IN DOVER,' and do hereby agree to be governed in their said associate capacity by such Rules and By-Laws as said society shall from time to time establish. Such persons as are desirous of uniting with them may become members of said society by subscribing this agreement."

In 1828 a meeting-house was erected by subscription; and at a meeting of the stockholders held March 6, 1829, it was voted without limitation or restriction of any kind—"That the general custody of said house shall be under the control of The First Unitarian Society of Christians in Dover." The property was not originally donated in trust, but conveyed for a consideration; by the deed the whole management, custody, control, and use of the house was unconditionally left with the stockholders, and by them unconditionally transferred to the Society.

On the first of April, 1868, my connection with the society ceased. But steps were at once taken by many persons, some in and some out of the society, to retain me in Dover as a preacher, notwithstanding I had already, in March, declined publicly to claim any longer the Unitarian and the Christian names. It was proposed to engage me for a year as preacher to the Unitarian Society; and I said I could stay only on one of two conditions,—either that the name of the Unitarian Society should be changed, or a new Independent Society formed. My friends agreed to form a new Independent Society; and I preached to

this society, not yet fully organized, for the first time on Sunday evening, April 26, in American Hall. The next day, at an adjourned parish meeting of the Unitarian Society, it was voted, 53 to 46, to give the use of the meeting-house alternately "to each of the two divisions of the society." As the Independent Society had already taken the first step in organization, this was universally understood at the time to give the use of the church for half the time to the conservative portion of the Unitarian Society, and for half the time to the Independent Society. For several years there had been but one service a day in the church, and by this arrangement both parties could be accommodated as usual. The conservatives declined to use the building at all, however, and applied in June to the Supreme Court for an injunction forbidding me to preach in the house. The Independent Society had already elected a standing committee of three, and duly sworn in its clerk; but some trifling details were still wanting to make the organization legal. In August, however, it appeared that the line of defence adopted by our legal counsel was that no Independent Society had been formed, but that I was still preaching to the majority of the Unitarian Society. I thought we had no moral right to win the suit on this ground, and in September asked my friends to complete at once their legal organization as an Independent Society. To my surprise and mortification they voted not to do so; I at once tendered my second resignation, which was accepted, and said I could never again preach in the Unitarian Church.

There seemed now to be no reason for continuing the suit, but it was not withdrawn, and on December 16 the Supreme Court granted the injunction prayed for. The ground of this decision, rendered by Judge Sargent, and acquiesced in by the full bench of Judges with the exception of Judge Doe, who delivered a dissenting opinion, and Judge Smith, who declined to act in the case, was this,—that, although the articles of agreement of the Unitarian Society stated the object of said society to be the "public worship of God," the name of the society was an important, in fact the most important, part of the compact, and constituted the property a sort of trust-fund for the support of Unitarian Christianity; that, Christianity necessarily including a belief in the "infallible" teachings of Jesus, the evidence showed me to be neither a Christian nor a Unitarian; and that, if a minority opposed, the majority of the society had no right to permit my preaching in the Unitarian church.

The petition for injunction prays for three things:

1. That the Wardens of the Unitarian Society "be forever enjoined, restrained and forbidden to hire, employ, allow, suffer or permit said Abbot, or any of his associates or fellow-disbelievers in Christianity to preach in said meeting-house of said society, or to in any way occupy the same."

2. That "said Abbot be forever enjoined, restrained and forbidden to preach in said meeting-house, or in any way to occupy the same."

3. That "said Wardens and each of them may be enjoined and restrained and forbidden to collect and pay said taxes for the support of said Abbot's preaching."

The testimony submitted to the court, however, proved these three things:

1. That the Wardens of the Unitarian Society had not engaged me to preach in the church, my agreement being made with the standing committee of the Independent Society, whose occupation of the church was warranted by the general understanding of the direct vote of the Unitarian Society.

2. That I had not preached in the church at all since the last of September, and had declared publicly my intention not to preach in it again.

3. That not a cent of the parish taxes had been used, or was intended to be used, directly or indirectly, for my support, but that, according to vote of the Unitarian Society itself, the taxes and pew rents had been applied to "lighting and heating the house."

It is difficult to see how the decree of the court can be so worded as to redress any grievance.

Your statement is not correct that "Mr. Abbot had satisfied himself that his case was not in accordance with the law." I thought, and still think, that a majority of the Unitarian Society had a perfect right to control the use of its own place of worship, so long at least as it was used in sustaining the "public worship of God." If my friends had fully carried out their promise of forming an Independent Society, and if their counsel had recognized its existence, our occupation of the house could have been forbidden only by establishing the general principle that any religious society can be prevented by a minority of its members from lending its meeting-house, even for a part of the time, to another society not of its own denomination. But that the Supreme Court would have established a principle forbidding so common a courtesy, I did not and do not believe. I ceased to preach in the Unitarian church because my friends abandoned the unsectarian ground I had supposed them to take—the only ground I could directly or indirectly sanction,—and not because I thought our action inconsistent either with law or with equity. Since the minority could have sustained public services twice every Sunday by simply acquiescing in the majority's sustaining a single service, it seemed to me, and still seems, an ungrounded complaint to say that they were "driven out of church." There has been neither attempt nor wish to infringe upon any right of the minority. While the Independent Society occupied the house for the "public worship of God," no use was made of it contrary to the articles of agreement of the Unitarian Society, except by a new interpretation of the law of contracts. Whether the mere name

of a corporation legally limits a perfectly unambiguous statement of its objects is possibly not settled for all time by the present decision. But few will now question the practical importance of sectarian names, or regard it as a mere "matter of words" whether one accepts or rejects them.

The "meagre audience at the City Hall," to which the *Morning Star* alludes in the passage you quote, was estimated last Sunday evening at over seven hundred.

Truly yours,
FRANCIS E. ABBOT.

The condemnation by an evangelical newspaper of the beautiful hymn—"Nearer, my God, to Thee," because there is no recognition of Christ in it, is paralleled by the condemnation that Anthony Arnaud, an eminent theologian of his age, cast against an excellent and comprehensive prayer that Leibnitz repeated in his presence. "That," said the evangelical divine, "is good for nothing—there is no mention of our Lord Jesus Christ in it." "For the moment," says Leibnitz, "I was a little startled by so severe and unexpected a criticism. But I replied, 'For this reason must also our Lord's prayer and all the petitions which occur in the Acts and Epistles of the Apostles, be good for nothing; for in these prayers no mention is made of Christ or of the Trinity.' Thereupon," continues Leibnitz, "my good fellow was thrown into confusion, and we went out for a moment to take breath." The spiritual sympathies of some over-orthodox persons are more ready to respond to the name, than they are to the spirit of Christ.—*Golden Age*.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be held for the present on Sunday mornings, at 10½ o'clock, in WALBRIDGE HALL, No. 160, Summit Street. The public are cordially invited to attend.

SOCIAL REUNION.—Members and friends of the First Independent Society are invited to meet at the residence of Mrs. WILLIAMS, 19 Seventeenth Street, on Tuesday evening, Dec. 5.

PUBLISHERS' NOTICES.

Cash receipts for the week ending Nov. 25.—F. Stroedter, \$2; Pardon Armstrong, \$1; J. W. son, 6c; Chas. A. Aiken, 10c; G. C. Glaze, \$3; J. Whitaker, \$10; E. G. Burnett, \$20; A. P. Putnam, \$3.25; Wm. B. Lewis, \$2; Samuel Colt, 50c; Miss A. Hall, \$1; T. W. Higginson, \$20; W. H. Dyke, \$5; H. L. Green, \$6.75; S. H. Roper, \$20; H. Miller, \$50; T. M. Lamb, \$10; A. K. Butts, \$20; G. T. Alpress, \$10; J. V. Hadley, \$10; M. Kinstein, 30c; G. H. Linnan, 6c; L. F. Gardner, 25c; J. M. Peabody, 25c; A. E. Macomber, \$150; A. W. Garrison, 75c; Jno. Hondrie, \$2.25; G. S. Landon, \$2; Sarah C. Hollowell, \$2; O. G. Greeley, \$2.10; M. S. Clara M. Rotch, \$50; S. Warbasse, \$10; Frank Pruiher, \$5; A. Lion A. Perry, 15c; Thos. R. Davis, 25c; Cary Brother, \$10; Wm. J. Potter, 50c; Henry H. Clark, \$3; S. Griffiths Morgan, \$30; C. Auchard, \$10; P. H. Bateson, \$10; Toledo Printing Co., \$10.

All receipts of cash will be acknowledged as above, and no other receipt unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

RECEIVED.

ATLANTIC ESSAYS. By THOMAS WENTWORTH HIGGINSON. Boston: JAMES R. OSGOOD & Co., late TICKNOR & FIELDS, and FIELDS, OSGOOD & Co. 1871. 12mo. pp. 341.

DIALOGUES FROM DICKENS. Second Series. Arranged by W. ELIOT PETTE. A. M. Boston: LEE & SHEPARD, Publishers. New York: LEE, SHEPARD & DILLINGHAM. 1871. 12mo. pp. 335.

THE CHEMICAL HISTORY OF THE SIX DAYS OF CREATION. By JOHN PHIN, C. E., Editor of the "Technologist." New York: The Trade supplied by the AMERICAN NEWS COMPANY. 1870. 12mo. pp. 95.

MENTAL DISORDERS: OR DISORDERS OF THE BRAIN AND NERVES, detailing the Origin and Philosophy of Mania, Insanity, and Crime, with full directions for their Treatment and Cure. By ANDREW JACKSON DAVIS. Boston: WILLIAM WHITE & Co., Ba. ner of Light & Co., 155 Washington St. New York: AMERICAN NEWS COMPANY, Agents, 119 Nassau St. 1871. 12mo. pp. 487.

GOD IS SPIRIT. A Sermon by O. B. FROTHINGHAM, preached in Lyric Hall. New York: D. G. FRANCIS, 17 Astor Place. 1871. pp. 31.

THE ALBINE. January, 1872. JAMES SUTTON & Co., Publishers, 23 Liberty Street, New York. Price \$5.00 a year, including Oil Chromo Premium. Single copies 50 cents.

PETERS' MUSICAL MONTHLY. December, 1871. J. L. PETERS, Publisher, 5-9 Broadway, New York. \$3.00 a Year.

APPLETON'S JOURNAL. Literature: Science: Art. Monthly Part. No. 32. Weekly Numbers for November, 1871. Price 4 Cents.

THE CATHOLIC WORLD. A Monthly Magazine of General Literature and Science. December, 1871. New York: THE CATHOLIC PUBLICATION HOUSE, 9 Warren St. \$5.00 a Year.

OLD AND NEW. December, 1871. Published Monthly. Boston: ROBERTS BROTHERS, 143 Washington St. \$4.00 a year. Single Numbers 35 cents.

THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT. With Illustrative Narrations. By ROBERT DALE OWEN. New York: G. W. CARLETON & Co., Publishers. 1871. [Advance Sheets.]

ANTIDOTE TO "THE GATES AJAR." By J. S. W. Tenth Thousend. New York: G. W. CARLETON & Co., Publishers. 1871. pp. 29.

VENTILATION AND OTHER REQUISITES TO A HEALTHY AND COMFORTABLE DWELLING.

GLEANINGS FROM FROTHINGHAM, LONGFELLOW, AND OTHERS.

PRECAUTIONS AND SUGGESTIONS PERTAINING TO THE ENJOYMENT OF HEALTH AND COMFORT.

EXTRACTS FROM AN ARTICLE IN THE BRITISH QUARTERLY REVIEW for July, 1841.

PRAYER: A Sermon by Rev. O. B. FROTHINGHAM.

COSTLINES OF GOD'S MORAL GOVERNMENT. A Sermon by Rev. HENRY W. BELLING.

GLEANINGS FROM THEODORE PARKER'S WORKS ON SPECULATIVE THEOLOGY.

TO PREVENT FLOODS IN BALTIMORE, etc.

[The above all Selected and Published by ROSS WINANS, and Printed by J. P. Des FORGES, 8 St. Paul St., Baltimore.]

TRACTS INTENDED TO TEACH RELIGION WITHOUT SUPERSTITION. By CHARLES K. WHIPPLE, 19 Pinckney St., Boston. [Second Series, Nos. 21-38. For List, see Advertisement on last page.]

Poetry,

ALTERNATIVES.

BY MATTHEW ARNOLD.

Long fed on boundless hopes, O race of man,
 How angrily thou spurn'st all simpler fare!
 Christ, some one says, was human, as we are;
 No judge eyes us from heaven, our sin to scan;
 We live no more when we have done our span.
 "Well, then, for Christ," thou answerest, "who can care?
 From sin which Heaven records not why forbear?
 Live we like brutes our life without a plan!"
 So answerest thou; but why not rather say —
 "Ifath man no second life? Pitch this one high!
 Sits there no judge in heaven our sin to see?
 More strictly, then, the inward judge obey!
 Was Christ a man like us? Ah, let us try
 If we too, then, can be such men as he!"

The Index.

DECEMBER 2, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

THE INDEX ASSOCIATION.

CAPITAL \$100,000. SHARES EACH \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 26, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond the amount of the stock subscribed, and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

Acknowledged		on last page,	Five Hundred Shares,	\$50,000.
THOMAS MUMFORD,	New Harmony,	Ind.,	One	" 100
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				\$51,300

AN ANSWER REQUESTED.

The Boston *Christian Register* has discovered a mare's nest:—

THE INDEX thinks that "not a clear intellect in the world" can look upon the position of the Unitarian denomination with respect, because we assert at the same time our "devotion to Freedom and Christianity, and thus present the humiliating spectacle of a divided allegiance." Perhaps THE INDEX can also tell us how clear intellects regard the position of the Free Religious Association, who, by their very name, say to the religious world, "We too are religionists," and then some of their leaders exclaim to affronted atheists, "Don't be scared by our profession of religion; we consider the existence of God and the immortality of the soul open questions. Come right into our Religious Association and deny them to your heart's content."

The *Register* has indulged in the above argument before. We ask from the *Register* a straight-forward, manly answer to the following plain question—*Is Buddhism a religion?* If it answers *yes*, then it is as absurd as THE INDEX in holding that atheists may be religious. If it says *no*, it must find fault with mankind at large for calling Buddhism a religion. The people call it such.

The Free Religious Association simply welcome to their fellowship the Buddhist atheist as cordially as the Christian theist; and they do it in the name of religion, because they believe that religion is compatible with absolute freedom of thought. It is not clear but obfuscated intellects that discern anything self-contradictory in this position.

A word of caution, good *Register*. Before you rashly deny that Buddhism is atheistic, consult the best authorities. Do not take your denial on trust from *a priori* theorists.

UNITARIANISM AGAIN.

A friend privately writes us that our recent article on "Unitarianism" may perhaps excite a suspicion that our objections to Unitarianism are, after all, only based on a personal grievance; and may suggest a doubt whether the whole story is told. For instance, the public are not informed whether the decree of the Supreme Court may not have been made in consequence of some special clause in a bequest or deed which legally limited the use of the *church building* to Unitarian Christian worship.

It is true that we said as little as possible about the circumstances of the case, it being necessary for our purpose simply to show that the stringent decree we quoted had been obtained by the special efforts of leading Unitarians, and subsequently approved by the Unitarian denomination. That was sufficient to prove our point, namely, that Unitarianism is hostile to freedom of thought and speech beyond a certain limit. But we see that our friend is quite right in his criticism. We have told either too much or too little; and with considerable reluctance we now reproduce in another column a brief statement of the case which we originally published in one of the Unitarian papers, after the decision of the Court had been given, but before the precise terms of it had been made known. The accuracy of this statement has never been called in question, so far as we know; and we believe it to be exact in every particular.

It will thus appear—

1. That there was no clause whatever in any deed or bequest or other document forbidding the Unitarian Society to use their church for religious services outside of Christianity.

2. That the effect of the decree by the Court was to forbid them to use their church for such purposes.

3. That the avowed and only ground for this decree was the *name* of the Society.

4. That this name (Unitarian Christian) was decided by the Supreme Court to imply belief in the absolute and unmixed truth of Christianity; in the Lordship, Messiahship, Divine Mission, and Authority of Jesus Christ; and in the Inspiration of both the Old and New Testaments as a Divine Revelation of God.

5. That this decree was obtained on the application of Unitarians, aided and supported by leading Unitarian clergymen (including such men as Rev. Dr. Peabody, Rev. Dr. Lothrop, Rev. Mr. Livermore, and many others).

6. That this decree met with no protest whatever from any Unitarian publication or clergyman, and may fairly be presumed, therefore, to have given no serious offence to the denomination.

7. That the application for this decree was not made because the minority were debarred from using the church for Unitarian Christian worship, since they could have had services in the church *twice* every Sunday, if so disposed; but because neither they nor the Boston Unitarians were willing that the church should be used even *once* a Sunday for purely theistic worship.

8. That, though the majority of a Unitarian Society may wish to have purely theistic worship for a part of the time in their

own church, they will not be permitted to do so by their Unitarian brethren, but will be prosecuted in the courts and deprived of all independent control over their own property simply because of their liberalism.

Such being the state of the case, we believe that it is lifted wholly out of the category of private grievances, and becomes a most important revelation of the real spirit and tendency of Unitarianism,—a revelation that we were bound not to withhold, when directly requested to “give an explanation of the reasons” why we had “little respect for Unitarianism left.”

Whether what we said on this subject really gave to any one the impression that we were actuated in any degree by personal feeling, we do not know. If it did, the impression is not a true one. We never allowed the case to become a personal matter. It was at bottom a conflict of general ideas, and we always so regarded it. The gentlemen concerned in it on the other side were men with whom we refused to hold any but kindly personal relations; and we do not believe that their opposition was at all personal. Neither was the decree finally obtained in any sense a personal grievance. Nearly two months before the Supreme Court granted the injunction, we had resigned our position and ceased to preach in the church, because the promise of forming an Independent Society had not been fully carried out, and because we could not and would not be again connected with any Christian Society. The decree in no wise personally affected us, when at last issued, although apprehension that it would be issued was the reason why the promise above referred to had not been fulfilled.

Further, even if we had felt personally aggrieved in the matter, we are not editing THE INDEX for the sake of redressing any such grievances. In one of our earliest numbers, in a lecture on "Unitarianism vs. Freedom," we published the decree of the Court as being germane to the subject under consideration. We do not remember having since referred to it, directly or indirectly. There is no being on this planet more contemptible than the editor who uses the vast power of the press to "feed fat an ancient grudge." It should not be incredible that some men are above the reach of so pitiful a temptation. So far as we are concerned, we have never used this judicial decree for the sake of gratifying any private pique, since we have no such pique to gratify. But we shall not shrink to use it from any fear of seeming to be personal. In the whole history of the Unitarian denomination, there is no fact more damaging to its reputation, as a professedly "liberal" body, than the story of the Dover decree. No wonder that the Unitarians eschew the subject. But when so many liberal people throughout the country are attracted to Unitarianism by its fair professions of "spiritual freedom," it is right and necessary that they should be informed of the real nature of this *ignis fatuus*—right and necessary that all the world should see how hollow are the pretensions of Christianity, even in its most modernized garb, to the glory of a genuine love of liberty. If we can but open men's eyes to the chains hidden under the flowers, and effectually warn them against a treacherous guide that comes wreathed with roses, we shall be content, nor stop long to inquire whether our warning

can be possibly misconstrued. If that decree were only a private matter, we should never have mentioned it. But it is the public exposure of Unitarianism as a gilded slavery; and therefore it has needed mention.

CONVENTIONS.

At the last annual meeting of the Free Religious Association it was understood that the plan, successfully inaugurated last year, of holding public conventions under the auspices of the Association in different parts of the country, would be continued. The Executive Committee have accordingly arranged for two Conventions to be held as follows:

At Detroit, Michigan, beginning Thursday evening, December 7th, and continuing through Friday, the 8th.

At Syracuse, N. Y., beginning Monday evening, December 11th, and continuing through Tuesday, the 12th.

These Conventions will be attended by the President and the Secretary of the Association, and by other members of the Executive Committee and distinguished friends of the Free Religious movement. Interesting topics, including some of the most vital questions of the day bearing on the relations of Religion to Free Thought, will be presented for discussion. Local friends are making earnest and hospitable preparations for the meetings. It is hoped and expected that attendance will not be merely local, but that people will be drawn to the conventions from the towns in the vicinity. Let the friends of free inquiry and of rational, unsectarian, and practical religion, be on the alert and gather in large numbers to take counsel together and to encourage and stimulate each other to more faithful endeavors in the cause of religious emancipation and progress. Let honest opponents also come to convince or be convinced. The hour is ripe for free and fair discussion of these greatest themes of thought and life.

Further particulars as to subjects and speakers will be given in the daily papers of Detroit and Syracuse previous to the conventions.

WM. J. POTTER,
Secretary F. R. A.

CONVERSION OR PERVERSION.

Some while ago a report was circulated and gained currency that the eminent Hindu Theist, Keshub Chunder Sen, had been converted to Christianity. Considering the impression made on his mind by the Christianity of England, the conversion, if effected, must have been wrought as it was on the Jew in Boccaccio's celebrated story, who accepted as divine the religion that could stand under the ignorance, prejudice, coarseness, and sensuality of its professors. Probably some satirical fellow started the rumor, in lightness or bitterness of heart. At all events it was not true, and many excellent, even if wrong-minded, people rejoiced that it was not.

But one of our liberal clergymen sympathized with his "evangelical" brethren in deploring the incorrectness of the statement. At least the papers said that he did; and remembering certain strange things the gentleman in question had publicly said in our hearing, we could easily believe the papers, even when they asserted that the zealous divine added to his expression of regret the expression of his deliberate opinion that Christianity in any form was preferable to the Theism of Chunder Sen. A strong assertion, certainly, coming from a man whose professional attitude was that of uncompromising hostility to the form of Christianity held by more than nine-tenths of the so-called Christian world. Theism in his judgment must be no better than the "rational" Christianity which he once said was worse than Calvinism.

It so happened that about the time of the rumor and its correction, and the sorrow ensuing thereon, we read a little account of the religious life and character of Chunder Sen, as put down by some English newspaper man. According to this account, the spiritual condition of the Hindu was remarkably elevated and pure. Practically he was a devout soul, in all respects. He prayed fervently; he spent his morning hours in solitary meditation on divine things, and never appeared before men until he had searched his heart, freshened his nobler sentiments, revived his good purposes and solemnly prepared himself to meet the duties, cares, and temptations of the world,—the attentions of designing people, for instance, the flatteries of fashionable people, the dinners and suppers of the rich, the deceits and hypocrisies of the bigoted, and the many follies and contaminations of the Christian community he was living in. When he did appear he was,—so the record ran,—a perfect gentleman. He drank no wine; he smoked no cigars; he ate with great moderation; his manners were courteous to all; his speech was well considered; his opinions were weighty; his judgments were kind. Everything about him marked a man of dignity and wisdom; the peer, to say the least, of ordinary Christians, equal to the average of those we are acquainted with, and probably, in some secondary and incidental respects, superior to the specimens of mankind we meet with in modern Christian communities.

It would of course be unfair to ascribe Chunder Sen's spiritual purity wholly to his Theism. It was due in part to his oriental temperament and discipline, as much of the goodness imputed to Christianity is due rather to fine organization and happy social conditions. But something must be credited also to the Theism. To the Theism belonged the peculiar cast of the piety, its cheerful, intellectual, rational character, its tone of moral dignity which is in such striking contrast with the abject spirit of Christian devoutness. To the Theism belonged the manly air of personal accountability, as if the heart was communing with itself, the conscience squaring accounts with its own convictions, the soul adoring, not a foreign potentate whom it was afraid of and had grievously offended, but the solemn verities it delighted to recognize and felt it a privilege to obey. To the Theism may be traced the habitual self-respect, the grave, dispassionate allegiance to natural laws, which seem to be characteristic of pure The-

ism everywhere,—not in the meditative East alone, but as well in the busy West. The sense of immediate moral relation between the person and the Being in whom all persons live and move imparts an austere dignity to the character which more florid faiths lack.

Contemplating this picture of the Hindu Theist, we find ourselves asking what advantage he would gain by becoming a Christian. The Christians we meet, by whatever name they may call themselves, under whatever system they may live, do not encourage the hope that he would become more devout or reverential, more honest, sober, temperate or chaste, more simple in his manners, more just, true, or sympathetic, more sensible of his private responsibilities, more faithful to his public duties.

A Roman Catholic or an "Evangelical" Protestant might object radically to the type of goodness as being too austere. In their judgment the moral quality might be too prominent in it. It would be improved by leaving out something of the self-respect and substituting humiliation and penitence instead of it. The honesty, veracity, and purity might profitably be exchanged for a feeling of the vanity of life, the worthlessness of personal virtue, the confession of sin and absolute reliance on the merits of the Savior. They might call his goodness "filthy rags," and regard his linen garments as the whitening of the sepulchre.

But the "Liberal Christian" cannot go so far as that. What then? What would be the gain of conversion to a man like Chunder Sen? Why the bitter regrets over his persistent profession of pure Theism? We cannot conjecture. Perhaps it is thought that he lacks the soundness that is communicated by a belief in "historical Christianity," or the solid rationality that accompanies an unquestioning acceptance of the miraculous stories in the New Testament, or the moral steadfastness and conservative balance that are the peculiarities of the followers of Jesus, or the tenderness so conspicuous in those who are sure their religion is the only acceptable one, or the glowing zeal that is so beautiful an attribute of the Christian sectary and denominationalist. These qualities are certainly wanting in Chunder Sen; at least they are supposed to be wanting. He is not precisely what the "Liberal Christians" are; and to become what they are in the above mentioned respects, it will be necessary for him to adopt in some measure their system of mental and moral discipline. It is but natural that they should think his failure to do this a sad mistake on his part. But he may not agree with them in that opinion, and perhaps will not be alone in his dissent.

O. B. F.

A WORD FOR THE CONVENTIONS.

As stated in the standing notice in another column, Conventions of the Free Religious Association are to be held in Detroit, Dec. 7th and 8th, and in Syracuse, Dec. 11th and 12th. The Detroit Convention will occur before another date of this paper. It will be attended and addressed by O. B. Frothingham, President of the Association, Rabbi Isaac M. Wise, F. E. Abbot, Rowland Connor, Thomas Vickers, and W. J. Potter. Other speakers have also been invited, and some of them will most probably be present. At the opening session an ad-

dress will be made by Mr. Frothingham, on the principles and tendencies which the Free Religious Association is designed to represent. At another of the sessions Dr. Wise will read an essay on the Character and Mission of Jesus,—which, of course, as coming from a Jew as well as from an able and scholarly man, will have especial interest; and this subject, naturally opening into the relation between Christianity and Free Religion, will be the topic of discussion for the session. At the other sessions these topics are to be discussed, which are also to be introduced by essays—"Free Religion in a Free State," and "The Doctrine of Divine Providence in the light of the Western Conflagrations." With such subjects and so many good speakers, it seems impossible that the Detroit Convention should not profitably bring together a large number of people.

Most of the same speakers will be present at the Syracuse meeting, with the addition of others and with some change of topics. Rev. Mr. Mann, of Rochester, N. Y., is to give one of the essays there. It is also hoped that Mrs. Celia Burleigh will be in attendance, and that the following question may be introduced for discussion by an essay from her, though she has not at this writing given her assent to the proposal:—"How can the education of children be made at the same time rational, free, and religious?" And with such local help as may be expected on the platform from Messrs. Calthrop, Mundy and Mills, we look for an excellent convention at Syracuse.

W. J. P.

PULPIT DEMORALIZATION.

"The *National Standard* reports Dr. Bartol as stating that Mr. Beecher says he has thoughts too far in advance of public sentiment for present publication."—*Christian Register*.

No parent would wrong his little child by forcing upon its tender inexperience all the knowledge which his manhood holds. Just as bad is the wrong done by the teacher who ignores the conditions and wants of his flock, and forces strong meat upon babes. You must give according to men's capacity to receive; otherwise you do not really give at all. But all such reticence and withholding must be simply as a temporary and preparative thing. There must be constant progress in the development of the hearers' capacity, and the unfolding of higher views. Nothing is to be accepted as a final resting-place save the truth and the whole truth.—*Christian Union*.

There is something inexpressibly saddening in such avowals as these. To be sure, Mr. Beecher has the example of Jesus in his favor (if we trust the untrustworthy fourth gospel):—"I have yet many things to say to you, but ye cannot bear them now." A public teacher of religion, speaking to mixed audiences containing persons of all grades of intelligence, is morally bound to give his highest and best thought, leaving to his hearers the responsibility of rejecting the truth. He is at least bound to offer it. There is great and grave danger that he may deceive himself in withholding it,—that he may be swayed more than he is willing to confess to himself by the fear of incurring unpopularity, of diminishing his influence, of losing place and the honor of men. Such a confession as the above must deprive Mr. Beecher's preaching of all hold upon the truth-loving and the intelligent, for it reveals a politic manipulation of truth that throws over everything he says the suspicion of insincerity. What else but this has been the excuse of priestcraft in all ages for keeping the multitudes in ignorance? We want to honor Mr. Beecher, for he has done great services to the cause of human welfare. But we cannot withhold a rebuke, far more sad than indignant, when he avows openly a

principle of action, as a public teacher, which we have seen again and again to work like poison in the souls of young ministers. In the name of all manliness, we denounce it,—as will every other who has a deeply rooted faith in truth.

This moral cowardice (we can call it by no milder name) is not excused by the plea that thus the preacher will "do more good"—the plea that drugs the conscience of thousands and thousands of Christian ministers. No man has any business to "do good" to others, if the doing of it makes himself individually a worse man. The end does not justify the means, and none but the Jesuit or the jesuitical will claim that it does. There is this moral defect in Christian morality, that it teaches men to value benevolence above integrity, and to judge of actions by their guessed consequences to others rather than by their known compatibility or incompatibility with self-respect. Love to mankind is no excuse for tortuous diplomacy. You can do mankind no service so great and rare as by living a life absolutely brave, transparent, true.

Christianity throws a glamour about the idea of self-sacrifice which makes men yield even their virtue for the sake of "doing good." Away with such delusion! The minister who, having voluntarily incurred a solemn obligation to utter his convictions, prostitutes his soul to the lie of silence, sets an example to be deplored. Such Christian philanthropy demoralizes the pulpit and the world.

Several weeks ago a friend just returned from Europe sent us in a letter the following story of petty bigotry, with a request to publish it which we are sorry we could not earlier comply with:—

"We had a test of English Church liberality on board the steamer *Siberia*. There were three ministers with us, one Catholic, one Baptist, and one Unitarian. The Catholic priest was a Dr. —, of Chicago, a very pleasant and well-educated man. One Sunday the Unitarian minister got up a paper, signed by fifty-two passengers, requesting Dr. — to give us a discourse. He was very much pleased, and promised to do it. But when the Captain was asked, he said that he could not allow it, because it was against the rules of the Cunard Steamers, which were only allowed to have English Church services."

We suspect that the Unitarian minister was a "radical." He was certainly liberal.

The *Aldine* for January, 1872, is one of the most beautiful numbers of a monthly magazine devoted to the beautiful in art. It is a luxury to turn the pages. With it goes a fine oil chromo as a premium to new subscribers—"Dame Nature's School;" and in it are a number of exquisite illustrations by the best American artists. The publishers are James Sutton & Co., 23 Liberty St., New York; and the price is \$5.00 a year, including premium.

Mr. Weiss read one of his finest discourses in Boston, on the Chicago conflagration. Here is one of its jewels:—

"Foreign observers do not often credit us with tenderness. It suddenly appears. The invisible writing on the heart of the American people is held to the fire; the sympathetic ink comes out; it seems to have been latent over all the continent."

We hope that the first result of Tammany's overthrow will be the rescue of the New York common schools from Catholic control. Not a cent more for sectarian schools—not a day more of sectarian management. Education should be free to all; and it should be obligatory upon all.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

JESUS OVERWORKED.

Rev. Jesse H. Jones, of East Abington, Mass., in the *Woman's Journal* writes as follows:—

Nor was I ever more convinced than I am to-day of the truth of the saying, "Jesus Christ lived on the earth and died on the cross to give woman the ballot." Not that this was his only object, or his chief object; but that it was one object. And I will add, that he came to perform a literal political work; and that Woman Suffrage is the supreme political reform in the movement which he inaugurated.

What did not Jesus come for?

What will not reverend gentlemen insist upon his doing?

"Cast thy burdens on the Lord."

As Woman Suffrage was never thought of by Jesus, so far as is known, either before or after he was born, this is certainly an audacious claim of Mr. Jones, especially when we consider the amount of work Jesus has already on hand, according to the claims of his worshippers.

To establish a never ending Jewish dynasty—to convert the entire race to his religion—to act as a general mediator between God and man—to judge the world for all time—to bring life and immortality to light, and to attend to the details of all these "big jobs" as well as ten thousand other matters, one would think, ought to satisfy even a Christian Minister. We shall by and by hear perhaps that he came to invent printing, discover America, dig the Niagara ship-canal, or elect Mrs. Woodhull to the Presidency.

But as the old, respectable, conservative Scotch Covenanters already claim that he came to interpolate the Bible and their view of it into the United States Constitution, why should he not, while he is doing that, just put in a Sixteenth Amendment giving woman the ballot?

Perhaps no better illustration than the above quotation from Rev. Mr. Jones could be found of the general idolatry of Christians, or of the unnatural and ridiculous posture in which this idolatry puts them. As society progresses, honest Christian idolaters are constantly adjusting themselves and their dogmas, as best they may, to the new truths which are developed, and which they are compelled to accept; and in so doing the "innocents" like the Rev. Jesse often put themselves and the church in very ridiculous attitudes. In casting their burdens on the Lord for him to carry, they forget that they make weak, puling babies of themselves.

A much better and honester way is the path of Free Religion, where every tub stands on its own bottom, and every one does his own work in his own way without shirking or ruling.

The Christian church claims to have outgrown Mythology and Polytheism; yet it professes to believe in a God with a character as mythical and absurd, who possesses functions and attributes as marvellous and diverse, and who has laid upon him cares as numerous and labors as great, as were those of all the gods of ancient Greece and Egypt.

The ancients multiplied their gods as the work of the gods increased. Christians only multiply the labors of their god, as their own convenience requires. Some new function, purpose, or work is attributed to him or imposed upon him, as often as a new discovery is made in science, or a new idea or reform gains a foothold in society. It sometimes happens, also, that he is relieved of labor whenever an old humbug gets exploded, and then supposed functions become extinct, and labors cease—as did the worn-out gods of mythology. The ancients had a thousand gods, more or less, with a generous division of labor among them to lighten the burdens of each. Modern Christians must cruelly overwork their one god, imposing upon him a thousand duties, and most cruelly compelling him to be the common drudge of all work, especially that which they ought to do themselves.

I wish to enter my protest, in the name of an enlightened and humane treatment of the gods, against this everlasting and cruel overloading of Jesus by unfeeling and inconsiderate Christians.

I insist upon more gods or less work.

A. J. GROVER.

A "PSYCHOLOGICAL CURIOSITY."

Friend

Though hast taken away my Lord, and I know not wher though hast laid him. I beg of thee to stop and think. Hast though read the bible carefully through on thy knees before the Lord asking for the light of the Holy Spirit to teach the what it means. That is the only way to know of these things. his words are awake though that sleepest Arise from the dead and come to Crist and he will give the light That is the only way we can get light. Read the promise how he said that he is more willing to give his holy spirit to them that ask him that a Father is to give his children bread. I have read your paper and my mind was filled sorrow at the responsibility which you were taking in case you should be wrong. Think for a moment how many you may misslead in

this way. Your theory if true is no better than ours if false how terrible. If ours be false we have nothing to lose. for accordig to your paper we will all go together.

You stated in your paper that the religion of Christ was selfish that it loved none but its own. Which was wrong as he comanded us to love our enemies. What could be more unselfish as I am a poor writer I have sent you scripture and a tract for consideration. I only ask you as a friend to consider those things prayfully and act as you wissh you had done when the world is on fire. Ask yourself if these things should be as recorded in the Bible. I do ask you for your own soul sake to read the Bible through once careffily and prayfully and if you can prove by it and the Spirit of God that his word is not true we have no more to say. But in a matter of so great importance there is need of being sure that you are right many souls have read your paper. should you be wrong and lead them to hell. Read the answer which Abraham gave the rich man in hell because he had not obeyed the word. do stop and think Friend

ANOTHER "PSYCHOLOGICAL CURIOSITY."

NEWPORT, R. I., Oct. 19, 1871.

DEAR SIR:—

Having received a few numbers of THE INDEX, apparently from the office at Toledo, I would observe that I sometimes act the part of an atheist, at other times the part of a believer in the existence of a Deity, *without expressing any opinion on the question of his existence.*

I must decline receiving THE INDEX for the following reasons:

First, as an atheist, I maintain that the works of Nature were formed neither by chance nor by intelligence, but by simple, non-mechanical adaptation that existed from eternity. (I do not at present express the exact truth, but merely a statement in popular language as near as possible to the truth.)

But, even as an atheist, I maintain that in a practical sense a Deity exists; for the system of Nature operates, *in many respects*, like an intelligent Being, especially in punishing the guilty and rewarding the just. So, in a practical sense, the miracles of the Bible were performed; for though the Deity (so called) did not perform those miracles, he performed others much more remarkable, in forming the works of Nature.

Secondly, as a believer, I maintain that simple, regular adaptation unaided by intelligence is insufficient to account for the formation of the complex works of Nature. Therefore a Deity exists; and if he could perform the great miracle of forming the universe, he could perform the less miracles of the Bible.

But whether the first propagators of Christianity were literal believers, or mere atheists who concluded that the Deity exists in a practical sense, and that, in addressing the people, the language of the people must be used, I do not find in THE INDEX the signs of that ardent zeal for practical religion or moral righteousness which characterized the primitive Christians. Yours respectfully,

GEO. A. HAMMETT.

[Alexander von Humboldt sent to his friend, Varnhagen von Ense, a letter he had received similar to the one preceding the above, adding in a note of his own:—"One of the many inconveniences of old age is that of liability to attempts at conversion. Do you care to deposit this curious, good-natured letter among your psychological curiosities?" (*Correspondence*, p. 272.) We consider the two letters above given to be also worthy of a place in Varnhagen's museum, the second quite as much as the first.—Ed.]

A GLIMPSE OF MR. VOYSEY.

BOSTON, Nov. 8, 1871.

MR. F. E. ABBOT:

Dear Sir,—I find the following concerning Mr. Voysey in *The Graphic* of Oct. 21, under the caption "Church Topics." As you may not see this paper, I copy for your personal reading.

Very truly yours,

"Mr. Voysey 'continues,' as the large placards on the sandwich-men in the street announce. We were curious enough to attend his service on Sunday morning last. There was a full congregation, in which middle-aged, thoughtful-looking gentlemen predominated, and very few ladies were present. Mr. Voysey is a gentlemanlike looking man, with a quiet, subdued manner, too much so indeed ever to attract a very large congregation permanently. The prayers were, of course, from his own 'adapted' prayer book, all allusion to the Trinity or doctrine of the Divinity of our Lord or the Atonement being avoided. A service of praise and thanksgiving followed instead of his adapted Litany, in which he has inserted a petition that God will bless and direct 'all literary men and editors of the press.' We must confess that the thanksgiving service struck us as beautiful, between each ascription of praise the choir answering with the response, 'We thank thee, O Father, Lord of heaven and earth,' after the manner of the responses in our Litany and Communion services. The Sermon was based on I Cor., viii. 7, 'To us there is but one God, His Father,' and the preacher very beautifully en-

larged on the idea of the fatherhood of God, saying that the word 'Father' was the highest and best term we are able to ascribe to God, being that which we give to the highest and holiest office and relation on earth. There was much beauty and earnestness in the discourse, much that all Christians would agree with in the abstract; but churchmen would feel more than shocked at hearing him speak of 'that mendacious old Catechism,' 'the old wives' fable of the fall of man and the wrath of God,' of the doctrine of baptism as a 'sacramental folly,' and 'as making a caricature of fatherhood, whereby God acts through priestly intervention, and by rites which are nearly pagan;' of St. Paul's use of the word 'Adoption' as a 'miserable substitute for the truth,' of our Lord having 'probably learnt the Lord's Prayer at His mother's knee,' and of the parable of the prodigal son being 'the salt which has preserved the rest of the New Testament from decay.' What we admired in Mr. Voysey was all absence of parade and vulgarity. He is evidently in earnest, and though he used most scathing language in reference to doctrines he abhors, yet his manner seemed almost to rob it of bitterness."

IS THE LOGICAL OUTCOME OF KANT'S THESIS PURE AND ABSOLUTE IDEALISM?

TO THE EDITOR OF THE INDEX:—

Kant's thesis that "the real cannot be an object of consciousness," or, in other words, the doctrine that all knowledge is relative, is a fundamental principle of the Vedanta, the Buddhistic and other philosophies. Draper proposes to have a profound though reluctant admiration of the philosophy of Buddhism, and he doubts if "Intellectual Development in Europe" has produced its metaphysical equivalent. He says that Buddha taught that Ontology, or inquiry into the ultimate nature and causes of existence, is unphilosophical; for as our senses are not a reliable criterion of truth, and we cannot tell how far the external world is a phantom, and how far a reality, we can deal only with the *appearances*, and not with the *reality*, of things. So, as a thesis similar to Kant's is accepted in Asia by nearly one-half of the human race, as it is the basis of the so-called New Philosophy of Spencer, Mill, Bain, Huxley and Tyndall, whose teachings excite much popular admiration, it might justify the belief, if the argument from great men and great numbers were of any value, that Kant's thesis is "proved." But it may be retorted, that the tone of popular literature reflects the knowledge of the people, and, that as this literature does not present any recognition of the thesis, the proportion of those who accept it has not varied from the estimate of it set forth by Bayle in his dictionary two hundred years ago:—"Ever since the beginning of the world all men, except one in two hundred millions, do firmly believe that the qualities of color, &c., are in the bodies, yet it is a mistake. None among good philosophers doubts now that the qualities that strike our senses are mere appearances."

To deny that we have any immediate knowledge of an external world is to run counter to the natural prepossessions of men, who instinctively, as it were, repose faith in their senses, and always suppose that the thoughts or ideas derived from their sensations are true copies of the objects which compose the external world. I will not say with Hume, that this "universal and primary opinion of all men is soon destroyed by the slightest philosophy;" but the opinion cannot be sustained if the experience psychology be true, which teaches that nothing can be known by our mind but our sensations or states of consciousness, which produce other states called thoughts or ideas. These sensations are mistaken for impressions or representations of external objects: but sensations cannot be true copies of the external objects which operate on the brain and produce our various states of consciousness.

Yet, if any man not versed in psychological inquiries be asked if he believes that his visual sensation of a rose is a copy of the rose, and if the attributes of shape, fragrance and color do exist in it, and are not merely sensations of shape, smell and color which arise in him from peculiar excitations of the organs of the senses and the brain, which are determined by characteristics in the rose which we cannot know, he would answer *yes*, and regard you as a madman if you doubt it. Ask him if his idea of the sensation of pain from a burn is a copy of the fire which burned him, or if his idea of the sensation of the sound of thunder is like the object called thunder, and in these cases he will, perhaps, admit that they are not copies; yet the same persons who admit that a burn is not a copy of the fire would contend that the appearances of light and color in the fire are real copies of the fire. But these are mere names for the sensations caused in us by what we call fire, and the sensations no more resemble the cause than the pain inflicted by an instrument resembles the instrument. As the intercourse between the mind and the object is not immediate, but is carried on through the medium of the senses, which do not transmit similar impressions from the same object to all men, or even to the same men at all times, it follows that we have not any immediate knowledge of what "things in themselves" really are.

That this is so, is confirmed by the facts of color-blindness, which show that the qualities of redness and greenness are not in the flowers and the leaves of a rose shrub, but these last excite in most persons sensations a; if they perceived pink or red and green, which sensations are caused by the action of the external object in reflecting different rays of light to

our organism; and as the organisms of any two human beings are seldom, if ever, exactly alike, the same rays produce different effects in different human beings; as is evidenced in the cases of Dugald Stewart, the metaphysician, Dalton, the chemist, and Troughton, the optician. These celebrated men could not distinguish any difference between the red color of a flower and the green color of a leaf; and Dr. Wilson showed that, out of 1154 persons examined in one year in Edinburgh, 1 in every 18 was color-blind, that is, confounded either red or brown with green, or purple with blue; and that this condition of the visual organs is hereditary. So with the other organs of sensation; some persons have no sensation of sweetness in sugar, others no sensation of bitterness in wormwood, indicating that the qualities of sweetness and bitterness are not in the substances, but have their origin in our organ of taste, from the influences of some unknown properties in the substances, and that some modification of that organ in some men causes them not to have the sensations of sweet and bitter from these substances; and, from the minuteness and multiplicity of the parts that make up the organs of the senses, the modifications may not be discoverable. We all know that similar food which at one time excited a sensation of gust, at another time excited a sensation of disgust. These differences in sensation cannot be attributed to any change in the quality of the food, but to some change in the condition of some organ of sensation.

From these facts and reasonings I think that Kant's thesis is "proved;" and I doubt if its "logical outcome is Idealism pure and absolute." The thesis which formed the basis of Locke's experience psychology is the same as Kant's, namely, that the real nature of the things that compose the external world is unknown, and cannot be an object of immediate knowledge. Locke affirmed that the intuition of psychology is false; that the mind has not any innate, fundamental or *a priori* ideas; that all our knowledge is founded on experience—on the perception of the agreement or disagreement of the ideas derived from sensation and reflection, which ideas are not true copies, but merely symbolic representation of things; and that, as we can never know what things really are in themselves, we can know only our ideas. He foresaw that idealistic and sceptical arguments might be drawn from his principles, but he affirmed that, though our senses and our intellect are not suited to give us a clear and comprehensive knowledge of things free from all doubt and scruple, they answer our purpose well enough, if they give us certain notice of those things which are convenient or inconvenient in the conduct of life.

Berkeley said that Locke's premises led to Scepticism and Atheism; to avert these consequences, he denied the existence of the unknown matter or substratum which Locke and other philosophers inferred to be the support of the qualities which produce in us the sensations which we call the image of the qualities in the object. This unknown substance Berkeley regarded as a worse than useless figment. He accepted Locke's premises that all knowledge is derived from experience, and that a knowledge of objects is a knowledge of ideas; but as objects and ideas with Berkeley are the same, he concluded that nothing exists but while it is perceived. He denied the existence of matter, and affirmed that there are not, as is generally supposed, two independent substances, mind and matter, but only one, which he called spirit. He said that there was no proof of the existence of matter; that its existence was a mere inference made for the purpose of explaining the phenomena of perception and thinking.

Hume admitted that the existence of an external material world could not be proved; but he showed that the logical outcome of Locke's premises (the "thesis" of Kant) is not, as Berkeley made it, dogmatic Idealism; and that Berkeley's arguments create Scepticism, since "they admit of no answer and produce no conviction." If, said Hume, we know but impressions and ideas, how can we know that there is anything more than these? If the existence of the unknown substance (matter) which men have inferred to explain material phenomena could be denied because not founded on experience, so the unknown substratum (mind) which men have inferred to explain mental phenomena may be denied. If matter is a figment, mind is a figment. All that we have any experience of is impressions and ideas. Matter is but a collection of impressions; Mind is but a succession of ideas. But Hume, unlike Berkeley, did not dogmatically deny the existence of an external world; and to obviate the utter scepticism which his conclusions otherwise necessitated, he said, though we can give no reason, we must believe in its existence, for we cannot get rid of the belief. Scepticism appears, then, to be the logical outcome of Kant's thesis; but some of Kant's conclusions are not in harmony with his thesis. He thought that to ground the existence of an external world on mere belief would be a shame to philosophy; and he sought to remove the shame and the dangers of Idealism and Scepticism by investigating the elements of thought. As the result of his investigation, he affirmed that the mind has some ideas independent of experience which give an indirect but positive knowledge of a God, a World, and a Soul; but as Lewes says, the result furnished Scepticism with a scientific basis and terrible weapons. It also furnished Schelling and Hegel a mystical basis for the Objective Idealism of the one, and for the Absolute Idealism of the other.

I believe, with Lewes, that Experience is the only basis of knowledge; and Experience leads to Scepticism.

JOHN CHAPPELLSMITH

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The Index.

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The Index,

A WEEKLY PAPER DEVOTED TO

FREE RELIGION,

PUBLISHED BY

THE INDEX ASSOCIATION, at TOLEDO, O.

TWO DOLLARS A YEAR.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B. No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual contributions. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, *Editor.*
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THE DIVINE THIRST.

[Read to the Unitarian Society in Dover, N. H., Sept. 15, 1867.]

"As the hart panteth after the water-brooks, so panteth my soul after thee, oh God!

"My soul thirsteth for God, for the living God."

PSALM XLIII: 1, 2.

Thirst, beyond doubt, is the most intense of all bodily desires. In any high degree, it becomes the most excruciating agony. We read of men who, in the delirium of thirst, have bitten their own arms and sucked the blood. An aged sea-captain who had many years before been exposed upon a wreck at sea for three long weeks, and during that time had tasted no food but a little fish and drunk no water except what could be wrung from a few rags after a shower, told me that in a few days the suffering from hunger entirely ceased, but that the dreadful torture from thirst continued without a moment's relief until his rescue.

In our climate, water is so abundant and so good that very few of us are really able to understand what this torture is, although in a hot summer's day we may perhaps form some faint conception of it. But in the countries of the East, where caravans travel for weeks through deserts almost limitless in extent, and sometimes perish from want of water, the word *thirst* carries with it a terrible significance. To express, therefore, in the strongest of terms, and under a figure of speech which would be most vivid and impressive, a profound sense of dependence upon God and a deep inward craving for the spiritual life which flows from harmony with him, David could have chosen no word so full of meaning as the word *thirst*. This rough Hebrew king, so full of fierce and unbridled passions, nurtured in a savage age, untaught by Christianity, and moved only by the natural desires of his own soul, has yet bequeathed to us most touching utterances of the profoundest religious feeling. In vain shall we search through the New Testament for words that vibrate more deeply with the divinest passion of the human heart. Men are so blinded by their theories of inspiration, so accustomed to refer every spiritual insight to Jesus,

that they fail to perceive the truth that here was a man, untutored and undeveloped by Christian influences, whose spirit has become the very harp of humanity, breathing a music which at the end of three thousand years has been unsurpassed for melody and power. Like one of those waves that roll far up on the beach beyond the crowding competitors behind it, David has left still uneffaced on the sands of time the high-water mark of his lyrical inspiration. And, in all his poems, I find no words more rich in religious power and genius than the first two verses of the forty-second Psalm.

The thirst for God! Not the thirst of this or that particular faculty, but the thirst of the soul itself,—the thirst of the whole man with all his faculties,—for the hidden Fountain-head of Life. Our various faculties, whether exercised severally or collectively, fail to find their natural objects, until they have reached and grasped Infinite Being itself. The soul thirsts for God, as it were, with many mouths; it feels after him in many directions, and cannot rest until, in all of them, it has discovered the water-brooks of God. Let us glance briefly at the different paths which lead to these cooling and life-renewing springs.

The human intellect is cheated of its prime satisfaction, if it anywhere, in all its countless lines of investigation, stops short of God. Whether it soars into the heights or dives into the depths,—whether it deals with the infinities of the telescope or the infinitesimals of the microscope,—whether it studies the supreme uniformities of law or ponders the ultimate mysteries of cause,—whether it travels back to the primary forces of all development or forward to its final destination and accomplishment,—I believe that all its activity results only in utter and irremediable discontent, if it fails to find the solution of all its problems in the stupendous thought of God. The intellect thirsts for God. The attempts of science to dispense with him are unscientific; the attempts of philosophy to dispense with him are unphilosophical. Such attempts mark only the immaturity of the human mind, or at least its warped and unsymmetrical development. The great object of the intellect is to find, in the bewildering maze of details, the central standpoint of a principle from which they can be all seen in order and harmony,—to discover the secret of a real and reconciling unity in the boundless variety of the universe. In all ages, the great problem of the master minds has been to find the One in the Many, without sacrificing either term to the other. Now I confess that it seems to me sheer fatuity to seek the solution of this problem anywhere but in Infinite Reason, Intelligence, Mind, at the very core and heart of Nature. The unwillingness of many of the leading lights of modern thought to admit a conscious God appears to me to be in reality only the reaction of one prejudice against another,—the recoil of the gun after the expulsion of ancient superstition. Out of the ferment and effervescence of the age, there must yet result the clear, pure, invigorating wine of a deep conviction of the reality of God. Yes, the intellect of man demands him, and can find no permanent answer to its queries except in him alone.

So it is with our moral nature. The perpetual antagonism between our ideal duty and our actual performance, between our conscience and our character, which fills us with unrest and makes us at times sad almost beyond endurance, can disappear in no peace but that created by Infinite Purity, flowing into our feebleness with fresh courage and strength, and rectifying our failures through the inspiration of new hope. I mean no miraculous, exceptional action; I mean nothing at variance with the admitted fact of changeless natural law. But I do mean that other fact of a perpetual flow of power into our moral nature from the universal Fountain of all power; I do mean our spiritual consciousness of dependence on a universal

supply of power, and our unslaked spiritual thirst until we remove all obstructions to this supply. There is here a great practical demand for God, a great practical need of harmony with the whole moral universe, which is felt keenly in every brave battle with temptation, and admits of no proof but actual, conscious experience. Let any soul enter in earnest on the task of squaring its character with its moral ideal, and out of the pain of its own exhaustion it will cry aloud for the living God. If you have never yet thirsted for the moral strength that comes from conscious unity with all moral Being, depend upon it that you have never yet declared war to the knife against all debasing influences. From that conscious unity alone is all holiness born.

Quite as really as in this struggle with ourselves, do we thirst for God in the struggle with social evil. For the reform of any great and crying social abuse, we soon become conscious that a mightier agency than mere individual exertions is requisite. In the old Greek myth, after every fall that Antæus received in wrestling with Hercules, he arose with renewed strength from contact with mother Earth, whose child he was. So, in every defeat by human perversity, a great cause rises stronger than ever; it has only been cast back on the underlying laws of God, and returns to the conflict armed with tenfold power. Speedily will all learn this, who take upon their own feeble shoulders the enormous burden of human progress; speedily will they learn that their own thirst for God is their divinest weapon, and that the more unreservedly they trust the moral might of faith in him, the more terribly will they batter the iron gates of injustice and falsehood. Vain is the boast of individual prowess against the organized collective selfishness of mankind; yet let the divine fire of a grand, unselfish purpose burn in but a single soul,—let this purpose be fed with intense faith in the living God,—and it shall prove true, in the teeth of all opposition, that "One with God is indeed a majority." This lesson, above all others, our time has learned from the life of Garrison; and whoever, like him, strives to break the yoke of any bondage from the necks of his fellow-men will soon come to thirst for the living God. In the school of reform the truth is learned well, that in God alone, not in human genius or even fidelity, is the secret of triumph, and that he who most thirsts for God will be the mightiest of moral heroes.

As the intellect and the moral nature, so also does the heart of man thirst for God. No achievement is so vast as desire; and though man wins his prize, he straightway contemns it. Voracious of happiness, he can but whet his appetite with the largest dish of it that ever falls to his share. Ask the "successful" man, if success really gives complete happiness. There is always something to be won. All earth's triumphs together are not of dimensions big enough to fill one human soul. Was ambition or avarice ever yet content? Give desire the top of its bent, and will it not cry "more?" Human experience all goes for nothing, if it has not proved that human wishing is a basket without a bottom. Worn and torn, the spirit of man retires from the rivalries of life with a sore disappointment: puny as it is, nothing but God is vast enough to fill it. Sooner or later, it comes to learn this truth,—comes to abate its demands from the world and to multiply its services to it. Peace, joy, love, greater than human,—these we cry for in our soul, and get no content until we find. The moment life discloses to us its real meaning, we discover it to be only a hint of the God behind, beneath, within it; we are schooled by it into a dim apprehension of the true reality, and the thirst for God is awakened in our hearts. It grows very clear to us that existence is something more than dining and sleeping and money-getting. Suggestions of something in ourselves too great to be put off with the mere shows of things come into our

consciousness, and stimulate our appetite for reality; and, converging into one focus, these various rays of Divine light reveal to us that our happiness consists in the rounding out of our being into the full proportions of the Divine ideal. No price is high that will purchase this. Our oneness with God, our welcome to all his incoming and indwelling influences, our repose in his presence, our trust and calm delight in his love, become to us the true contents of each day's history, and our thirst is slaked with draughts of everlasting water.

"In a cemetery near Seville," says Lady Herbert, "is a very beautiful though simple marble cross, on which are engraved these three lines in Spanish:

I BELIEVE IN GOD.

I HOPE IN GOD.

I LOVE GOD.

"It is the grave of a poor boy, the only son of a widow. He was not exactly an idiot, but what people call a 'natural.' Good, simple, humble, everybody loved him; but no one could teach him anything. His intelligence was in some way at fault. He could remember nothing. In vain the poor mother put him first at school and then to a trade; he could not learn. At last in despair she took him to a neighboring monastery, and implored the abbot, who was a most charitable, holy man, to take him in and keep him as a lay brother. Touched by her grief, the abbot consented, and the boy entered the convent. There all possible pains were taken with him by the good monks, to give him at least some ideas of religion; but he could remember nothing but these three sentences. Still he was so patient, so laborious, and so good, that the community decided to keep him. When he had finished his hard, out-of-door work, instead of coming in to rest, he would go straight to the church, and there remain on his knees for hours. 'But why does he so?' exclaimed one of the novices; 'he does not know how to pray. He neither understands the office, nor the sacrament, nor the ceremonies of the church.' They therefore hid themselves in a side chapel, close to where he always knelt, and watched him when he came in. Devoutly kneeling, with his hands clasped, his eyes fastened on the tabernacle, he did nothing but repeat over and over again—'I believe in God; I hope for God; I love God.' One day he was missing. They went to his cell and found him dead on the straw, with his hands joined, and an expression of the same ineffable peace and joy they had remarked on his face when in church. They buried him in this quiet cemetery, and caused these words to be graven on his cross."

Was not this poor, half-witted creature, who in great darkness of mind "thirsted for the living God," about as wise as the wisest of us all? What more can we say than he said in simple fashion—nay, can we say as much?—"I believe in God; I hope for God; I love God." The truest worship is this multi-form yearning of the soul, thirsting for God, as it were, with many mouths. They who thus hunger and thirst shall surely be filled. The dumb cry of our human needs is Nature's prayer, and she, wiser than all our theologies, leads us to the water-brooks of God.

A CROOKED INDEX.

[From the New York Independent of Nov. 9.]

MR. ABBOT fills three columns of THE INDEX of Oct. 28 with a reply to our article on Free Logic and Free Religion. Our readers will remember his original charge, that "it takes three dollars to send one to the heathen." At the time the charge was made we characterized it as slanderous; and Mr. ABBOT, discovering that he had been guilty of an unjust accusation, has since been trying to explain it away. We propose to let our readers see how he does it. After referring to the phrase above quoted, he goes on to say:

"1. In our understanding of it the phrase was a terse charge that the foreign mission system is enormously expensive—that, and nothing more. The words state no more, and to us suggested no more; and we meant no more when we first quoted them. It is probable that this was also the meaning of the words as originally used.

"2. It turns out that some others regard the phrase as a covert charge of either extravagance or fraud against missionary home offices, and of so outrageous a character as to have no parallel but the robberies of the Tammany Ring of New York.

"3. As soon as we perceived that this last was the meaning put upon the phrase by some, we hastened in the most explicit manner to disavow it, as not being our own. We said: 'The writer of this letter evidently understands me to hint, at least, that the missionary societies are fraudulently or extravagantly managed—a thing it never entered my head to suggest. And again: If it is a charge of financial corruption against the managing boards of missionary societies, it is enough to say that I have neither understood nor used it so.'

"4. Thus unequivocally disclaiming that we had made a charge of fraud or extravagance, we proceeded to prove the

charge as we did make it—the charge, namely, that the foreign missionary system, as a whole, including all its operations and expenses, uses up three-quarters of the money expended on it in making the other quarter do all the real work that is done. This is a perfectly intelligible charge. We compared the foreign and home missionary systems to two machines. The former utilizes, we argued, at least no more than twenty-five per cent. of the power applied (i. e., the money), as compared with the latter; and we then proved that this twenty-five per cent. is altogether insufficient to accomplish the end aimed at. That is, seventy-five per cent. of the power applied to the machine is consumed in overcoming the friction, the resistance of the atmosphere, and so forth; while only twenty-five per cent. is utilized in actual work.

Ten years ago we taught Hon. David A. Wells' 'Natural Philosophy,' in which the distinction is explained between the undershot, the overshot, the breast, and the turbine wheels. A class of little girls, from ten to twelve years of age, found no difficulty in understanding that the undershot wheel utilizes only twenty-five per cent. of the power applied, while the turbine wheel utilizes ninety-five per cent. The distinction between power utilized and power wasted was easily comprehensible by the feminine mind at that early age. But [THE INDEPENDENT] finds it 'silly and meaningless!' Being thus unable to comprehend that the foreign missionary system, like the undershot wheel, is a machine which utilizes only twenty-five per cent. of the power applied," etc., etc.

We have given above the substance of Mr. Abbot's article, omitting only his personalities, which are both discourteous and unnecessary.

We wish our readers carefully to read these unequivocal disclaimers of having made any charge of fraud or extravagance, and then to compare them with the extract which we give below from the article in which the original charge was made. It will be remembered that Mr. Abbot was discussing the morality of the act of one who had paid his pledges to the missionary society by leaving unpaid his just debts—a transaction which we agreed with him in denouncing as dishonest. Having made this point against this man, and the missionary secretary who commended his act, Mr. Abbot proceeded as follows:

"Furthermore, the praise accorded by Rev. Mr. Libby to a really immoral act shows how the clergy are blinded by their own self-interest to the right relations of things. The remittance of these forty dollars was really a theft from the wood dealer and other creditors; and by accepting it, Mr. Libby really became an accomplice in the crime. We impugn the conscious motives of neither the 'brother' nor the secretary. They do not conceive the act to be proper. But rightly viewed, it deserves nothing but censure. When we are told that it takes three dollars to send one to the heathen—in other words, that seventy-five per cent. of all moneys contributed for foreign missions goes to pay salaries and keep the ecclesiastical machinery in running order—we see how easily secretaries and other officials may be led to look on all such donations as the 'brother's' as meritorious. It is necessary to praise the donors. It is necessary to encourage the belief that such donations are demanded by the 'principle of the Gospel.' This financial necessity warps and perverts the moral vision of the clerical managers of the missionary, Bible, and tract societies to an incredible extent; and from them proceed that constant iteration and reiteration of the sacred duty of giving to the cause of Christ which warps and perverts the moral vision of the laity. This is one of the great evils engendered by the dominant ecclesiasticism, which radiates moral darkness in all directions by exalting ecclesiastical necessities into paramount duties to God. Lastly, we have here a single illustration of the universal moral tendency of orthodoxy."

There is more in the same key; but it is hardly necessary to quote it. The italics in the quotation are our own. We ask all candid men to compare these two passages, and say whether they are consistent with each other. Is it true that these words last quoted mean "that the foreign missionary system is enormously expensive—that and nothing more"?

Is it true that this is nothing but an assertion that "the foreign missionary system, like the undershot wheel, is a machine which utilizes only twenty-five per cent. of the power applied"? Is there no hint of fraud in these words—no insinuation that the missionary societies are run largely for the benefit of "secretaries and other officials"?

The dishonesty of the man who cheated his creditors to pay the missionaries, and of the secretary who commended the transaction, is pointed to not as an exceptional case, but, to use his own words, as "a single illustration of the universal moral tendency of orthodoxy." He openly asserts in the one place that the moral vision of the clerical managers of these societies is so perverted that they habitually, though perhaps unconsciously, endorse frauds in getting their funds; and he insinuates, if he does not say, that they practise frauds in their use of them. In the other place he declares that he never impugned the morality of the management of these societies; but only questions their wisdom of attempting a hopeless work, and of spending money in a quixotic enterprise!

Mr. Abbot complains that we have done him a great injury by charging that he had prevaricated and dodged in his argument. We put his two statements together, and our readers can judge for themselves whether they do not more than justify all that we have said of the crookedness of his methods.

[Instead of withdrawing his charge that we were "guilty of prevarication," Mr. Gladden prefers to try to prove it. This he has a perfect right to do; but he is bound to establish his point. We are willing to lay his argument in full before our readers, and dismiss the libel with the following reply.

The Catholic Bishop Cheveras was once persistently annoyed by a young evangelical minister, who quoted numerous irrelevant texts of Scripture to disprove Catholicism. The Bishop patiently endured his impertinence for a while, but at last asked leave to put a few questions in turn. "Most willingly," was the eager reply. "Did you ever read the passage—'And Judas went and hanged himself'?" "Yes." "And did you ever read that other passage—'Go thou and do likewise'?" The young man said no more.

Mr. Gladden argues seriously as the Bishop argued in sarcasm.

The passage about Rev. Mr. Libby meant that, in-

asmuch as three quarters of all contributions for foreign missions produce no result beyond supporting secretaries, clerks, agents, missionaries, and other officials, all these officials naturally enough urge upon the churches the duty of making such contributions. It did not mean that, in the administration of mission-funds, the secretaries were guilty of speculation, extravagance, or any other perversion of these funds to improper uses. The proper use of these funds was to support the officials; but this fact biased the officials themselves to magnify unduly the duty of giving on the part of the churches. This bias of self-interest, warping the moral vision of the officials and leading them to praise the act of giving money which ought to have been applied by the donor to the payment of just debts, occasioned the fault that we censured. If we had meant to "hint" that Mr. Libby wanted the money for dishonest purposes, could we have said that we "impugned the conscious motives of neither the 'brother' nor the secretary?" Should we not rather have denounced his motives as rascally in the extreme? No intelligent person will say that we intended to assert or "insinuate" that the missionary boards were guilty of fraud or extravagance in the use of the funds entrusted to them. On the contrary, every intelligent person will see that what we censured was the praising of a donation for missionary uses of money which did not belong to the donor. This understanding of the passage in question makes it clear from beginning to end. Mr. Gladden's professed understanding of it makes it self-contradictory and absurd.

But Mr. Gladden takes a purely incidental statement in this passage (i. e. that it "takes three dollars to send one to the heathen"), and argues as if the whole passage was meant to prove that incidental statement. The words he italicises were not written to prove that statement, and had no reference to it. They palpably refer to the potent seductions of self-interest, which make most men blink the immoralities of any system by which they get a livelihood—seductions which made thousands of Christian ministers, for instance, defend the system of African slavery before the war. But by means of these italicised words Mr. Gladden tries to prove, notwithstanding our express disclaimer and the manifest meaning of the whole passage, that we originally intended to accuse the missionary boards of wilfully perverting missionary funds to fraudulent uses. The blame we expressed for the acceptance with praise of a really fraudulent donation he tries to twist into blame for fraudulent management of the money after it had been accepted; and the incidental phrase which we have unambiguously explained as meaning that three-fourths of all contributions for foreign missions serve only to keep the missionary machinery in operation, he tries to twist into a charge that three-fourths of the money are fraudulently diverted from missionary purposes by missionary boards. The attempt is futile. We have never charged missionary boards with mal-appropriation of missionary funds. It is our incompetent critic that has "changed the issue," not we.

One word more. Mr. Gladden complains of our "personality" because we refuse to allow him, in Ku-Klux fashion, to shoot from behind a mask. He prefers to be *incognito* in his attack, and to be referred to only as "The Independent." But "The Independent" is not responsible for his misrepresentations. There are gentlemen connected with "The Independent" who would scorn to make them; and it would not be just to hold these gentlemen in any degree responsible for them. If it is not "discourtesy" and "personality" in Mr. Gladden to tax us falsely with "prevarication," "the paltriest sort of dodging," and so forth, it is not "discourtesy" or "personality" in us to hold him personally accountable for the libel, and to acquit his associates of its disgrace.—ED.]

"FREE RELIGION IN THE WEST."

[The following extract is from an article by Rev. A. D. Mayo, of Cincinnati, just published with the above title in the *Universalist Quarterly*. Mr. Potter criticises it in another column with far more forbearance than its low and unscrupulous insinuations entitle it to.—ED.]

Every form of religion produces a special variety of social life. The cardinal principle of the Free Religious Association—a creed of creedlessness, an organized disorganization, a falling back for a new intellectual departure in all the sanctities of life—of course places the family "at the mercy of a new generalization." If even the existence of God and the

immortality of the soul are open questions, certainly the restraint that a Christian society has thrown around the passions and appetites of men are but wisps of straw before the sharp instruments of those critical reformers. It has been a matter of public notoriety that ideas of family life and the relations of the sexes are circulating among large numbers of people who have shaken off Christian faith which can only end in "free divorce" and "free love." Even within the iron walls of the Boston proprietors, the community has been startled by more than one repudiation of family ties "on principle." The Richardson and McFarland scandal in New York uncovered a state of opinion in "radical" circles that forbodes no good for public purity. This extreme tendency has already split the woman's rights movement into two hostile parties on the marriage controversy. Yet so powerful still are the bonds of domestic life in New England that numbers of young men and women of superior intelligence are there flirting with these confusing sexual theories without dreaming that things are practically to be different from the sweetly ordered ways of the "best society" of the American Athens. But the West is a country without a past; a land where people "try on" their creeds with astonishing freedom. These social speculations have already borne such fruits with us as would appall the elegant people who crowd the galleries of the Tremont Temple to applaud the showy rhetoric of Frothingham, or ponder over the annihilating logic of Abbot. We see here what becomes of people, ignorant or cultivated, who cut loose from the Christian idea of the marriage relation. Our new States are strewn with the wrecks of families stranded on these reckless theories; young matrons drifting back on their mothers, abandoned by those who have sworn to protect them; children worse than orphans, tossed about between the ruptured members of a faithless household; with all the more shameless accompaniments of the gospel of free divorce toppling over into the inferno of free love. We make no charges against the character of anybody, but we assert that the whole tendency of this new gospel is towards the disorganization of the family life of our country. The man who blows up the embankment of a reservoir is responsible for every man's house swept off by the flood; and he who labors to inspire distrust or contempt for the Christian religion, and throws every soul back on its own individual reason for a "new deal" in human affairs, must not be surprised if some of the consequences of his madness come back to him in ways that appall even himself.

PLATFORM OF THE MASSACHUSETTS LABOR REFORM PARTY.

[We recently copied in THE INDEX a passage from one of Wendell Phillips's articles, containing the following sentence:—"No man, editor or otherwise, has any right to criticise a document of which he does not reproduce in his own columns amply enough to enable his readers to judge whether his criticism is fair." As our readers well know, we have conducted THE INDEX from the start upon this principle, and have been even blamed for thus reprinting matter with which our readers can have no possible sympathy. But it is enough that fairness requires this course. We do not look beyond that fact.

We are privately informed that Mr. Phillips thinks THE INDEX ought to have printed the subjoined document in the same number [No. 100] containing the article on "Labor Reform" which criticised it. This we should have done, if we had had a copy of the document. We do it now, not as a favor to Mr. Phillips (though we should be most happy at any time to do a favor to one of the noblest men America has yet produced), but rather as an act of justice which we have no moral right not to do on his suggestion. In justice also to Mr. Hallowell, the author of the able criticism referred to, we should state that he has unsolicited supplied us with the copy of the document we now use.—Ed.]

PLATFORM.

We affirm, as a fundamental principle, that labor, the creator of wealth, is entitled to all it creates.

Affirming this, we avow ourselves willing to accept the final results of the operation of a principle so radical, such as the overthrow of the whole profit-making system, the extinction of all monopolies, the abolition of privileged classes, an extended rather than a restricted franchise, universal education and fraternity, perfect freedom of exchange, and, best and grandest of all, the final obliteration of that foul stigma upon our Christian civilization—the poverty of the masses.

Holding principles so radical as these, and bearing before our minds an ideal condition so noble, we are still aware that our goal cannot be reached at a single leap. We take into account the ignorance, selfishness, prejudice, corruption and demoralization of the leaders of the people, and to a large extent of the people themselves; but still we demand that some steps shall be taken in this direction.

POINTS OF AGGRESSIVE CONTACT.

Therefore, Resolved; That we declare war with the wages system, which demoralizes alike the hirer and the hired, cheats both, and enslaves the working man;

War with the present system of Finance, which robs labor and gorges capital, makes the rich richer, and the poor poorer, and turns a republic into an aristocracy of capital;

War with the lavish grants of the public lands to speculating companies, and whenever in power we pledge ourselves to use every just and legal means to resume all such grants heretofore made;

War with the system of enriching capitalists by the creation and increase of public interest bearing debts.

MEASURES AND DEMANDS.

We demand that every facility and all encouragement shall be given by law to co-operation in all branches of industry and trade, and that the same aid be given to co-operative efforts that has heretofore been given to railroads and other enterprises.

We demand a ten-hour day for factory work as a first step; and that eight hours be the working day of all persons employed at the public expense.

We demand that all public debts be paid at once, in accordance with the terms of the contract, and that no more debts be created.

Viewing the contract importation of Coolies as only another form of the slave trade, we demand that all contracts made relative thereto be void in this country, and that no public ship, and no steamship which receives public subsidy, shall aid in such importation.

We demand that women who do the same kind and same amount of work as men shall receive the same wages; and we demand the ballot for women.

ADDITIONAL RESOLUTIONS.

Resolved, That in presenting Edwin M. Chamberlin as our candidate for Governor, we put before the citizens of Massachusetts a man who, by his early and steadfast adhesion to our movement, has fairly won the confidence of every friend of labor, with his abilities and broad interest in every humane movement will grace any station; and we summon the workmen of all this Commonwealth to give him their hearty support at the ballot-box.

Resolved, That the thanks of this Convention are tendered to the Hon. G. F. Hoar for his timely and able efforts to secure the appointment of a national commission to investigate the relations of capital and labor and examine the question of the hours of labor, and we respectfully ask his further aid in our movement.

PROTESTANT CONFESSIONS CONCERNING THE SABBATH.

[From Parker Pillsbury's Tract on "The Sabbath."]

More than half the Protestant churches in America, namely, the Baptist, Presbyterian and Congregational, if not the Episcopalians, are baptized into the name of John Calvin, as really as into the name of Jesus Christ. And yet I never found but very few, even of their clergy, who did not dispute me, and sometimes with most tropical temper, too, when I told them Calvin, and the great reformers, did not hold to the Sabbath, but on the contrary wrote most positively and pointedly against it.

In Book 2d, Chapter 8th, Calvin's Institutes, the subject is treated at great length, but a few brief specimens of the argument will be sufficient for our purpose.

"The Fathers frequently call the command for the Sabbath a shadowy commandment, because it contains the external observance of the day which was abolished with the rest of the figures at the advent of Christ."

Though the sabbath be abrogated, yet it is customary among us to assemble on stated days, for hearing the word, breaking the mistic bread and for prayer, and to allow servants and laborers a remission from work."

The same day which put an end to the shadowy admonishes Christians not to adhere to a shadowy ceremony."

Christians, therefore, should have nothing to do with a superstitious observance of days."

Paul expresses a fear lest his labors among the Galatians should prove in vain, because they still observed days. And he writes the Romans that it is superstitio to make one day differ from another."

And that is John Calvin, though only in threads. His whole argument is a perfect chain cable of vigor in reasoning and power of logic, against any Sabbath day. What can be done with it?

Now, I suppose the Calvinistic clergy of this one country must count tens of thousands, and if they know the views of John Calvin, after whom they are called—after whom they call themselves—then, in thus keeping them from the people, they are liars and hypocrites. I have no other name for them.

If, on the other hand, they do not know them, with Calvin's Institutes in every decent theological library, and with all the Sabbath Conventions and discussions of the last twenty years, where they have been presented, and reiterated, and published over and over again, and scattered in newspapers, reports, and tracts, like snowflakes, everywhere; if after all this, they do not know, then I leave this audience to baptize them with whatever name you deem proper.

Martin Luther, as quoted by Coleridge, directed like this (I have seen but the quotation)—"Keep the day holy for its use's sake, both to body and soul. But if anywhere the day is made holy for the mere day's sake, if any set up its observance on a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, to do anything that shall reprove this encroachment on the Christian spirit and liberty."

The Sabbath sentiment of not only Luther and Calvin, but of all the leaders of the Reformation, may also be seen in the Augsburg Confession of Faith, framed by Melancthon and presented to the Emperor Charles V., at the Assembly of Augsburg in 1530.

"What is to be thought of the Lord's day and such like rites used in the Church?" The answer is, "That it is lawful for bishops and pastors to appoint ordinances—and that men's

consciences should be bound to esteem them necessary services, and to think that they sin when they violate any of them."

Of this sort, is the observance of the Lord's day, of Easter, of Pentecost and such like holy days and rites; for they that think that the observance of the Lord's day was appointed by the authority of the Church instead of the Sabbath, as necessary, are greatly deceived.

The scriptural requirement that the observance of it should be moral, free; for it teaches that the Mosaic ceremonies are not a useful after the gospel is revealed. And yet because it was requisite to appoint a certain day that the people might know when to come together, it seemeth that the church did, for that purpose, appoint the Lord's day; which day, for this cause, also seemed to have better pleased the Church, than in it men might have an example of Christian liberty, and might know that the observance, neither of the Sabbath, nor any other day, was of necessity."

There are extant monstrous disputations, to ching the change of the Sabbath, which have sprung up from a false persuasion that there should be worship in the Church like to the Levitical worship. They dispute about the holy days, and prescribe how far it is lawful to work in them. What else are disputations but snares for men's consciences?"

But let me hasten from the Fathers and Grand Fathers of the church to Archbishop Paley, who says:

"In my opinion the transactions in the wilderness above related (Ex. xvi.), were the first actual institution of the Sabbath. The words (Gen. ii. 2, 3.) do not assert that God then blessed and sanctified the seventh day, but that he blessed and sanctified it for that reason. St. Paul evidently seems to have considered the Sabbath a sort of Jewish ritual, and not obligatory on Christians as such. (Col. ii. 16, 17.) A cessation upon that day, from labor, beyond the time of attendance upon public worship, is not intimated in any part of the New Testament; nor did Christ nor his apostles deliver, that we know of, any commands to their disciples for a discontinuance, upon that day, of the common affairs of their profession. The opinion that Christ and his apostles meant to retain the duties of the Jewish Sabbath, shifting only the day from the seventh to first, seems to prevail without sufficient reason; nor does any evidence remain in the scripture, (of what, however, is not improbable,) that the first day of the week was thus distinguished in commemoration of our Lord's death."

Archbishop Whately in his notes on the Apostle Paul, has, among much more of similar purport, the following:

"In saying that there is no mention of the Lord's day in the Mosaic Law, I mean that there is not any mention of that specific festival which Christians observe on the first day of the week, in memory of our Lord's resurrection on the morning following the Jewish sabbath but that there is no injunction to sanctify one day in seven, throughout the whole of the Old Testament. We never hear of keeping holy some one day in every seven, but the seventh day, the day on which 'God rested from all his labors.'"

I cannot, therefore, but think that the error was less of those early Christians, who, conceiving the injunction relative to the sabbath to be binding on them, obeyed it just as it was given, than those who, admitting the external obligation of the precept, yet presume to alter it on the authority of tradition. Surely if we allow that the tradition of the Church is competent to change the express commands of God, we are falling into one of the most dangerous errors of the Romanists."

But in the present case, there is not even any tradition to the purpose. It is not merely that the apostles left us no command perpetuating the observance of the sabbath, and transferring the day from the seventh to the first. Such a change, certainly, would have been authorized by their express injunction, and by nothing short of that; since an express divine command can be changed or altered only by the same power, and the same distinct revelation by which it was delivered. But, not only is there no apostolic injunction, than which nothing less would be sufficient, there is not even any tradition of their having made such a change; nay more, it is even abundantly plain that they made no such change."

This country abounds in Theological Seminaries, and in learned theologians, whose sole business is to teach the ministers who are, and are to be, the teachers and guides of the people. And it certainly is no extravagance of statement to say that whatever their pupils may know, or not know, they know themselves, every one of them, that all the preaching and pretending about one day as holier than another is immeasurable delusion or unmitigated falsehood.

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be held for the present on Sunday mornings, at 10½ o'clock, in WALBRIDGE HALL, No. 170, Summit Street. The public are cordially invited to attend.

PUBLISHER'S NOTICES.

Cash receipts for the week ending Dec. 2.—J. G. Holzwarth, \$10; Wm. Jones, \$10; Wallace R. Morse, \$2; S. L. Hill, \$50; O. B. Verly, \$65; H. K. Oliver, \$10; B. F. Underwood, \$20; W. L. Rathe, \$10; Miss I. Thompson, \$10; Wm. I. Bowditch (donation), \$20; R. J. Hollowell, \$2; Henry Jepson, \$20; J. Fisher, \$2; Jno. D. Hicks, \$2; Geo. Young, \$2; Robert K. Potter, \$2; H. L. Green, \$10; Geo. Hartung, \$2; Rev. F. M. Holland, \$25; Wm. A. Prodie, \$50; Robert Kidd, \$10; H. R. Tucker, \$10; Thos. E. Moore, \$2.20; Thos. M. Day, \$2; Ezra Abbot, \$2; Rev. Edwin S. Eldor, \$2; W. G. Myer, \$2; Elizabeth Copeland, \$2.20; Lewis Kutz, \$10; Geo. Hoadly, \$2; R. B. Stone, \$10; M. L. Holbrook, \$10; F. E. Abbot, \$416; Toledo Printing Co., \$10.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

RECEIVED.

R. H. McDONALD'S ILLUSTRATED HISTORY AND MAP OF CHICAGO, with a History of the Great Fire, &c., &c. New York: R. B. THOMPSON & Co., 735 Broadway, 1872.

A WORK OF FAITH. History of the Consumptive's Home, No. 11 & 13 Willard Street, and the First Annual Report, to September 30, 1865; with an Introduction by Rev. F. D. Huntington, D. D., and Rev. E. N. Kirk, D. D. Third Edition. Boston: For Sale at E. P. DUTTON & Co's, 335 Washington Street, 1868. pp. 93.

THE PRESIDENT'S ADDRESS AND SECOND ANNUAL REPORTS of the Secretary and Treasurer of the Union for Good Works. Printed by order of the Executive Committee for the Use of its Members. September 21st, 1871. New Bedford: FESSENDEN & BAKER, Printers, 1871. pp. 40.

THE LITTLE CORPORAL. December, 1871. Published by JOHN E. MILLER, Chicago, Ill. \$1.50 a year. Single copy 15 Cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Advocate of a Higher Type of Manhood—Physical, Intellectual, and Moral. December, 1871. New York: Wood & Holbrook, Publishers, 13 & 15 Light St. \$2.00 a Year.

The Index.

DECEMBER 9, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

THE INDEX ASSOCIATION.

CAPITAL \$100,000. SHARES EACH \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 26, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

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A DEFENCE THAT NEEDS DEFENDING.

In our ninety-sixth number, we reprinted in full an editorial article by Rev. Washington Gladden in the New York *Independent*, to part of which we then replied, and to the other part of which we propose to reply now in fulfilment of a promise then made.

This article makes two leading points in defence of Christian missions.

1. It regards us as unfair in holding that the influence of foreign missions (so far as real) "in civilizing savages, in improving their morals and in ameliorating their condition here on earth," is no part of legitimate missionary work, but should rather be considered an "indirect result" of it; and the question is put—"Is it not always claimed that the Gospel of Christ is the best civilizer? Does not the religion of Christ naturally and invariably carry along with it all these gifts of civilization?"

Now the arguments of one who is confessedly a non-Christian cannot be expected to have much weight with Christians, who pay little heed to arguments of any sort which oppose their preconceived opinions. But they will probably attach some importance to the statements of their own eminent and representative men. A few of these we propose to cite—first, concerning the true and only legitimate object of foreign missions, and, secondly, concerning their relation to the spread of civilization.

The New York *Christian Weekly*, published by the American Tract Society, says in its issue of Oct. 7, 1871, in an editorial article on "Missionaries and Indian Civilization:"—

"More civilization will not lead men to Christ, and without faith in Christ men cannot be saved. A Christless world, in short, is a hopeless world. This was the reasoning which made a missionary of Paul, and it is the reasoning which sustains the missionary activity of the church today."

In "A Manual of the Foreign Missions of the Presbyterian Church in the United States of America," published in New York in 1868, Rev. John C. Lowrie, D. D., secretary of the missionary board of the Presbyterian denomination, thus states the reason and object of foreign missions:—

"The Sacred Scripture shows that salvation is now extended

to adult men only through Jesus Christ, and through the means of grace. Thus it is written, 'whosoever shall call on the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? . . . So, then, faith cometh by hearing, and hearing by the word of God.' Rom. X, 13, 14, 17." [pp. 12, 14.]

"The simple story of the Cross, the preaching of Christ and him crucified, is the main characteristic of the work of missions in modern as in ancient times. Protestant missionaries 'preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.' The success of this apostolic mission will become more marked in coming ages, until all nations are converted unto God. We know no other means of success; we look for no other dispensation of grace, &c., &c." [pp. 14, 15.]

In "Foreign Missions: their Relations and Claims," published in New York and Boston in 1870, Rev. Rufus Anderson, D. D., secretary of the American Board of Commissioners for Foreign Missions, has the following still more explicit statements on the same subject:—

"I know of no diversity, in the views of different portions of the Evangelical Church, as to the proper object of missions; for there is no mistaking the command on which the enterprise is founded, which is so to make known the gospel to perishing men as to induce them to repent and believe on the Lord Jesus Christ." [pp. 91, 92.]

"I am now prepared to state, in a concise but positive form, what I believe to be the true and proper nature of a mission among the heathen. The mission of the Apostle Paul, as described in the fourth chapter, embraced the following things:—

1. The aim of the Apostle was to save the souls of men.
2. The means he employed for this purpose were spiritual; namely, the gospel of Christ.
3. The power on which he relied to give efficacy to these means was divine; namely, the promised aid of the Holy Spirit." [p. 109.]

"The foreign missionary, the home missionary, and the pastor have each substantially the same object. It is to plant churches, and make them shine as lights in the world. . . . There is one disease and one remedy. Before the gospel, the unbelieving world stands an undistinguished mass of rebellious sinners; unwilling that God should reign over them, unwilling to be saved except by their own works, and averse to all real holiness of heart and life. There is power in the doctrine of the cross, through grace, to overcome this. The doctrine of the cross—as will more clearly appear when we come to the evidences of success in missions—is the grand instrument of success. Not one of the great superstitions of the world could hold a governing place in the human soul, after the conviction has once been thoroughly produced that there is salvation only in Christ." [pp. 118, 119.]

"We next inquired into the nature of the modern warfare incumbent on the churches for subduing the world to Christ. We found it was spiritual; just such a warfare as the apostles waged, with precisely their object, with precisely their weapons, and with their dependence on divine aid." [p. 303.]

"There is no political movement in the world that is commensurate with the missionary movement; none that embraces so many nations, none covering so large a portion of the globe. It is the Christian Church going forth, under its Great Captain, for the subjugation of the world. . . . The spiritual war for the conquest of the world has certainly begun, and in a manner never seen in any former age." [pp. 307, 308.]

These statements, made by the distinguished secretaries of the two greatest missionary societies in America, emphatically limit the work of missions to the conversion of mankind to Christianity, for the purpose of saving them from the wrath of God in another world than this. They exclude the idea of civilizing them in this world. But Dr. Anderson puts the case more strongly still:—

"We, also, have had substantially the same difficulty [as the apostles] in respect to the purely spiritual nature of the missionary work itself, and we have been longer in surmounting that difficulty, if we have even yet fully surmounted it. The main cause of our difficulty, however, is not one that affected the apostolic missions. It has been the higher civilization of the Christian Church, as compared with that of modern heathen nations. This has tended to confuse our conceptions of the religion we were to propagate. From our childhood our idea of the Christian religion has been identified with education, social order, and a certain correctness of morals and manners: in other words, with civilization. It is even true of us all, that the civilization of centuries forms a part of the hourly manifestations of our piety; and we seldom reflect how our personal religion would appear to casual observers, were we divested of a culture which we share with the world around us. This composite idea of the gospel (if I may so describe it), this foreign admixture, has placed the missionaries of our day under a disadvantage, as compared with missionaries in the apostolic age. It has weakened their faith in that perfectly simple form of the gospel as a converting agency, in which it was apprehended by the apostles; and also their reliance on the divine power, upon which the apostles so exclusively depended for success. This faith in God, and in his appointed means for the conversion of the world, is now the grand desideratum in the Christian Church, and in Christian missions." [pp. 94, 95.]

We cannot but admire the courage and fidelity with which this brave old man adheres to his "simple gospel," and rebukes for want of faith these modern orthodox Januses who apologize to the world for their interest in missions by pleading the services that missions render to "civilization." Civilization, forsooth! Are they ashamed of the old gospel of "salvation by Christ alone?" If so, why do they not admit the fact like men? But if otherwise, why do they not stand to their guns like this honest old veteran, and fire their shot and shell at the "civilization" that cheats the world of its "salvation?" Dr. Anderson is right. It is because their "faith is weakened;" and we have ten times more respect for the intense though bigoted convictions of papers like *Zion's Herald* than we have for the half-and-half, feeble, emasculated, "civilized" Christianity of the *Independent*. Molasses is good, and water is good; but, of all beverages, deliver us from molasses and water!

What Dr. Anderson says about the practical weakness of all efforts to civilize and Christianize at the same time, is too important not to be here quoted:—

"Our fathers, in their earlier missions to savage peoples, acting with the light they had, avowedly sent Christianity and civilization forth together, as co-operating forces. For instance, ordained missionaries to the North American Indians were accompanied by farmers and mechanics; and a farmer was sent with the first mission to the Sandwich Islands. The American Board, in its report for 1816, declared it to be the object of the missions to the Indians 'to make them English in their language, civilized in their habits, and Christian in their religion.' And, three years later, the pioneers of the Sandwich Islands mission were instructed 'to aim at nothing short of covering those Islands with fruitful fields and pleasant dwellings, and schools and churches, and of raising the whole people to an elevated state of Christian civilization.'"

"What now have been the results of experience? In the year 1833, the missions of the American Board to the Indians, with ten preaching missionaries, numbered fifteen farmers and mechanics. In 1842, with twenty-four preaching missionaries in those missions, the farmers and mechanics had been reduced to nine; and in 1852, thirty-six years from the commencement of the missions, not a single farmer or mechanic remained. You understand the import of these facts. The honest aim in sending these secular helpers was to aid the preaching missionaries. But the means were found to be inappropriate. A simpler, cheaper, more effectual means of civilizing the savages was the gospel alone.

"I should add that the missionary farmer sent to the Sandwich Islands remained there only a short time; and never since has there been a thought of sending another. Thus ended the experiment by the American Board of connecting agriculture and the arts with the missionary agencies." [pp. 96, 98.]

We have quoted this passage to show that civilization is a secondary object with foreign missions, and that, so far as it ensues, it is, as we said, purely an "indirect result" of them. The original purpose of the apostles, and the present purpose of those who have inherited their work, is to Christianize, and not to civilize; and everything else has been to the true Christian missionary subordinate and unimportant compared with the salvation of souls from the wrath of God.

It is true that some civilizing influences have accompanied missionary labors, because missionaries, being civilized men, could not leave all their civilization at home. But it is not true that the "gospel is the best civilizer." In fact, what Dr. Anderson calls the "simple gospel," that is, the gospel of salvation from hell by faith in Christ alone, does not even tend to civilize. It tends rather to barbarize, since it withdraws attention from the affairs of this world, with which alone civilization is concerned, to concentrate it on the affairs of another world. The Christian who claims that the gospel of Christ is of itself a civilizing agency shows that he has what Dr. Anderson well calls a "confused conception of the religion he is to propagate." The degree in which modern

missionaries rely on mere civilizing influences is the exact measure of their "weakened faith" in the pure gospel of Christ. And it is a significant fact that the American Board have found it necessary to cease all direct attempts at civilizing savages in order to Christianize them. Instead of civilizing the heathen, Christianity is desperately attempting to get civilized itself, by giving up one by one its old heathenish doctrines. In proportion as it succeeds, however, it ceases to be Christianity. The feud between civilization and these Christian doctrines is deadly and irreconcilable; and Pope Pius IX is honest enough to proclaim this truth in his famous Encyclical. There is no such thing as a *civilized* Christianity. Still less is there any such thing as a *civilizing* Christianity.

In strict accordance with this view of the nature and objects of Christian missions, Dr. Anderson declares that education, the one great means and the truest measure of all civilization, must be held of secondary importance as compared with the multiplication of churches. He quotes the testimony of Dr. Kingsbury, missionary to the American Indians, as showing that secular education tends to disincite them to become Christians; and he also refers to the failure of the high school at Beirut, in Syria, where "the literature of Western civilization was taught through the English language." And he sums up the experience of the American Board in this direction with the following explicit statement:—

"Education, schools, the press, and whatever else goes to make up the working system, are held in strict subordination to the planting and building up of effective working churches. . . . The use of schools and the press comes under the question, how far are they subservient to the great end, namely, the rapid and perfect development of churches." [p. 113.]

In other words, everything must be excluded from mission schools which does not tend to confirm the Christian faith. No geology that contradicts Genesis—no history that tells the hard truth about the Christian Church—no science of any sort that interferes with facile belief in miracles—no literature that breathes the spirit of modern thought; one can easily guess the kind of "education" imparted in such schools.

Wherever education has been really made an object in itself, it has been found to operate unfavorably to missions. The *Bombay Guardian* of March 6, 1869, says:—"We were told the other day by a gentleman at the head of one of the largest of our mission educational institutions, and where a number of devoted and able missionaries have successively labored, that during thirty years there had been from it only two converts, the institution being carried on at an average expense of £1000 a year." Sir James Emerson Tennent, also, in his book on Christianity in Ceylon, says that the Chittagong school, taught by a missionary in person every day for sixteen years, and having an average of two hundred pupils, turned out only two converts. With such fruits as these, it is no wonder that the American Board manifests distrust of education, and adopts a system which strictly subordinates the school to the church.

When, therefore, Mr. Gladden thinks us unfair in regarding the crude and partial civilization that follows in the wake of missionary effort as a purely incidental and indirect result—as no legitimate or proper part of missionary work—the quotations we have made show that he must include the

best missionary authorities in the same condemnation. We have accepted the view of missions and their object as taken and defended by the highest authorities; and we leave Mr. Gladden to settle his controversy with them as best he may.

2. The other point made by Mr. Gladden is the alleged unfairness of our estimate of the minimum time required to convert the world to Christianity. He says:—

"All this calculation is based on the supposition that the number of converts bears a certain uniform ratio to the amount of money expended. But the supposition is not according to fact. During the first ten years of the existence of the American Board about \$250,000 was expended, and the number of converts was less than two thousand. During the next ten years the expenditure was about \$750,000, and the number of converts was more than twenty thousand. The expenditures were multiplied by three, and the converts were multiplied by ten."

"Can Mr. Abbot be ignorant of the fact that the ratio of increase in all healthy social growth is geometrical, rather than arithmetical? Up to 1840 'the average annual increase' of New York City had been about 1,500 a year. Would it have been safe to conclude at that time that 1,500 a year would be the 'average annual increase' for the next two hundred years? Or would it even have been sensible to take the increase of population during the year 1840, whatever that may have been, and estimate the growth of the city by adding that amount annually to the population? Yet this is the principle on which Mr. Abbot estimates the future progress of missions."

We do not doubt that there is a very slow increase of the ratio between expenditures and the number of conversions, which, however, is more than balanced by the increase of the world's population. All kinds of business can be done more cheaply as the business grows. But that this ratio of increase is geometrical rather than arithmetical is not apparent. Let us see.

Mr. Gladden is surprisingly ignorant of the statistics he ventures to use. Any one who will refer to the "History of American Missions," published in 1840, will find on page 345 a table of "Receipts, Expenditures, and Results" of the American Board, compiled by Rev. Joseph Tracy from the "published and unpublished documents of the Board." This gives *eleven hundred* as the number of converts in 1830, twenty years after the Board began its operations, instead of the *twenty thousand* which Mr. Gladden claims! In 1839, they only numbered a little over seven thousand. For the year 1828, 523 converts were reported. The annual gains for the successive years from 1828 to 1839 were respectively 147; 330; 200; 500; 140; 60; 47; a loss of 44; 144; 415; 4,749. The reason for the sudden increase in the last year we do not find stated; but it was exceptional. No one who knows the meaning of the words "geometrical ratio" will apply them to the above statistics of growth, when compared with the expenditures for the corresponding years. In 1839, when 4,749 converts were gained, the expenditure was \$27,098 *less* than in 1837, when only 144 converts were gained.

Furthermore, Dr. Anderson reports, as the total number of converts of the American Board in 1868, only 25,538. Even conceding the correctness of Mr. Gladden's remarkable exaggeration of 20,000 converts in 1830, his "geometrical ratio" of increase from 1830 to 1868 has only produced an additional 5,538 converts in thirty-eight years! The most charitable supposition is that he does not understand the meaning of the words; and we give him the benefit of this explanation. But he will be wise to remember hereafter the danger of playing with edged tools.

The exceptional growth of a large city like New York does not illustrate the general ratio of increase of human population, to

which Mr. Gladden compares the increase of conversions to Christianity. Population, as Mr. Darwin has conclusively shown, *tends* to increase in geometrical ratio; but, as he has shown with equal conclusiveness, it very rarely *does* increase in that ratio. That the ratio of conversions to Christianity increases geometrically is disproved by actual statistics.

Instead of being unfair to missions in our estimate of the time they would require to convert the world, we were extravagantly liberal. Dr. Lowrie states ("Manual of Missions," p. 357) that the total increase of Protestant converts from 1853 to 1868, a period of fifteen years, was 70,000, or an annual average of 4,666. In making our estimate, we allowed an annual average increase of 18,400 converts. We were so anxious not to be unjust to missions, that in every case we chose the figures least favorable to our argument.

We think it now sufficiently plain that Mr. Gladden has shown a want of acquaintance with the subject he discusses which would justify a much more modest and respectful style of argument.

AN UNFOUNDED CHARGE.

About a year ago Rev. A. D. Mayo, of Cincinnati, delivered a lecture in that city in criticism of "Free Religion." A partial report of the lecture was printed in the *Christian Register* (and, if we remember right, in the *Liberal Christian* also), copied from the *Cincinnati Gazette*. In this report Mr. Mayo was represented as saying that—"As a body the Free Religionists are committed to the most extreme theories that prevail in relation to family life." The attention of Mr. Mayo was called to this astounding charge both publicly and privately, with the belief that, if the reporter had misrepresented him, he would hasten to make the necessary correction. Of course a public speaker cannot attempt to set right all the newspaper reports of his utterances; but this seemed a case where a nice sense of honor would impel a speaker to say that he had been misreported, if such was the fact. The charge as it stood was a most slanderous one. It was printed as if it was Mr. Mayo's own words, but without the least particle of evidence to sustain it. Yet Mr. Mayo remained silent. He allowed the accusation to pass as his own, but brought forward no proofs to substantiate it.

After the lapse of nearly a year the lecture in question has been published in the *Universalist Quarterly*, and reprinted in the "*Star in the West*," a Universalist paper of Cincinnati. We have no means of knowing whether the address is now printed as it was originally delivered or not. It certainly contains no such charge as that quoted above from the reporter's abstract. In the lecture as printed, Mr. Mayo argues that the *tendency* of the principles of "Free Religion" is to social demoralization. He does not say that—"As a body the Free Religionists are committed to the most extreme theories, &c." His remarks on this point are summed up thus: "We make no charges against the character of anybody, but we assert that the whole tendency of this new gospel is towards the disorganization of the family life of our country." It looks as if there might have been some revision here of the matter as originally written and reported. But whether

this be so or not, in either case it seems to us that Mr. Mayo has been standing the last year in the position of having made an unfounded and slanderous accusation. He regards the Bible as "the great record of the universal revelation of God,"—"essentially true and good for all sorts of men in all circumstances,"—containing a "complete" and "ultimate" statement of religious faith; and he laments that its authority is losing ground. We would commend to him certain passages in that book against "evil-speaking" and "false accusers."

A few words now as to the charge in its present shape. Of course, if one believes that certain principles practically and naturally tend to certain very bad results, it is a legitimate line of argument to point out that connection. It is a difficult line of argument, but its legitimacy may be admitted. Mr. Mayo, however, is very unfortunate in this attempt. In order to substantiate his charge against the "tendency" of free religious principles, he makes certain loose statements that are almost as bad as the charge originally reported. He alludes indefinitely to some "repudiation of family ties within the iron walls of the Boston proprieties"; he speaks of "the Richardson and McFarland scandal" as revealing a corrupt state of opinion in "radical" circles in New York; he refers to the "split in the Woman's Rights movement on the marriage controversy"; and says, finally, that "our new States are strewn with the wrecks of families stranded on these reckless theories." And he infers, and would have his readers infer, that the principles of free religion are responsible for all these things; but no argument nor facts does he bring to support this inference. The statements are all too general and loose to found so grave an accusation upon. Free Religion was not on trial in the Richardson and McFarland case more than Orthodoxy, and it seems impossible that any man honestly seeking truth and the public good more than to make out a point in controversy could so represent it. The newspapers that came most vigorously to the defence of the memory of Richardson and the conduct of Mrs. McFarland were the *Tribune* and the *Independent*, politically classed as "radical," but showing no special favor to the free religious movement. The paper that most notoriously, and even libelously, tried to trace a connection between radicalism in religion and "free-love" theories, was that immaculate defender of social purity, the *New York Herald*. Mr. Mayo on this point appears to have drawn his information from the *Herald*.

Equally imaginary is the connection between free religious principles and the "marriage controversy" among the advocates of Woman's Rights. Or if there be any connection, it certainly is not in the direction Mr. Mayo's statement insinuates. So far as the same persons are prominent in the Woman's Rights' movement and in the free religious movement, we believe that they are without exception on the strict-marriage side of this controversy.

As to the "Boston proprieties" we have nothing to say. The charge is too indefinite. They may have been behaving very improperly, but we question if free religion can be held responsible for their lapse. So, too, when Mr. Mayo speaks of the family wrecks that he says are strewn so thick all

over the West, and asks us to see in them the result of free religious theories, we must demand the *proof* that they are so before we accept his statement. It is said that Connecticut has more divorce cases in proportion to its population than any other New England State. Yet it is the State that has been kept most rigidly under Orthodox influences in religion. How will Mr. Mayo on his theory explain this fact? We have a decided impression, too, that if the religious training and beliefs of the parties who apply to the courts for divorce throughout the country could be ascertained, it would be found in a vast majority of cases that they are "orthodox" rather than "heretic." Can Mr. Mayo give us the history of the family "wrecks" in the Western States? Free religion, certainly, has not had very much sway there as yet except in the form of German rationalism. Is it the free-thinking German families that have been stranded in such multitudes on these "reckless theories" of marriage? Again, it is our impression that the Germans, whether "orthodox" or "heretic," are very faithful to their domestic relations. But this is only an impression,—an impression, however, which is quite as good as Mr. Mayo's statement in its present unsupported form. Let him give statistics as to the religious antecedents of the families thus wrecked, and he will contribute something of value to the discussion of the point he has raised, but now left so unjustly.

Here is another point for him to consider. The assaults that have been made in modern times on the marriage institution under the auspices of religion have all been made on the basis of a religion that claims to rest on a specific outward revelation. Mormonism claims to rest, not on reason merely, but on a special revelation similar to that given originally in Christianity and intended to supplement that. Socialism in certain religious communities, as at Oneida, makes the same claim. And Spiritualism, which is charged, though unjustly as a whole, with undermining the marriage relation, traces its origin, not to reason, but to certain marvellous occurrences transcending reason. It claims that the same sort of miracles which, it is commonly alleged, established Christianity have been performed in this day to authenticate itself. Now these facts do not seem to sustain Mr. Mayo's theory that it is the giving full freedom to reason and placing it above the authority of revelation, which is the dangerous element in the free religious movement. This is the one semblance of argument that runs all through his lecture,—that "Free Religion" exalts reason to the suppression of other faculties; that it "deifies intellect." But will not reason have to be called in after all to adjust these conflicting claims of revelation? How will Mr. Mayo set aside these modern "revelations" that are so dangerous to social order except by applying to them his reason? But he is afraid of reason, for that, too, he thinks is tending rapidly to produce social demoralization. So he is really as much adrift as any of us. For our own part, we see no remedy but the application of enlightened reason, studious of all past experience, conscientiously observant of the laws of Nature, reverent before the great Purpose expressed in those laws and aiming to embody it in human

statutes, as a corrective of the individual and the social dangers that lurk in the claim of a specific "revelation."

W. J. P.

FALSE CHARITY.

It is the fashion to say handsome things about the older forms of religion which we ourselves have ceased to believe in. Charity is not yet very successful in discovering the good side of "heresy," or "infidelity," or "rationalism," or "humanitarianism;" but it is fully equal to eulogizing Calvinism, Ritualism, and, in particular, Romanism. Its mantle is very wide and very warm over the feet and legs of faith, but thin about the head. It has a splendid sweep *backwards*. The *New York Times* poured out vials of wrath on the ministers who held Romanism even indirectly accountable for the bloody riot that disgraced the city last July. The *Liberal Christian* with less vituperation but as much emphasis rebuked those who charged Romanism with the demoralization of city politics and took pains on its own account to abjure "the vulgar fanaticism which attributes to the Catholic Church evils that were directly traceable to ignorance, inexperience and brutal demagoguism. Even so quick-witted a man as the editor of the *Golden Age*, in an early number of his paper, drew a fine distinction between Romanism as a political power, and Romanism as a religion, declaring that, while as a political power it was to be resisted, as a religion it was deserving of all respect.

At the risk of being thought uncharitable—the one sin of this sentimental generation—we desire to lay a critical finger on such statements as these and put them where they belong. It is precisely *as a Religion* that we quarrel with that form of Christianity called Romanism; as a Religion we hold it directly answerable for the ignorance, the stupidity, the moral slavishness, that have made our municipal mismanagement possible, and our political corruption inevitable; it is precisely *as a Religion* that we hold it responsible for hatreds, bigotries, and violences that for centuries it did more than any thing else to nurture, and now does less than any thing else to repress.

The pretension to temporal power on the part of the Papacy which we so deprecate and dread is but the proper pendant of the equally wild pretension of spiritual power. The acknowledged holder of the spiritual power must be the acknowledged holder of the temporal power also; for the two are logically and practically inseparable. Conscience is implicated in all things, civil, domestic, personal. The interests of family nurture, of domestic discipline, of education public and private, of civil and criminal legislation, of general charity and correction, of reward and punishment are the interests of the soul. Whoever has charge of the soul has charge of these; whoever directs the affairs of the soul directs these, and must direct them; his supremacy is not complete unless he does. Pius IX is no fanatic, but a severe logician. His claim is the natural claim of one who is the spiritual father of society. To distinguish between Romanism as a political power and Romanism as a religion is impossible, for the plain reason that Romanism is, from its nature, a political power. It is essentially and in its first principle a government, and a government co-extensive with the moral concerns of man.

Its chief is a monarch, a lord of lords, a king of kings; he styles himself the vicar of Christ, the vicegerent and representative of the King of heaven and earth. The Romanist is a subject; every Romanist is a subject; and he is held subjected not in his external movements and habits chiefly, but in his interior being. It is in his reason that he is under law; his conscience is under authority; his soul is not his own. The one thing the religion does before any thing else, the one thing it feels called to do, the one thing it must do or surrender its being entirely, is to *take care* of people, to relieve them of themselves. Its efforts at political domination have been efforts to do this completely, to render its spiritual sway something more than an empty pretension.

This principle is stamped on everything the religion says, does, shows, or possesses. It is built with stone and mortar; it is made solid in its altar forms; it is the soul of its art; every picture and statue conceals it within the marble, behind the canvass. The symbols express it; the emblems suppose it; the very garments of the priests convey its significance. Romanism as a religion teaches the subserviency of human nature to a body of men; inculcates it, institutes it in rite and sacrament, carves it in stone and wood, paints it in glowing colors, puts it into prayers and music, makes poets versify it, makes choirs chant it, makes the very atmosphere of temples breathe it. Without it the faith would be nothing.

Now is it possible to doubt that a religion with a foundation-idea like this involves ignorance, dulness, mental and moral subserviency, a soulless disposition blindly to follow leaders, a tendency to credulity that surrenders people into the power of the demagogue, and makes them tools of men who are restrained by no considerations of truth, or honor, or decency from using them for the basest purposes? Why are the Romanists less instructed as a class, less inquisitive, less independent, less self-asserting, less energetic in social reform than others are? Something, of course, is attributable to race, something to infelicitous circumstances in the old country, though the Church has made itself fairly responsible for such infelicity by its demoralizing theories of life and duty; but the secret of the stupidity and intractableness we complain of must be sought in the religion that puts the soul in charge of a priest. It is the religion that plots the subversion of our popular system of education; it is the religion that supports orphan asylums at the expense of the people for its own sectarian ends; it is the religion that encourages the maintenance in power of men who, whatever else they countenance or discountenance, always countenance the system that commands the most votes. There are individual exceptions no doubt, for the Church has not yet subdued the world, nor quite suppressed the human nature in the hearts of its own members. There are Romanists who are high-minded, independent, honest, loyal, good citizens, noble gentlemen, and they think they owe all their fine qualities to the religion they profess. But so long as the avowed principle of that religion is what it is and always has been, so long must we think them mistaken in their judgment as to the source of their virtue, and must ascribe the qualities of mental courage, moral independence, civic loyalty, and enlightened zeal

rather to the radical human nature in them than to the faith that has not availed to quench it. The Romanist who encourages popular education, deprecates the illegal appropriation of public money to his own orphan asylums, commends secular enlightenment, liberally welcomes popular lectures on science and literature, is an anomaly among his brethren. It was with an audible emotion of surprise that we heard of a priest, here and there, who gave his influence to the Reform Party as against the Ring on the occasion of our last election. The action was unexpected; and it was unexpected because the religion is not commonly supposed to foster such independence, and the intimate alliance between the spiritual and temporal powers was a fact too familiar to be explained on the ground of mere coincidence.

They who find fault with Romanism must not forget that it is dangerous first and last as a religion. And it is the more dangerous because it has the fatal charm of antiquity and beauty. If it be fanatical to say this, then we are glad to be counted with a great many good men among the fanatics.

O. B. F.

The Boston *Commonwealth* turns its opera-glass on our imperfections, reminding us of the little boy who, being asked by his sister what he thought of the new minister, replied—"Oh, he has a big pimple on his nose!" THE INDEX, be it modestly spoken, occasionally contains an idea; but after two years of scrutiny the *Commonwealth* breaks the silence and quotes—*misprints!* Is it unreasonable to ask our contemporary to have a soul above pimples?

THE INDEX, of Toledo, has its typographical errors to bear like the rest of us. O. B. Frothingham, describing a radical minister in England, is made to say that he mingles "poetry" with the world. Probably he wrote some such simple word as "freely." And Mr. Potter, of New Bedford, is represented as saying, as if to emphasize the remarkable assertion, that the book of Job is a "form." The reader is relieved by telling him that for "form" he must read "poem."

Mr. Parker Pillsbury gave two eloquent lectures in Toledo recently, with great acceptance. The old fire flashed forth again that once warmed so many hearts to the work of reform. During the winter Mr. Pillsbury is re-engaged as a regular speaker by the Liberal Society in Salem, O., and of course will not be able to lecture in places very distant from that town. He has done admirable work the past summer, and hopes to renew it next year.

Lord Bacon died from rash exposure of his person to cold while stuffing a fowl with snow. His aim was to discover whether snow would stop putrefaction; but in trying to discover one law of Nature, he perished by another. When men fling away character in the pursuit of money, they do the same thing, and earn the epitaph—"Died of a hen."

"Reading the *Investigator* and THE INDEX always confirms us in our Christian faith." So says the *Christian Register*. Will it please suggest to its Unitarian readers the propriety of taking stock in the Index Association, as the best way to propagate Christianity?

Mr. A. J. Grover, of Earlville, Ill., has generously donated to the Index Association five hundred copies of his able pamphlet on the Bible aspect of the woman question, which will be advertised next week with other new INDEX Tracts.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

EVIL CHURCH INFLUENCES.

MR. EDITOR:—

A writer in THE INDEX of the 11th November, under the signature of "Beza," lately charged upon the churches of this country that they were educating the people in so false and unworthy a belief of God that it would inevitably lead to *Atheism*, unless Science came to the aid of faith by revealing the true God. But this is not the only damage the Church is doing, although perhaps it is the greatest. There is another count in the indictment which God and Humanity jointly bring against that colossal organization called the Church. It is *teaching the most intelligent part of the people to learn and practise the arts of dissimulation and hypocrisy*.

The natural tendency of the free institutions of the United States is to make our people not only independent in thought, but frank and open in expressing their opinions; and this feature of character is exhibited whenever they travel abroad. But at home, when by the diffusion of knowledge a man outgrows the creed in which he was educated, he is compelled to cover up the fact from his religious teacher lest that teacher, availing himself of the confidence reposed in him by the community, defame his standing, and thus injure him in his business and reputation. All over the country there are multitudes of men who support the Churches by money, and who occasionally attend the public meetings, but who in their heads reject all the dogmas of the creed, and in their hearts despise all her ceremonies as childish and unmanly. But they are afraid of Church influence, and therefore—"mum's the word." They would like to enjoy their rights as men, and as American citizens, but they don't dare to do so. If in mercantile business, the heresy-hunters, headed by the preacher, would set the people against them, and they would have no custom. If lawyers, they would have no clients. If physicians, no patients. In social life they would lose caste by the charge that there was the taint of scepticism upon them.

It is a terrible fact that in this land there is a large class of influential men whose vocation and bread make it their interest to preserve the old superstitions, and suppress all freedom of inquiry into the truthfulness of their creeds. They hate the light when it illumines the pathway of a man *from*, instead of *to*, the Church; and knowing their power with the uneducated, bigoted, and satisfied masses, and knowing too that these masses have *patronage* which makes the bread and butter of men in business, they drive back to the fold every sheep who shows the least relish for new pastures instead of the old trodden and defiled herbage of the Church. I know many men in the professions and trades, and other callings by which they live, who do not believe a word of the Church creed, but who are sworn members of the organization. They slink around like thieving dogs from one's house to another's, and say in whispers what they ought to proclaim upon the house-tops, and would, if it were not for the preacher and Mrs. Grundy. They "dodge and palter in the shifts of lowness."

Such conduct is very contemptible, to be sure, and the men who practise it know and feel it to be so, or they would not do it. But their business is the means by which they *live*: and the Devil came very near speaking the truth, when he said—"Yea, all that a man hath will he give for his life." When a man's food and clothing, and those of his wife and children, depend upon the confidence and patronage of the community, these being actual and pressing wants, he truckles, dissimulates, equivocates, and covers up opinions which he feels he has a right to express openly. He suffers the greatest of all losses—the loss of self respect. And this barrier to misconduct thus broken down, he is tempted to go astray in other ways; for the vices are all related, and all flourish in the neighborhood of each other.

Now this deterioration of character the Church is inflicting upon all her intelligent people. The priesthood, instead of encouraging free thought, and kindly parting company with those who honestly change their opinions, force them, by the fear of losing reputation and business, to play the hypocrite, and to seem to be what they are not. Frankness, candor, independence of thought and speech, which are among the noblest attributes of character, are suppressed, and dissimulation, craven-heartedness, and all the rest of the hateful brood, are encouraged into growth. It was a terrible charge, yet true, that was made against the system of Slavery, that it forced its victims to become thieves and liars. The Church is guilty of a similar outrage in forcing her intelligent people to practise the base arts of hypocrisy. Professing to save souls, she is training them to such faulty characters as will compel them, when they cross the silent river, to tarry long as dwellers upon the threshold, to unlearn their education before they can begin their ascent on the plane of progress and happiness.

PHILO-BEZA.

"TWO WONDER-BOOKS TO SWEEP THE COBWEBS OUT OF THE SKY."

MY DEAR MR. ABBOT:

About six weeks ago, a modest inquirer asked, in your columns, where to look for theological knowledge, and I have been surprised that no one of your able contributors has answered a demand so interesting. It seems therefore, oddly enough, to be my duty to say that the book, of all others, that has seemed nearest to a revelation to me is Miss Martineau's "Eastern Life," a work which would probably have made a profound sensation in the literary world if it had not been published some thirty years ago, before that world was ripe for its reception. It contains a charming account of the author's travels, in company with some highly cultivated friends, in Egypt and Palestine, with a most instructive essay on the life and purposes of Moses and his dealings with the Israelites of old; and a wonderful history of ancient Egypt. I took pains, about a year ago, to attend a course of lectures upon Egypt by Dr. Thompson, of New York, and was astonished to find how little that able man, who is said to have made the subject the chief study of his life, had to add to the knowledge imparted by Miss Martineau.

One striking statement of hers is that Moses, who was versed in all the learning of the Egyptians, intended to impart the results of that learning to his countrymen, and to teach them that there was but one God and that they who worship Him should do so in spirit, without priest or mediator—without ritual or ceremonial; but that the people were too ignorant to appreciate his plans, and he was compelled so far to defer to their weakness as from time to time to gratify them with some new ceremony, observance, or institution.

One cannot read this book without feeling that the wisest and most learned men who lived five thousand years ago were about as wise and nearly as well-instructed as the most advanced of the present time; and while the art of printing has made knowledge vastly more common, yet the knowledge possessed by the race has not so far increased as to warrant much exultation.

An Egyptian priest would probably have enjoyed the society of Mr. Darwin, and Aristotle and Huxley would have been delighted with each other and would have differed very little on questions of theology. Indeed the four, if brought together by some magical process, would doubtless agree that nothing can be more absurd for a finite being than to attempt to define the Infinite—or confidently to give attributes to what is "beyond the reaches of our souls."

It is my disagreeable duty to add that this "Eastern Life" is out of print, and that a bibliopolist of my acquaintance who coveted it had to send to London and buy it at Robert Mudie's great circulating library. There are copies in several libraries in this country, however, and perhaps you may have in Toledo a publisher enterprising enough to issue a new edition.

There is another work written at about the same time which connects itself intimately with the above, and with it constitutes my small (but great) theological library, owned, however, in printed form by others and not by me. That is Mr. Francis Newman's "History of the Hebrew Monarchy," a work of great erudition and obviously of immense and ably directed labor, although physically of small compass. It clears up the Biblical accounts of the Hebrews and their polity, brings together those portions of the different books in what is called the Old Testament which belong together chronologically or otherwise, and for me at least brings order out of chaos in a measure for which I cannot be too grateful to the learned and admired author. One remark of his is obviously true, but it was quite new to me. It is that the Hebrew prophecies were orally delivered before they were written. He says that Isaiah was like a modern Santon, and that, when he was to go and prophesy to the King, he wounded himself and threw dirt over his person, and rent his garments, and then performed his office; and afterwards certainly,—how long afterwards we do not know,—he (or some one else) committed his words to writing.

I was pleased once to hear a young lady say—"My favorite books are Gibbon and Milton, Mr. Newman and Miss Martineau." The only works she had read of the two latter were those I have mentioned. I thought her mind must be well cleared of cant. The spirit of each of these two books is noble and lovely. After reading these, one is in condition to enjoy the admirable writings of Miss Frances Power Cobbe.

Boston, Nov. 26, 1871.

APHORISMS.

Whoever believes much in the Devil believes little in God.

To differ from others often requires courage; but courage, like virtue, is its own reward.

Truth sometimes tastes like medicine; but that is because you are sick.

Superstition is a sweet poison—slow but sure.

He who takes the best care of To-day has the least fear for To-morrow.

By the silence of the modern pulpit concerning the "Fourth Person of the Trinity," it may be inferred that the Devil is dead.

A negro, on being examined, was asked if his master was a true Christian. "No, sir, he is a politician," was the reply.

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The Index,

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THE FUTURE OF GERMANISM IN AMERICA.

[A Discourse Delivered by C. Reemelin, January 3, 1871, before the German Pioneer Society, Cincinnati.]

The history of the country teaches us that, as the Phœnicians and other nations of antiquity ever believed, when they established colonies, that they were erecting a new Tyre, Messina or Troja; so imagine modern people that they institute renewals of their old homes in America. The names New Spain, New England and Nova Scotia, as well as those of many of our cities, towns and villages, attest how wide-spread this assurance is among men, and we need not wonder that it also animates the Germans in their American settlements, and that a Germany reconstructed in America is a favorite fancy with most German emigrants.

On closer examination, however, of this popular spirit of propagation, which is but the love of individuals for offspring nationalized, we discover an inconsistency in the conduct of those settlers. They leave their home because dissatisfied with them for some reason, and go into a new country to better their condition; but they seek, the moment they arrive, to rebuild their former home. This evinces a double tendency in their behavior, namely; in the emigrant, flight from the old that chained him and a desire for the new that is to liberate him,—but soon comes the reaction in the immigrant, for he recoils from the transformation which the new country thrusts upon him, and he falls back upon his home nature. He now wants to remain what he was; the habitual and the known is dearer to him than the unusual and unknown. He regards the force of the new natural relations as if, as to him, they were illegalities which he should not obey. The German who comes into the United States finds himself surrounded by a people strange to him; and its social rules meet him as orders and laws in whose making neither he nor his people had a voice, and they appear to him as coercions which he must resist. What increases the bewilderment of the German immigrant is the presence of other immigrants, to whom a part of the transformation asked of him is spared, since their native usages and language prevail largely in the new country, which he, of course, dislikes. A native jealousy now mingles with his other aversions to the new nature that oppresses him, and he retires into his German self and cultivates it as his dearest object.

We find in "Cosmos," a book which we will have to cite frequently, the following remarkable words:—

"The mind pursues the self-chosen objects under the most varied physical influences; it ever strives

to be free of the earth-force; but the enfranchisement is never entirely complete. Something still remains of that which belongs to the natural aptitudes which arise out of ancestry, climate, a clear blue sky of the home land, the murky atmosphere of an insular country."

The solution of the question as to the future of Germanism in America seems to me to lie in the comprehension of this extract, for it invites us to compare our fate with that of others, and to bear in mind that, as the Europeans were mostly West Asiatic immigrants, and as they underwent a gradual but never-ceasing obliteration of that which they brought from Asia, so will there be also a transformation here in which much of the old will remain but subordinate to the new natural conditions.

It may be well, however, to come to an understanding among ourselves as to what we mean by the Germanism which we want to preserve. Is it the daily social conference with beer-drinking? Or the regular imbibing of Rhine wine? Is it German cooking at our domestic hearthstone? Is it wine culture or some other branch of horticulture? Or does it consist, as was long supposed, in cultivating the deeper religiosities, which we claim for ourselves in churches where they preach in German? Or does Germanism anchor in German newspapers, or their staff the German stump-speakers? Or must we look for it especially to our German-singing societies, or the Turners, or the labor unions? Is it the official recognition of the German language in the printing of public documents or in school instruction? Or will you say to me that, better than all this, it rests in the home-economy of German women and the integrity of German men? Or will you bid me to rise higher yet and to seek for it in German literature? Or if no one point of all these satisfy you, will you put them all together and comprise them all in one word as Germanism? And this seems very probable, and if we accept them as such, it would seem that the kernel of the whole of it is the German language, for it is, as Humboldt says so correctly, "a part of the cognition of the natural spirit, and this spirit's tenderest bloom." We have arrived therefore precisely where the poet came to, when he asked—"Where is the German fatherland?" Namely, we find Germanism in the German tongue, but not in its verbal sounds, but the spirit which is embodied in it; for "language is," again employing Humboldt's ideas, "bodily aptitudes with mental capacities."

And having reached this understanding, the eye of our conceptions is wafted over into our home, and we seek and find there the bodily aptitudes and the mental capacities which made the German language and all Germanisms. There, says an inner voice to us, is the root of its Past; there grows its Present; there blooms most securely its Future; there surely also, it is to blossom. And thus arises the query—Is there something in a people which it can carry, without detriment to itself and to other nations, beyond its natural boundaries? And if, with the literary sway exercised by the Greeks, the Romans, and the Israelites over other nations in view, we answer "yes," then arises the further question: What is that something in the German character?

I have had the good fortune to come in contact with German folks in more countries, and under more varied relations, than is vouchsafed to one man in a hundred thousand. I associated with them not only in Germany proper, but also in Switzerland, and with all classes of the people. But also outside of Germany, in the Baltic provinces, Hungary, Northern Italy, France, Denmark, England, and of course this, my new home (America), have I mingled with Germans. Residing here for forty years, I have enjoyed the happiness to return four times to my native land, and there I compared what I saw abroad with things in Germany itself. I do not state this by way of boast, but I desire to widen the circle of your thoughts as well as mine, and to bring before us the fact that Germanisms are struggling for recognition, not only here, but also in and around Germany. Yea, it extends beyond the countries I have visited, as I learn from books of travel, especially, for instance, on the Lower Danube.

And what do we find in this enlarged field of Germanic strength? We see in Germany itself folks who speak and understand only German. Of them we can say, with perfect propriety, their Germanism is very small! Then we meet there, also, men and women who converse and comprehend more languages than their mother tongue; and how much wider is their horizon! How much wider is their fatherland! Then there are, outside of Germany, German rambles who hastily surrender cheaply their German tongue and acquire another. Their Germanism was not much, and they lose it quickly. Alongside of them live Germans who have added to their native language others without losing their own, especially

that of the country they migrated into, and they have increased their Germanism and they know why and wherein it exists.

Everywhere, however, there exist also persons who, though not of German origin, yet speak, yea, what is more, cultivate the German language, and they do it with an assiduity which shames many of us. I refer to men like Ectvoes in Hungary, Schuselka in Vienna, Boussingault in Alsace, Carlyle in England, and Longfellow in America. There is therefore a liberal Germanism in Germany, that looks far beyond the political frontiers of Germany, and is fair to other nations; but there is a German culture, which is indeed the child of the other, that looks in upon old fatherland. Germany is accordingly an adoptive mother, and she has also adopted children as well as America, only in another way. She has, for instance, as such, the Jews, verily not despicable train-bearers of German culture, and she has them in Hungary, Transylvania, North Italy, France, England, and especially in America; adherents of whom we may speak as being countless as the sands of the sea, who are willing to be German and can be such, if we will only allow them to be it cosmopolitically, but all of whom will and must hate the German if it is forced upon them by the corporal's cane.

Alongside of the cosmopolitic Germanism, we are often—too often—confronted by a locked up and excluding Germanism. Such Germans are, when in Germany, folks who accept those only as German bees who get their honey in German gardens, and who, when outside of Germany, hold that Germanism consists in spinning themselves into some small German settlement, that has the least possible intercourse with other folks. They act much like persons who, because they migrated in children's clothes, cut all their garments subsequently by an infantile pattern. I found such Germans in Hungary, and was told that there were masses of them in Transylvania. There are such in this country. They are crystallized remains of an antiquated German civilization, and most of them use, as a means of guarding their stolidities, some religious organism, as for instance, certain Lutherans did in Georgia, and Rapp's colony did on Ohio, and as Zorite followers of Bauember did in Tuscarawas, in this State. They got their ideas from the Old Testament; they simply substituted for Palestine, Germany, and for Hebrew, the German language. They were obstructing progress in Germany, and they are so here.

Need I say that such Germanism is contrary to the entire better development in Germany itself? Germany has not only flooded other peoples and transformed them in a large degree, but it has also changed manifoldly its own population, and taken up much from other nations. The religions and jurisprudence of Germany attest this in its history, and the modern rapid spread of factories and workshops, after English and French models, prove it in our days. Surely it is not very long since that thing which we call Germanism, and of which we are justly proud, began with men like Goethe, Schiller, Kant, Thaer, the Humboldt brothers, and Hardenberg and Stein, and attained its highest point under the guidance of the great cosmopolite supporters of present German civilization.

The German people carried their blood beyond the Karpati, and deep down to the Lower Danube; they transmitted it beyond the Alps and the Rhine, but they carried back also much that was foreign, and then elaborated it into a sort of German nature. Is it not plain, then, that he only is capable of deciding what is good in Germanism who examines calmly how it amplified itself in our day? Let us confess unreservedly that it has been stimulated and influenced largely from abroad, but let us also contend that it could only in Germany become what it is. That native land of ours was the soil of its growth; it must be the hearthstone of its future! Understanding this, we will comprehend why Germany, that was a century ago behind other nations, excels them now, yea, has become their teacher. This was not done by that part of our people who buttoned themselves up, but it was effected by the open-minded, those that had eyes and ears for the good and beautiful, wherever it may have developed. The greatest work of our country, yea, we have a right to say, of our age, Humboldt's "Cosmos," will convey the knowledge hereof most honestly to posterity. It is as great as it is because the sage who wrote it gathered information, like a busy bee, from all points—was just to the thinkers of other nations, and allowed nature and human knowledge to reflect itself in him; then he elaborated it into his German work. The loftiest Germans, such as Goethe, for instance, remained strangers to a Germanism that would belittle them and their country. And as it was with the literary men, so it was in all other things. The German manufacturers, the German higher mechanics, the

enlarged mercantile spirit of our day, and steamboats, railroads and telegraphs became indigenous in Germany, because Germany opened itself up. It is indeed true that in the fatherland there are commingled all the forces and capacities that were necessary to give them the character which now surprises us by its naturalized vigor. Who does not perceive that a people that want to win a world must have a world in them? In our language we call philosophy "world-wisdom," and when we wish to designate a cultivated man we say: "He has world." This world-mind has always created the best Germanism. It did it in the Hansa, and then again in Goethe, Kant, Fichte the Humboldts, and in our age Liebig, Schultze-Delesch, Gneist and Fischer, the æsthetician, but also in her universities, her factories, merchants' counting rooms, and her workshops and fields and gardens.

German universities are what they are because, through wisdom imbibed from other nations, the public sentiment there requires that every officer of Government, every physician, every jurist, every teacher, yea, all who wish to move in higher circles, must have a university education.

German steamer lines are what they are because, though the vessels are built in Scotland, the merchants and officers who control them are highly cultivated gentlemen. German railroads are as good and safe as they are, because such things are in Germany confided only to men of technical capacities. And German factories, like that of Krupp, at Essen, charm our eyes, because the owners have excellent qualities as directors, and the workmen are industrious and accurate in their work, and not as assuming as English and American operatives are.

There is, then, something in the German people which it, or we, its children, may, without detriment to itself, and without injury to the "free inner development" of other nations, spread over the entire world, and seek to give it efficacy and permanence. This something is that spirit in our countrymen, for which they are liked in foreign lands, and for which Eastern Russia, as well as Western America, likes to see us.

Goethe speaks upon this subject as follows:—

"Every nation has peculiarities by which it is distinguished from others, and they constitute points through which nations diverge from each other, and feel themselves either repelled or attracted. The exteriors of these special peculiarities appear to others strange, frequently offensive, and often ridiculous. They are the cause why we always esteem a nation less than it deserves. The interiorities thereof are never known, nor were taken cognizance of by outside populations, nor hardly by the people themselves. These interiorities develop in a whole nation, as they do in a single person, namely, unconsciously. We wonder, we are astonished by that which eventually exhibits itself."

Who does not, on reading this, see that America cannot be the hearthstone where European peculiarities are cooked up or kept warm as the victuals for all its people? We Germans see quickly how absurd it is to make America into a second edition of Anglo-Saxonism or Celtism. We laugh among ourselves when we hear such idealities, for we know that there are too many Germans here to continue this nonsense. But is it not exactly so with Germanism in America? This country is no kitchen, where a pot is placed upon the fire for every European people, wherein it may cook its broth or cabbage. It is a great country that acts powerfully upon its inhabitants, and whose climate and other natural conditions must transform every immigrant. These do indeed bring with them certain bodily aptitudes and mental forces which they will partly propagate, but the great long future is determined by America. We may ask of its people that they shall keep open house, open minds for the reception of everything that is useful from abroad; but that they should allow themselves to be put into an English, French or German straight-jacket, that is asking too much, and ever impracticable. It, the country itself, with its climate, its giant rivers and mountains and its *quodlibet* of a population, it is the wide straight-jacket, into which we all will have to find ourselves.

That Germany is the source and laboratory of all specific Germanism does not, however, preclude the desire that America may take up its better parts and use them with the other causes from which its "interiorities" are hereafter to be developed. Germanism may in the old country be shoved a degree eastward, southward or westward, but the farther from the centre, the more likely will it become dimmer, and disappear. The reason is that near the frontiers national characteristics become blended and cease to be distinguishable. They remain in an active interchange with the educational institutions in Germany, as well as its other means of culture; that seems to me the only way to maintain any Germanalities here that deserve to be adopted and sustained.

The dissemination of German books and journals—attending German universities, receiving instruction there in the arts and technical sciences—the incessant introduction here of persons and things that excel in certain matters, which means the continuance of immigration and the social influences it carries with it, the learning of German in the schools, and the use of our knowledge of two languages for the purpose of disseminating in America the treasures of German research, these are the ways and means to give America that from Germany which will be beneficial to our new home.

Many resident Germans flatter themselves that they help to sustain Germanism here, but this is a misconception in them. They do so in a very limited degree; that is to say, they carry with them their home-life, as the so-called Saxons did in Transylvania, as

the so-called Suabians did in Hungary, and as the Danes did into Iceland, to-wit: they preserve their native habits, as they were, when they left. Such stolidities do not satisfy us, nor anybody, as I hope. Who is not glad that Bethlehem, in Pennsylvania, for instance, has not remained what German piety meant it to be—an odd, separate thing in the great household of America? Fortunately it could not withdraw itself from the "earth force," which acted upon it like gravitation, and which gave back to human society the American *Herrenhuters*.

America wants no schools in which either Germans or English folks, or their descendants, have the say alone. We must come out of that shell, and agree that whatever is good and useful in Germanism shall prove itself to be such in the struggles out of which will ensue, in after times, the manners and customs which then shall be properly called *American*. We are now, one and all of us, in transitory conditions. Every day German influence is increasing, not only through a larger number of heads, but also through modifications in the social life of this people, but more especially, and more excellently, by higher directions of the intelligence of America, as it becomes more and more acquainted with the present higher knowledge of Germany, trans-Atlantic Germany if you please, the one from which we German Americans also improve.

Humboldt, Uhland, Zschokke, Goethe, Schiller, Kant and Hegel have each one of them done more for the future of Germanism in America than all the Germans that have existed in it. This single fact should teach us what relations are proper for us in reference to all Germanism. It is the affectionate inquiry within ourselves whether, in a given case, we shall recommend them as examples proper to be followed by the land of our adoption.

Germany has not always presented to the world a Germanism that deserved to be followed. Not a whole year has passed away, since one phase of German excellence, and verily, not the best, has struck the attention of our eyes. But five years ago those preached in the wilderness (I was one of them) who directed the eyes of mankind to certain German superiorities. Now when they stand in the zenith of their strength—everybody sees them. And as we dared then to compare Germany with over-estimated America, so we will now have the courage to ask: "Will Germany always be in the zenith?" The world's history instructs us that individuals and people do not remain on the summit forever, and it would, therefore, in our opinion, be wrong to make any one nation our special model, because it has now reached its pinnacle, or to interlock the fate of this people with that of any other. America repelled England when it proposed to treat this country forever as its child! Why should it not do likewise to similar efforts on the part of Germany?

"All men are," says Humboldt, "equally destined to liberty—to liberty such as in raw conditions belongs to single individuals, but which, in the life of States that enjoy political institutions, are the right of its total organism."

This right of America to develop out of itself its nature and its people, to which we, of course, also belong, this right we must not attempt to abridge; on the contrary, it should be our motto *that not only from England, but from Germany also, let America be free*.

But liberty does not mean seclusion from other peoples, and still less does it countenance a preference for one immigrant nation over another, and designating it as "the mother country." There was a time when English institutions deserved preference, and there was a period when England gave laws to the world. Then it looked as if its language was not only the bearer of the finest and highest intelligence, but that it would remain so. But those times are passed. England has ceased to have the best in any branch of human culture. More and more weaknesses show themselves, which the splendor of its power concealed formerly from the eye of mankind. Anglicanism was never the only source of the Better in America, and it is so now less than ever. England is behind in too many things now to assist this country in the development as well as Germany can. The long-existing injustice of slighting German culture in this country must stop, and the equality of European peculiarities must be recognized. The old preference of Angloism offended us, but a preference for Germanism would also offend the other elements of our population. Do not let us try to effectuate such a thing! It would be neither useful to America, nor to us. All portions of this mixed people need liberty, so as to be able to develop naturally and healthily.

According to my opinion, we may find at the close of the first volume of "Cosmos," the correct conception of the relations of peoples to each other, especially of such as have, like us, been wanderers from our native homes. He says:—

"The child yearns to go beyond the hills and the lakes which surround its narrow home, but it yearns afterwards also, plant-like, to return; for it is an affecting and beautiful trait in man, that yearning for that which he desires, or that which he has lost, keeps him from remaining fixed in the moment. Thus, rooted in the inner nature of man, and more-over demanded by his highest aims and efforts, a benign humane communion of the whole species becomes one of the great leading ideas in the history of mankind."

This idea of a world-citizenship, resting as it does on an open mind for all that is good in every nation, is the kernel of the meritorious in Germanism. To it I wish from all my heart, both in the new and old world, a happy future. What classical antiquity, the better Hellenic and Romanic world, and what the

higher Israelitism was and is for mankind, that, only in a still higher sense, let Germanism, as it developed itself in our age, be to the coming generations, and especially to America.—*Commoner*.

AUDI ALTERAM PARTEM.

TO THE EDITOR OF THE INDEX:—

Your paper has a world-wide and enviable reputation for candor and fair-play. Its liberality to opponents is marvellous, and shames the narrow one-sidedness of the religious press generally, proving that its editor seeks the truth above all things else, and feels that he has nothing to fear from it.

Having for thirty years been an Attorney-at-Law and by the Gospel for four millions of dumb and defenceless black Americans, now that they do not need my humble services any longer I naturally and voluntarily sustain a similar relation to four hundred millions of Chinese, whose government has been condemned, especially in this country, without a hearing. Let me state the case.

A year ago last June the civilized world was thrown into a state of consternation by the massacre of the French missionaries at Tien-tsin in China. In a little while the procedure was magnified into a design on the part of the Chinese to drive out of their country all the foreign residents—merchants and missionaries. So stupid was the amazement that no one took time to notice the fact, and make the proper inference from it, that the vengeance of the Chinese was wreaked only on the *French Catholic Missionaries*. The Methodists were not molested. Dr. Martin, a Presbyterian, and the President of the Pekin University, retained the confidence and respect of the Chinese officials at the seat of government. The wrath of the Tien-tsin people discriminated against the French, and in favor of all the rest of the missionaries.

Now there was a reason for all this. Although France had less trade with China than many of the smaller governments of Europe that were not in the category of the "Treaty Powers," one would judge from the magnificence of her diplomatic and consular service, and the singular authority assumed by her missionaries, that she stood at the head instead of the tail of the trading nations. Mr. Bonaparte, the late Emperor, understood well the game of brag and prestige; and he understood also what Americans call "buncombe," and practised them both on a grand scale. The French built an Orphan Asylum at Tien-tsin, and surrounded it with high walls; and having plenty of silver, the Chinese, seeing many little coffins going out of the enclosure every month, suspected that the eyes of those children were scooped out to be used for metallurgical purposes. Foolish as the idea is to us, the Chinese believed that a larger proportion of silver could be taken from the ore by this method than by any other. Hence their suspicion concerning the Orphan Asylum, and hence also the massacre of the missionaries, which was a crime, not to be excused, but only extenuated.

The accompanying document, entitled "A Despatch concerning Missionaries," issued from the Tsung-li-Yamen some months ago, and containing Rules to be observed, with Notes appended, will show that the Chinese have a clear case against the French. These missionaries, with an arrogance that no people on earth would tolerate as long as the Chinese did, undertook to assume civil and municipal powers, giving names to streets in the city, and lording it over the local government, as if China were a mere appendage to the Roman See. If Catholic propagandists should take such liberties in England, or Holland, or in any part of the United States except the city of New York, they would be hustled out of the country in short metre. But the whole world seemed to think that China should be victimized to popish pride and insolence without complaint.

Now, as THE INDEX circulates all over the nation, I send to your office the Despatch alluded to for publication, hoping that my countrymen by this means will get at least a glimpse of the facts in the case, and be generous enough to stand by the Chinese in their efforts to defend their autonomy against the impudent and arrogant presumptions of these French ecclesiastics. They believe in the divine right of the Papacy and of the temporal power, and are a dangerous class in any country. We see from the way their *confreres*, the Irish Catholics, act in New York, where they have the power, what the minions of the Pope would do everywhere in our country if they dared—make the civil subject to the ecclesiastical authority. I am sorry to say that one American missionary, in his zeal without knowledge, undertook to play the French game with the Chinese on a small scale, but was ordered back by our representatives there to the treaty ports, and directed to confine his labors within treaty bounds.

Mr. Editor, many people in this country regard the Chinese as Pagans very low down in the scale both of knowledge and virtue. There never was a greater mistake. They were a thousand years ago ahead of us in their ideas of the dignity and efficiency of the civil service. By their competitive examinations of all candidates for office, without regard either to birth or religion, they secure the best talent and education the country affords. Was there ever issued from Washington, London, or Paris, a more compact and finished document than the one I send you? It is of a piece with all their state papers. They do not, like the Americans; put uneducated, immoral, vulgar, and unfit persons into official stations; but from the highest to the lowest, every man who bears rule understands and performs the duties of his post.

Some say they are "heathen." Just read the correspondence between the Chinese Commissioner and

the British authorities at the time the English began the opium war. Why, you would say, if you were not informed otherwise, that the Chinaman was the Christian and the Englishman was the Pagan! The earnest pleadings and protestations of the Chinese Commissioner against forcing the deadly drug upon his countrymen would fire your eye, and redden your cheek with shame and indignation, at the cold, unprincipled character of English cupidity. Yet Gutzlaff, the Christian missionary, sold his knowledge of the Chinese language for gold to the British opium merchant, and instead of saving souls accompanied the opium ships in their smuggling excursions along the coast as interpreter, and thus helped to fasten upon these innocent people a habit of opium-smoking, which, according to his creed, has filled hell with thousands of victims. I have seen in one of the treaty ports the hulk of a ship in which Gutzlaff sailed in his death-dealing errand among the "heathen Chinese;" and Dr. Wells Williams, the Interpreter long connected with our Legation at Peking, in his work entitled "The Middle Kingdom," is my authority for the fact concerning Gutzlaff, whose praise was in all the churches of the United States thirty years ago. From all the Chinese have seen and experienced of the meddlesome, avaricious, encroaching, and immoral policy of the so-called Christian and Protestant nations, it is no wonder that they entreat us to leave them alone in the enjoyment of their own religion. Neither Confucianism nor Buddhism ever projected two such outrages as the opium trade and the coolie trade, by which mainly China has been made acquainted with the character of Christian nations.

Respectfully yours,

A. B. BRADFORD.

ENON VALLEY, Pa., 25 Nov., 1871.

[From the Shanghai News-Letter.]

RULE I.—The orphan asylums heretofore established in China have never been reported to the authorities, and the secret things done in them have caused much suspicion; if they cannot be all closed, which would be the best way, then let the children of converts only be taken in, and their number, ages and time of acceptance, and whether any one afterward adopts them, be all reported to the officials; it is not necessary for the children of others to be admitted into these institutions.

Note.—It is the custom in China for these various particulars to be reported to the magistrates in relation to native asylums, where the parents of the children can go and see them, and learn their condition, and if any one wishes to adopt a child, or parents to take their own home again, both can be done. These regulations, we are informed, are enforced in western countries, where these asylums are open to examination; but in China alone, when once a child is put into these asylums, it can never be visited by its parents; they cannot get it back nor can anybody else adopt it. Such a mode gives rise to grave suspicions, and though it has been proved that nothing like gouging eyes or cutting out hearts is practised, yet, owing to this secret mode of managing them, the people still harbor suspicion. If the object and management of these asylums are all good, let the efforts be confined to their own converts, and let the Chinese people manage their own orphans, and thus no differences will arise as to the manner of doing this good.

RULE II.—Chinese women should not be permitted to go into churches, nor should sisters of charity (lit. female scholars) act as missionaries; this will be more creditable to the character of the sect.

Note.—The separation of the sexes in China is carefully guarded, and when it is reported abroad that men and women assemble together in the churches, outside people have their suspicions aroused, and for the credit of the sect this ought to be changed.

RULE III.—Missionaries living in China should conform to its customs, and not set themselves up as independent, encroaching on the functions of its rulers, or interfering in the execution of the laws; nor should they vilify the doctrines of the sages; if they do these things, they ought to be amenable to the local officials. Native converts are now excused from joining in or contributing to idolatrous festivals, but they cannot be excused from paying taxes, or doing public work, or contributing to the exigencies of government; nor can foreign missionaries protect them in resisting these calls and obligations, nor interfere when they come into the native courts, nor secrete parties in legal cases, thereby preventing any decision. If they act in this illegal manner, let them be deported. Those converts who trust to such aid to carry their ends shall be more severely punished.

Note.—In China, Buddhists, Lamas, Taoists, and the Confucianists all conform to the laws, and we have learned that the Romish missionaries do so in other countries, and are not permitted to act in this independent manner, and in those lands arrogate power or encroach on the functions of the rulers. Their proceedings in Szechuen and Kweichow provinces bring great odium upon their sect, and destroy all authority. These men interfere in marriages and break betrothals when one of the parties becomes a convert; and if some members of a family join their number, they report the others as contumacious and making trouble. These and other causes of irritation are producing deep resentment in those regions against all Roman Catholics.

RULE IV.—It is necessary when natives and foreigners live together in China, for each party to be governed by their own laws, and criminals to be punished according to their respective sentences. Missionaries are therefore not to conceal native offenders, or involve the innocent, and when they themselves do wrong they should be punished. No indemnity should be afterwards demanded because a man has been punished; and all missionaries who interfere in legal cases, either to screen their converts, or hide criminals, or in any other way to take up cases, should be deported.

Note.—One case in Szechuen, where the sum of 80,000 taels was demanded for the death of M. MABILLAT in 1865, to be paid by the gentry, caused much indignation; but when in the

same province another missionary was killed in a mob in 1867, the murderers were punished by the provincial officers. On the other hand, when the native Romanists, headed by a native priest, killed and injured more than two hundred people, the missionary declared that the leader had fled beyond sea and could not be traced out.

RULE V.—When French missionaries obtain passports to go to any place in the interior, they should report their arrival to the officers; a passport should not be used by another person, nor transferred to a native, nor kept when the missionary leaves the country or changes his profession. The name given in Chinese should be identified with the foreigner, and no passport should be given for him to go to those regions where military operations are carried on.

Note.—Cases of false names being put into passports; and where native priests have screened themselves under foreign passports; and where persons leaving the mission have not returned their passports, are quoted; all such doings tend to throw discredit upon the passport, and reproach on the Government which issues it, and lessen the power of His Majesty who guarantees it.

RULE VI.—Great care should be taken by missionaries as to the character of the converts, whether they have been convicted of crime or not. The number, names, and times of admission should be reported to the officials, as is done when persons become priests, giving the occupation of the convert, where he came from, and other particulars. If he is afterwards convicted of crime, he should be excommunicated; and quarterly or monthly returns made to the magistrates as is done by the Rationalists and Buddhists for their converts, nunneries and temples.

Note.—It is well known that in Kweichow province, several rebels entered the Roman Catholic sect, who banded together to excite disturbances, killing and wounding people; and several others assumed great titles and authority, oppressing the feeble, and entering the public offices in a boisterous manner to intimidate and browbeat the authorities, producing the cards of the foreign missionaries as they demanded the release of the native converts.

RULE VII.—Missionaries living in China are not to use official seals, or write official despatches to the native authorities, nor overpass their proper functions; they are to address the local authorities by petition as native scholars do, and when they wish to see them personally, treat them with the same courtesy; nor are they to rudely enter the courts to disturb the public business.

Note.—Several instances of French missionaries having offended in one or other of these particulars against the etiquette of Chinese society are given, one of whom sent a dispatch to the Foreign Office by the Government post commending a native officer; another had an official seal cast; another styled himself a *siun-fu* or provincial governor; and a fourth asked that certain magistrates in Kweichow and Szechuen should be degraded,—all of which proceedings derogate from the authority of the Emperor and his officers in their own land.

RULE VIII.—No missionary shall hereafter be allowed to claim any place as having once belonged to the Roman Catholic church; and when a piece of land is bought to erect one, or a house is to be rented, the owner shall report the matter to the officers, and, if no objection of any kind is brought forward, it can be obtained, and thus no ill-will will be caused. The deed for such place shall always be made out in the name of the church (as has already been agreed upon with the French Minister), and that it is public property, and that no one shall simulate names and falsify deeds in order to procure them.

Note.—The unhappy consequences of the resumption of the property claimed to have once belonged to the Roman Catholics in various parts of China are many and serious. The old buildings were destroyed in many cases and the evidences of original ownership by the Church were imperfect or disputable; which opened out the opportunity for demanding that elegant houses, or public buildings, or places held in great consideration, should be given up to them, without any compensation for the outlay, or regard for the changes in ownership that had transpired, or thought to the public feelings of the community. If the original buildings had fallen into ruin, they demanded that repairs be made by the people. All these things having excited great indignation against the Romanists in all parts of China, therefore no more claims are to be made for property formerly said to have been owned by them.

A STRANGE RELIGION.—Rev. Dr. Blake, in his "Notes on America," now appearing in the *Sunday Magazine*, relates the following anecdote illustrative of a certain phase of negro piety:—

"A lady was convinced that her cook had stolen a goose. The woman stoutly and angrily denied it. Though morally certain of it, the lady thought it best to wait for a fit opportunity to get a confession. On the following Sunday morning the cook asked leave to go out for the day that she might attend 'the munion.' Her mistress was quite willing that she should go out, but wondered at her thinking of going to the communion. 'You know, Sally, you took that goose; how can you think of going to the munion?' 'Well, missus,' said Sally, 'if you will have it, I did take the goose; but if you suppose that for the matter of one goose I am going to renounce my Lord and Saviour, you're very much mistaken.'"

Mr. Miles then vividly portrayed the horrors of war, referring especially to the Franco-Prussian war, and quoting the words of Father Hyacinthe, who says, "I have seen more frightful spectacles than any upon the battle field." What had he seen? "I have seen French mothers hugging their babes to their bosoms and in the transports of their patriotism telling them, in tones to make one shudder, 'Child, hate the Prussians! Hate the Prussians!' And he says to Germany, 'Beware! What a neighbor are you nursing, and preparing to live by your side in the future?' O, the terribleness, the enormity of that evil which will convert the pure and divine love of woman, the divinest, sweetest thing known on earth, into such a quintessence of hatred!—*Advocate of Peace.*

Voices from the People.

[EXTRACTS FROM LETTERS.]

"You doubtless saw the enclosed from *Zion's Herald* at the time it was published. As you may not, I clip and send it—it is fresh. My friend Haven, while very much attached to ancient orthodox modes of expression, especially for so radical, bold and vigorous a reformer, is yet one of the most genial and generous of men. There isn't a bigoted or an illiberal hair in his head. Not always wise, he is always hearty, correct and honest in his methods, and his columns will never be found disgraced by any such specimens of intolerably bad taste as that recently quoted by you from the *Milwaukee Index*, and to which you fitly responded."

"It is a little trying, as you may suppose, after a half-century of effort to make Christianity mean purely what is moral and spiritual, and when that had come to be the only sense, I may say, in which the word was used in literature, to have it assumed to be a cast-iron symbol of dogmatic orthodoxy, and in that shape pitched into and repudiated. However, every man knows his own business best, and if that is what it means 'out West,' I see nothing for it but for you to go ahead. The response you get in your column of correspondence is a very interesting and remarkable feature in your paper. I generally read that first of all."

"Although of rather an atheistic turn of mind, still I am confident your noble effort will reach a larger and more influential class of thinkers than if it had a more materialistic direction. I agree with you that it is wiser to wait until science draws aside the veil, than to dogmatize upon what we are ignorant of. Truly it may be said—'What can we reason from, but what we know?' Wishing you success, I remain respectfully, &c."

"There is vitality and power in THE LITTLE INDEX that will endure. Don't enlarge it—quality, not quantity, is the motto. Condense yourself and all the rest into it every week, and the product will be a popular jewel for which you may demand and receive almost any price, wherever there are men and women emancipated from the bondage of spiritual superstition and the pauperism of religious cant and mummery."

"And though it contains, here and there, editorials or communications with which I do not agree; yet these have almost as much interest for me—sometimes even more—than those in which you or they speak my own mind. For it is such especially that awaken thought,—as the generosity and liberality with which you allow all opinions free expression, grant all subjects a discussion, makes the paper the more spicy."

"I cannot help feeling that you have received from our Puritan forefathers something of their narrowness as well as their fidelity. You do not appear to be able to do justice to Jesus or to many who wish to be known as his disciples. Each in his own place, however—each one to do his work in his own way. God will use us all."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be held for the present on Sunday mornings, at 10½ o'clock, in WALBRIDGE HALL, No. 160, Summit Street. The public are cordially invited to attend.

WILBURN FUND.—Miss Cora Wilburn acknowledges with thanks the receipt of \$10.00 from Mrs. C. W. Welch, Cambridge, Mass. She states that she has moved into her new home, having paid \$200.00, and having \$125.00 to pay within the next four months, for which she depends on voluntary contributions. The above acknowledgement has been delayed in consequence of moving.

SOCIAL REUNION.—Members and friends of the First Independent Society are invited to meet at the residence of Mr. Richard Mott, 36 Jefferson street, on Wednesday evening, Dec. 20.

PUBLISHER'S NOTICES.

Cash receipts for the week ending Dec. 9.—Cephas B. Lynn, \$1; Geo. Pray, 10c; Jon. Sawyer, \$10; Thos. Mumford, \$10; E. R. Francis, \$10; Jos. G. Richardson, 20c; Mrs. Bostwick, \$1; D. R. Lamson, \$1; E. C. Waggoner, 10c; Martin Cheney, 10c; G. H. Bundy, 10c; W. S. Burton, 50c; Preston Day, 50c; Rev. J. B. Harrison, \$2; Amos Smith, \$2; W. Wickersham, \$2; Jacob Sprinkel, \$2; J. V. R. West, \$2; C. A. Smith, 10c; Parker Pillsbury, \$5; Geo. Riker, 15c; B. Michener \$2.50; S. B. Richards, 15c; A. B. Bradford, \$2; W. C. Kelley, \$4; Thos. T. Tibbets, 15c; Sarah F. Earle, \$2; H. A. Strong, 10c; A. True Crossman, 60c; Moses Bartlett, \$2; Henry Giles, \$2; Rev. Fisk Barrett, \$2; H. N. Merchant, 25c; E. T. Copperthwait, \$2; W. H. Spencer, \$13; Chas. W. Pierce, \$10; E. W. Meddaugh, \$2; Gardner Murphy, \$10; Dr. Ira P. Binham, \$2; Ludwig Herman, \$2; Geo. N. Fletcher, \$2; D. J. F. Noyes, \$2; S. R. Smith, \$1; A. Huff, 40c.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracks or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

Poetry,

[For THE INDEX.]
UNDER ONE ROOF.

All under one roof my children slept,
Two—four—and five were eleven;
All under one roof my children slept,—
Under that roof was my Heaven.

Out into the world my children went,
Four this way, and that way seven;
Still under one roof my children slept—
All-covering roof of Heaven!

Down into the grave my children went,
The four, and after, the seven;
Yet under one roof my children slept,
The immortal roof of Heaven.

All under one roof God's children dwell;
One shelter to all is given,
Home, or abroad, or living or dead,
All-sheltering Love of Heaven!

NORTH ANDOVER, Dec., 1871.

J. H. C.

The Index.

DECEMBER 16, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.
No notice will be taken of anonymous communications.

THE INDEX ASSOCIATION.

CAPITAL \$100,000. SHARES EACH \$100.
The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 26, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED on last page, Five Hundred Shares, \$50,000			
THOMAS MUMFORD,	New Harmony, Ind.,	One	100
D. AYRES, JR.,	Brooklyn, N. Y.,	"	100
MRS. L. E. BLOUNT,	Evansville, Ind.,	"	100
—, —,	Defiance, O.,	"	100
—, —,	Bryan, O.,	"	100
J. T. BRADY,	Sabetha, Kan.,	"	100
—, —,	Northampton, Mass.,	"	100
MAX PRACHT,	Cincinnati, O.,	"	100
—, —,	Boston, Mass.,	"	100
H. HEYERMANN,	Toledo, O.,	"	100
C. FOLSOM,	Zanesfield, O.,	"	100
S. C. EASTMAN,	Palmyra, Mo.,	"	100
J. O. MARTIN,	Indianapolis, Ind.,	"	100
L. T. IVES,	Detroit, Mich.,	"	100
E. W. MEDDAUGH,	—, —, Two	"	200
A. FOLSOM,	Boston, Mass.,	"	200
			\$51,800

A FRIEND IN LONDON.

It is with the greatest pleasure that we announce the name of the Rev. Charles Voysey, of London, as a regular contributor to THE INDEX for 1872. He very kindly promises a monthly letter, and at least six of his unpublished discourses during the year, as special contributions to our columns. He says:—"I have recently been preaching sermons at St. George's Hall which are simply 'clamored for.' I am besieged with applications for them in print. They are upon—'What think ye of Christ?' I could send you the first two for use in December and January, if you wish it." We hope to receive these discourses without delay, though Mr. Voysey may possibly retain them till our reply has been received. But we shall publish them immediately on their arrival; and we doubt not they will be read by the American public with as much eagerness as his widely admired lecture on the Bible.
Mr. Voysey is also so kind as to say (the italics are his):—"To all my friends here I mention it [THE INDEX], and to many I lend it as the only paper of its kind in either hemisphere. . . . By and by I will make arrangements to have a certain number of

THE INDEX sent to me regularly for sale, as I think it an enormous pity that it is not extensively known in England."
With such encouragement as this, we trust our friends will make vigorous efforts to increase the circulation of the paper here at home. Our own labor is unremitting to make it worthy of the support of the liberal public, as the best possible organ of the ripest and best thought of the age. We have other plans in reserve, to be announced as fast as their success is assured; and we may say confidently that, without being enlarged externally, THE INDEX for 1872 will be found to weigh more than many "blanket sheets" rolled in one, and not be "heavy" either. While thus devoting all our energies to building up the best liberal weekly ever yet published anywhere in the world, as an exponent of the most highly cultivated thought and the most earnest religious aspiration of the century, we ask our friends to second our efforts by helping to increase the number of its readers. If truth has any value to us, let us prove it by our deeds.

ONLY HALF WAKED UP.

The Christian Register is interested in every part of our late article on "Unitarianism," except that which relates to the definition of Unitarianism made by the Supreme Court of New Hampshire at the special request of Unitarian laymen, backed by many distinguished Unitarian clergymen. That is very uninteresting. In fact, we agree with the Register that the less said about that definition, the better for that nebulous species of Christianity known as Unitarianism. These hard-headed lawyers have such an uncomfortable way of pinning you down to your own words as if you meant something by them,—for instance, of taking it for granted that you mean Christianity when you say Christianity, and therefore must be bound by a fair interpretation of the Christian name if you claim the benefit of it in courts of law,—that it is quite pardonable in the Register to attempt to divert attention from the main point by raising little side-issues. So it makes fun of philanthropy in the following hysterical style:—
"THE INDEX is saddened by the sight of many 'brave and earnest young men' in the ranks of the Unitarian ministry, where they are 'used as servants' by the denomination. This pity is very touching, really contagious. We have caught it ourselves. Poor young fellows! They cannot fairly be said to 'hug their fetters to their hearts,' for they do not know that they have any chains. They are blind to their bondage, and deaf to the demands for shibboleths that have been made upon them. No black men at the South were ever such contented slaves. They have countenanced the expression of a desire to be followers of Christ, instead of marching abreast of him, if not far in advance. And they might be so easily emancipated! They have only to step outside of Christianity, and join with the Free Religionists, and all will be well with them. The issue between Religion and Liberty is never distinctly made, of course. The only warfare known is between Christianity and Freedom, of course. There is no natural love of leadership, no party spirit, in the Religious Association where you are free to be religious or not. Young Unitarian ministers, is there no gratitude, no tenderness left in your stony breasts? Can you, unmoved, behold Free Religion leaders vainly wiping their weeping eyes on account of your unconscious servitude? Those gentle showers of grief will never cease to fall until you join the new sect."
Here is a manifest call for handkerchiefs. It seems that there is a new "sect" somewhere, and that some of its "leaders" have been crying. But it will take the inventive genius of the Register to tell where, or who. Its laughter sounds a little convulsive; but that may be the fault of our ears, after all. Like Mark Tapley, the Register deserves "credit for being jolly" under the circumstances.
We are not aware that the "issue between

Religion and Liberty" has ever been "distinctly made." If it ever is made, we shall be found unmistakably on the side of Liberty, and not "on the fence" by the Register's side. As we are waiting, however, to learn more on this subject from our blithe contemporary, we postpone further remark on it for the present.
But that the issue between Christianity and Freedom is not only "distinctly made," but distinctly made in the columns of the Register itself, appears from the very same paper that contains the above lively paragraph. Prof. C. C. Everett, of the Cambridge Divinity School, confessedly one of the finest scholars and ablest thinkers of the Unitarian denomination, and undoubtedly as fair a representative as can be found of the most advanced thought that is compatible with allegiance to Christianity, has just given one of the Boston lectures on "Rational Christianity," which we find reported on the same page with the above implied denial of the possibility of any such issue. We quote a passage:—

"If there appear at first sight an antagonism between what we call the spirit of the age and the spirit of Christ, it only shows the need which each has of the other,—Christ needs the spirit of the nineteenth century, and it in turn needs him. Even if we comprehended the whole of his spirit as it was at first understood, it would still need to be completed by that of the age, and that not from any lack in himself. We are not to touch upon the limit of his insight; enough to say that he himself recognized the limits of his work when he said—'I have many things to say unto you, but you cannot bear them now.'"

The italics are ours. They emphasize a distinct avowal that the insight of Jesus must not be called in question, but rather, so far as modern believers are concerned, must be treated as sacred from all criticism. He was not omniscient in fact; but he was omniscient so far as we are concerned. His words, once decided to be historic, must not be doubted. Thought must not venture to dispute the infallibility of his utterances. This, if we mistake not, is the real meaning of the passage we quote from Prof. Everett. Yet, although he apparently denies the reality of the "antagonism between the spirit of the age and the spirit of Christ," we could not find a plainer proof of it than his own words. They make a most decided issue between Christianity and Freedom. Freedom demands that no man's "insight" shall be assumed to be perfect, or treated as perfect; and it rejects the assumption that the insight of Jesus should be treated with any more tenderness or timidity than that of any other man. It says:—"Test the insight of Jesus by your own insight. Put it to the proof. Weigh it. Sit in judgment on it. Allow Jesus no more influence than belongs to the intrinsic truthfulness of his words. Make no assumption that his wisdom is complete because it is his. Emancipate yourself from the crushing tyranny of his reputation, and oppose to it the unbending independence of a free mind."
Thus the Register itself testifies to the issue it impliedly denies. Let us see if it can prove the other issue it impliedly affirms.
Carlyle, in his "French Revolution" (Vol. 1, p. 129), calls Bishop Talleyrand-Perigord "a man living in falsehood, and on falsehood—yet not what you can call a false man." There you have a startlingly true portrait, sketched by genius at a stroke. What a family likeness in all priests!

A NEGATIVE SYSTEM.

D'Aubigne, summing up the results of Luther's Reformation, makes the triumph of evangelical Christianity lie mainly in its denials. "Whereas Rationalism, Mysticism, and Roman Catholicism admit a permanent inspiration in some of our fellow-creatures, and thus open the door to all kinds of eccentricities and exceptions, evangelical Christianity recognizes that inspiration only in the writings of the apostles and prophets." Thus, by his own admission, evangelical Christians believe less, not more, than these other classes; for these others believe, or may consistently believe, not only in the inspiration of Jesus and the apostles, but in that of many besides. In such a case I prefer to hold with those who believe the most.

It is not common to find Christian writers who are so frank, on this point, as D'Aubigne. Our public teachers cannot yet outgrow the traditional imputation on those who think for themselves, that they are "unbelievers." Good Dr. Greer, for instance, writing in an unusually tolerant spirit, in his book on "The Conversion of St. Paul," says that we not only "want earnest Christians," but we want "earnest unbelievers" as well. This he vindicates by asserting that no earnest unbeliever ever died without believing. "Where," he asks, "is the unbelieving man to whom Christ is preached who can rise up in his place and declare that in his resistance he has not again and again stifled the motions of conscience?" Now I suppose that I am one of those whom he would designate by this unfavorable epithet, "unbelieving," and certainly I have had Christ preached to me, in the ordinary sense, many times; and yet I can honestly say that I never once stifled the slightest motion of conscience in holding my present opinion, and the same must be equally true of thousands of others. And probably the reason why conscience has not, in this case, been moved, is that there was nothing to move it; nay, the very epithet of "unbelieving" is misapplied to those who are not found in the act of rejection, but of larger affirmation. If a man believes Shakespeare the only poet who ever lived, he has a right to his opinion, but he is surely an unbeliever as to all other poets. Whereas a man who believes that not Shakespeare alone, but a vast number of others, and indeed all in their degree, share the poetic nature—he may be right or wrong, but he certainly cannot be called an unbeliever.

And what is true in the classification of opinions as to poetic gifts must be true of all other gifts. It is absurd to say that he who believes less is "believing," and he who believes more is "unbelieving."

I do not mean to imply that either of these words is honorable or dishonorable in itself; that depends on the particular thing that is offered, to be accepted or denied. I only wish to state the facts, though it is fair to say, besides, that in looking at a man's whole attitude, the act of believing, as being a positive thing, seems more generous and noble than that of disbelieving. That is why so many of us unceasingly pity those who believe so little—who, instead of studying and loving the piety and noble ethics of the human race, insist on limiting themselves to one line of human development, and denying, like D'Aubigne, the possibility of divine inspiration except to a handful of Jewish men.

T. W. H.

A STRAW ON THE STREAM.

A London correspondent to the *Christian Register* informs us of a straw or two which he saw on the current of religious thought among the English Unitarians. He happened to be present at a conference of Unitarian ministers in London where the question came up whether any more distinct organization of their churches was possible or desirable; and, says he—"The prevailing, almost unanimous, sentiment was in the negative. The American experiment was adduced as a warning,—resulting in the necessity of shutting somebody out, &c." James Martineau, W. H. Channing, Mr. Ierison, who spoke at the Free Religious meeting in Boston last May, were present, and several other prominent Unitarian clergymen. It seems that they took "warning" from the attempt of American Unitarians to form a denominational organization. They believed in individual freedom and ecclesiastical independence and the congregational polity, and they saw that these were demanded as a sacrifice on the altar of denominational ambition and activity in this country. They, like some of their American brethren, would not make that sacrifice themselves nor exact it of others. They are called Unitarians, but practically they adhere to Free Religion. They would make no doctrinal boundary to their fellowship. They would keep their ministerial associations so free that any man who has the desire to join them should be at liberty to do so. No creed or creedlet should bar his admittance. It is upon such Unitarians as these that the real mantle of Dr. Channing has fallen rather than upon the Unitarian creed-makers and denominational enthusiasts in this country. These bear, perhaps, the Channing name, but they have nothing of the Channing spirit. Like the Pilgrims, they believe in liberty of conscience; liberty to worship God as they please, and the liberty to make every one else worship God in the same way that they do. The lamented Dr. Gannett, in his address at the Commemorative services for Dr. Channing in Boston, in 1867, said:—"Dr. Channing would not permit his views to be circumscribed by sectarian bounds and retreated from any attempt at denominational organization." The reason was that he was jealous of his own liberty, and too just and fair to wish to impose any restraints on another's liberty. From this free spirit of the "founder of Unitarianism," what a falling off do we see! The tendency of the majority of American Unitarians is towards that "denominational organization" which Channing opposed.

They have already organized upon a narrow Christian basis and restricted their fellowship to Christian bounds. They believe in boundless freedom within Christian limits. You are perfectly free to follow truth provided you will bind yourself to follow Christ. You may have Reason for your guide if you will acknowledge the leadership and lordship of Jesus. You are perfectly free to take Truth for your authority provided you will first confess the authority of the Christ as "the truth, way, and life." You will be considered as sound in the faith if you will shout "liberty and Christ, now and forever, one and inseparable." But if you cannot pronounce this shibboleth, then you are politely invited to sit down on the door-step of their generous hospitality.

Now we are right glad that these English Unitarians have taken "warning" from the "American experiment;" for that ended in "shutting somebody out." It ended in weakening and alienating the sympathy of a large part of the young and vigorous and liberal element. That element will in time join the Free Religious movement. At present many of these men are nominally Unitarian; but they are beginning to see, notwithstanding the glamour of personal interest, that they are really wearing a dogmatic yoke and that it is galling them. They train with the "liberty and Christ" party on holiday and parade occasions, in full uniform, perhaps, but with empty cartridge boxes. When they shout their battle-cry of "Christ and freedom," the Christ is often left out or muttered low with some "mental reservation," while the word *freedom* comes out full and sonorous, showing where the heart is. These men are coming over to the Free Religious movement by twos and threes and larger squads, and it has been hinted that the younger Unitarian preachers would come over boldly and in whole battalions, if Free Religion had a better commissariat. It has a good supply of liberty, light, and heat, but its adherents are doing hard service on short rations, and have little but "hard tack" and salt to tempt those men of the Chadband stripe, who are "followers of the Lamb" (shall we say it?) because they love a leg of mutton: which, as Lincoln would say, reminds us of a story.

A Jew was observed looking very intently at a prodigious, fine ham. Said a bystander, "What are you saying to that ham, Mr. Jacobs?" "I was saying to it—Thou almost persuadest me to be a Christian." Free Religion has no Christian hams to convince those whose reason is susceptible to such argument. Smoked hams are only logic to smoky consciences. Free Religion has no room for such recruits. Its call is for men who love liberty and light, truth and right, and are willing to do and dare and sacrifice something for it.

We know that free religious work is not to be measured by those who make public professions, for there are hundreds who are in full sympathy with it when in their closet and the door is closed and who are working in a quiet way for freereligious principles, but who manifest no knowledge of the organized movement when in public. However, we do detect in the public utterances of both clergy and laity that the free faith and broad spirit of human fellowship is getting hold of them. Liberty is contagious. It works slowly, perhaps, but surely. These liberal English Unitarians might have crystallized around a creed, like their American brethren, had it not been that they saw that the "American experiment" was a failure and took "warning" from the standing protest which the Free Religious movement is to any such attempt. We think this is a pretty large straw on the stream. It shows us how the Gulf-stream of free thought is running.

W. H. S.

"Science is bound by the everlasting law of honor to face every problem which can fairly be presented to it." Such is the declaration of Sir William Thompson, the distinguished President of the British Association for the Advancement of Science. It deserves to be written in letters of gold.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

"HARSH LANGUAGE," AND "PERSONALITY."

Friends, as well as opponents, of the ideas contained in the tracts "intended to teach religion without superstition," have objected to many of those tracts as "unnecessarily provoking," "showing an unkind spirit," "singling out classes, and even persons, for attack," "too harsh," "too personal."

The view upon which these objections are founded has much plausibility and some reason in it. Other things being equal, it is desirable that an argument should be stated without personality, and that a defender of truth should refrain from censure of the advocates of the other persuasion. Since, then, I agree with my critics in this general position, it is but fair that I should state the particular circumstances which have induced me, in this case, to take the course they object to.

I was not unmindful of the considerations above mentioned, while writing the very things criticised. One of the tracts in the first series ("Learn by Experience") was most carefully prepared in such a manner as to make no unkind accusation, to be conciliatory, to bring no weight but that of facts to bear upon my opponents. And, before finishing the revision of some tracts which are specially severe, I have gone over them again to see what points of the severity could properly be dispensed with. So much of that character, then, as yet remains, remains because I have deliberately judged it needful. It seems but fair, therefore, as I have said, that I should make known the reason which, in this case, seemed to me to require the severity.

Feeling very keenly the mental and moral injury which was inflicted on me (with the best intentions) by the strictly orthodox education under which I grew to the age of manhood, my chief desire in these publications has been to protect the weak and ignorant from such tyranny as I underwent, and to enable them to answer some of the specious pretences made by the propagandists of orthodoxy.

In the method of proselytism used by the leaders and more zealous members of the Young Men's Christian Association an influence of exceptional and remarkable character is brought to bear upon the outsider addressed. Even before any argument or exhortation is made, there is the pressure of a peculiar power, a prestige, a moral influence, an aspect of authority, an assumption of superiority, an attitude of quasi consecration, in the demeanor of the "pious" man addressing one who is not "pious," which weighs, and is sometimes made to weigh heavily, upon the latter.

Here are two persons, equally created by God, and placed in the world to discover and work out God's intentions in regard to them. One meets the other, and, calling himself "one of God's people," addresses the other as "a sinner," and proceeds, as one having authority, to catechise, lecture and admonish him. Orthodox church-members, as a class, have got into the way of considering it not only their right, but their duty, to do this. In their church-meetings, they assume it to be unquestionably a duty, and stimulate each other to the more thorough performance of it.

Now most of the men who commit this impertinence and presumption are not personally arrogant. With them, to assume this attitude is a fulfilment of supposed duty, a "taking up of their cross." But the position itself is insufferably arrogant. The system of faith which requires this of people who wish to lead Christian lives is an imposition upon them, as well as upon that vastly larger class of whom they think and speak as "sinners."

First, then, I wish to call public attention (that is to say, the attention both of the pious, and of the community dominated by the pious) to the essential falseness of this position taken by the former party. I wish to vindicate and emphasize the great truth that the relations of fatherhood in God and of sonship in men are fully established by the creation of the latter by the former; and that the ignorant and the prodigals are God's children, loved and cared for here, and *sure to be permanently loved and cared for*, just as much as the saints.

(As the truth here emphasized is sure to be misrepresented by those members of the Y. M. C. A. who see it, and may possibly be misinterpreted by a hasty reader, let me explain that it does not in the least imply that God's love and care are irrespective of the character of him to whom they are applied. A part of God's care is discipline, retribution, a course of treatment designed and suited to deter men from sin, and incite them to right conduct. Suffering will follow evil-doing in the next world at least as much as in this; and the bad man who does not repent and reform here will have that unpleasant duty to perform on the other side; and will never find true welfare till he does it.)

I wish to relieve the weak and ignorant, yes, and the prodigal too, from the feeling that, when he does begin to recognize the claims of conscience and duty, he is bound to accept the theories of the pious people, and blindly follow their lead. I wish him to

recognize the fact that God, his Father, can and does speak within him, and that his allegiance is due to that voice, far rather than to the "drummers" of the Young Men's Christian Association.

The consideration above referred to is strengthened by the fact that absolute misguiding, a persistent saying of that which is not, is a part of the settled policy of the Young Men's Christian Association towards those weak and ignorant people whom they take in hand for direction. Take, for instance, their two utter misrepresentations about their Sunday-sabbath; first, that its observance is a matter of God's appointment; next, that that appointment is recorded in the Bible. They shut out from their reading-rooms the tract of the evangelical Henry Grew upon that subject, just as much as the series of tracts "intended to teach religion without superstition." And of the hundreds whom I have asked, as a favor, to show me any perversion of Scripture on this subject, either in Grew's tract or any of my own, not one has ever attempted it. Cart-ropes won't drag them to discuss the Sabbath with one who understands the teaching of the New Testament about it. But to the weak and ignorant they keep on making the old misrepresentations; and they warn their proselytes against tracts teaching the Scriptural doctrine of the Sabbath, as "infidel tracts."

In this state of things, it seems to me that just the sort of plain speaking I use is required, and is beneficial. My work is a much-needed aid to the weak against the injustice of the strong; and I do not find this particular work done in any other quarter.

Let me state the case again, in other words.

The Young Men's Christian Association being not only in good repute and highly esteemed in general, but being credited, through the peculiar character of their professions, with both eminent goodness and eminent wisdom, have a sort of dignity and weight, in relation to the rest of the community, such as the nobility hold to the commonalty in Great Britain, or such as "seniors" hold to "freshmen," or teachers to pupils. They are thought "to have attained" They possess something which other persons have not, and yet believe they ought to have. When these people speak of religion to others, they speak as "experts" to ignoramuses. When they quote from the Bible, they quote what they are presumed to be familiar with, and to understand; and, being such good people, it is taken for granted that they will report correctly what they do report.

Now my ground is, first, that outsiders, when accosted by these people, feel constrained to defer to their presumed better knowledge, and to receive what they say submissively. They do not feel at liberty to contest any ground taken by the exhorter, because he is good as well as wise; and they do not feel capable of contesting it, for want of acquaintance with the subject. Thus the "sinners" are doubly at disadvantage when taken to task by the saints.

Now, if this catechising and lecturing of the sinners by the saints were merely sincere and truthful efforts at propagandism—the use of right means to a (supposed) good end,—I should never interfere with it except by courteous criticism of the false doctrines belonging to their system. Those people have a right to teach what they think true, as far as they use true and just measures to that end. But when their high estimation in the community, their dignity, credit and piety are made the cloak for false pretences—are used to constrain ignorant and confiding persons to the reception of dogmas clearly untrue,—the critic has a second duty imposed upon him. He must not only untwist the fallacies and expose the false dogmas, but must openly challenge the sanctimonious aspect which caused those fallacies and falsehoods to be received. He must call these preachers of untruths to account before the world, and let them understand that a lie in their mouths, for the increase of their church-membership, is to be ranked precisely with the tradesman's lie for the increase of his gains.

CHARLES K. WHIPPLE.

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SPECIAL PROVIDENCE.

Great calamities, wholesale slaughters, immense holocausts of God's children, are looked upon by many of our evangelical Christians as judgments under a special Providence for the wrong-doings and shortcomings of men.

Hair-breadth escapes from death, a solitary family saved from a general carnage, and the lonely building which is left standing in great conflagrations, are cases of special interposition also, and the pious souls take infinite delight in turning up their eyes and drawing down their long faces, proclaiming to the world that "the Lord giveth and the Lord taketh away; blessed be the name of the Lord."

Last Sunday was a great day among the metropolitan pulpits for blowing off this pious small talk, and attempting to make God monstrous.

Rev. Dr. Duncan, a Baptist, evidently was possessed of a savage delight in contemplating the great trial of Chicago and its "baptism of fire."

He said:—"Since the beginning of the present year God had been speaking in his judgments. The tendency in our land was toward infidelity and forgetfulness of God, who by a signal display vindicates His majesty and teaches men humility by humbling their pride in the dust. The repeated judgments with which God was visiting our country were designed to rebuke the people for their worldliness, iniquity and impiety. These calamities were the marks of God's displeasure, in witnessing the increase of wickedness. Fire was an agent of the judgment of Sodom and Gomorrah, of Jerusalem, of Tyre and of Moab, for

sins of which this nation also was guilty. The best guardians of our property are the men who, morning and evening, implore the favor and protection of God, for God often mitigates His judgments for the sake of the righteous."

A man who stands up in the pulpit in this enlightened Nineteenth Century, and thus reviles and blasphemes his creator, is to be pitied from the bottom of the soul by every respectable person who refuses to throw aside his manhood and submissively bow to such cant.

Does this zealous Baptist for a moment suppose that God takes pleasure in the wails of the fatherless and innocent children suffering for the sins of others?

The poor deluded bigot who would make these accusations against the great Omnipotent receives his inspiration from the old Hebraic record, wherein is taught the diabolical theory of innocent people suffering for the guilty by whole cities and countries, and on one occasion one family alone survived the universal destruction of every living and creeping thing.

The poor man cannot be expected to act better than he supposes his God acts. He does not pretend to believe in a merciful God, whose loving-kindness is over all his works, whose love endureth forever; but the God of his idolatry is an austere, revengeful deity, "riding upon the whirlwind and the storm," who has created a hell to punish a part of his children in without end.

Should we expect any different view of this awful calamity from such a man, actuated and inspired by such opinions of God?

J. E. H.

INTUITION AND INSTINCT.

EDITOR OF THE INDEX:—Instinct and Intuition are different names for the same thing. It is *inherited conviction*. It differs from reason in this respect. By reason we arrive at convictions from a process which takes place in our own minds; while by instinct we inherit convictions from our progenitors as the result of processes which have taken place in their mind. To illustrate: the shepherd dog through many generations of training acquires a capacity and disposition to take care of cattle which is transmitted to his posterity in the form of an instinct for the same occupation. A man whose progenitors have been religious for generations, or whose father and mother were religious at a proper time to transmit their convictions to him is religious by instinct.

I could add examples indefinitely but the above is sufficient to give my view of how intuitive or instinctive ideas are generated. Instinct is not always reliable; it is subject to all the errors of individual reason.

I will not trespass further on your space.

W.

"QUESTIONS FOR THE ORTHODOX" ANSWERED.

1. Does the salvation of men depend in any special sense on the life or death of Jesus Christ?
2. Did the excellence of character and person in Jesus Christ differ in kind, or in degree, or both, from that possessed by men of to-day?
3. Does man really need a Mediator (a middle power or means) that he may come to God?
4. Is it a fact that the development of my spiritual nature, the growth of the soul in righteousness and Godliness both of heart and mind, is the work of Jesus Christ, operating upon me or within me (I being conscious or unconscious of his presence)?
5. If experience and discipline shall have so attuned the man that the soul's music shall be sweeter and its power greater than the desire of sense is strong, will not his effort to realize his ideal virtues in daily life, the strengthening influence of good deeds done and kind words spoken by him, his aspiration to know the "open secret" of the universe, work in him righteousness (right-mindedness) and Godliness (God-likeness)?

Very respectfully yours,
L. F. GARDNER.

As your correspondent suggests that "brother Howard" answer the foregoing, I hasten to do so; and as your space is limited, I will answer in the briefest possible manner.

1. It depends on the suffering and death of Christ. "The blood of Jesus Christ cleanseth us from sin."

2. Both.

3. He does.

4. It is. "Christ in you." Col. 1: 27.

5. To some extent. No man, however, can ever become radically righteous—can ever become eminently godly without piety toward God,—without the experience of the life and power of God in the soul. Let but "the word of Christ dwell in us richly," then shall we "in all wisdom teach and admonish one another, and with psalms and hymns and spiritual songs, sing with grace in our hearts to the Lord." Many by a blessed personal experience know all this to be true. May your correspondent and all your readers enter into a like blessed and saving knowledge!

R. H. HOWARD.

Among the innumerable articles sent to Capt. Hall to cheer his journey in the Polar regions was a tin can carefully sealed, and labelled "not to be opened until the Polar has reached the Arctic seas." But on its passage to the Navy Yard it met with an accident, and the secret leaked out. It was a can of patent axle grease, with which Capt. Hall, or his survivors, were affectionately requested by letter to lubricate the axle of this venerable planet.

LIBERALISM.

The following fine article from the *Williams Vindicator* (Nov. 11), published in Williamstown, Mass., by the Senior and Junior classes of Williams College, is a noteworthy sign of the times. If this is the style of thought current among the students of evangelical colleges, the cause of free and national religion is sure to triumph in America. The "great religious weeklies" should learn wisdom and a higher faith from this brave and reverent young writer.

Is it strange that students, who, as a class, should always be the most thoughtful, now and then overstep the lines in which their instructors strive to confine them, and seek to find out for themselves why "these things are so?" Is it strange that they sometimes turn to examine the religious questions of the time? Is it strange that, when once they look at them, very many of the faiths they have held heretofore should melt like wax in a too firm grasp? We trow not. Yet there seems to be prevalent, among a large class of people, a feeling of surprise that colleges are so rapidly becoming what they are pleased to call "hot-beds of infidelity."

Men who have never given the subject an hour's dispassionate thought, and who have become radically incapable of doing so, wonder at this. Men who do not know that every tenet and maxim and ceremony of the early Christian religion can be traced back to others preceding and surrounding it, are amazed because those who do cannot believe it to be divine and alone divine. If they would but remember that some men must think and reason about their creed in religion, as well as their creed in politics or business, and that the student is, by the very fact of being a student, one of these, they would understand how repugnant to him are the superstitious puerilities—the tragicomic absurdities of Calvinistic Protestantism.

We have no doubt that the time is rapidly coming in this country, and coming first to thoughtful young men, when the peremptory dogmas of this creed will be valued at their true worthlessness. That time has come already to many students who have been brought up in its straitest lines. But such are not, therefore, infidels; they see no better reason for accepting the infallibility of the Calvinistic doctrine, than for believing the infallibility of the Pope; they can discover no foundation in reason for either, and they cannot conceive of God as commanding or wishing any thing that is not founded there. For the same cause they hesitate to admit the inspiration of the Bible, in the sense in which that word is generally used. So far as all truth is divine and inspired, so far is the truth of the Bible and the Koran and the Vedas as well.

But they cannot believe that the Bible, and the Bible alone, is the direct utterance of God. Some may call this infidelity, but it is not. It is a broader, higher faith; a faith narrowed by no petty sectarian limits, but wide-reaching as the race, catholic as truth. It is a faith that sees in the grand monotheism of Islamism inspiration as divine as in the same doctrine of Christianity; that reverences as highly the Golden Rule of Confucius, as that of Jesus.

Pres. Hopkins says that the limit of true liberalism is where it begins to become negative—where, ceasing to affirm, it commences to deny. That limit is behind such liberalism as this rather than before it; a bound from which it is ever receding, rather than one toward which it tends. It recognizes and worships all truth. It sees in different religions only different approaches, more or less tortuous and blind, whereby all men seek to enter the same Holy of Holies. It condemns no man to an eternal exclusion therefrom because he has chanced to set his foot to one of these doors rather than another. Instead, it seeks to broaden them all, so that every soul may find ever open before him an easy entrance, in whatever corner of the world his lot may be. It would grant to each alike the chance of entering there, whether Christian or Moslem, Buddhist or Jew; whether a believer in the Bible, or one who never heard of it.

This is the liberalism toward which the age tends, which has already received into its broad bosom thousands of the thoughtful students of this and other lands, and which is looked upon by other thousands of equally good men with a holy horror. For our part we welcome it with open hearts. Let all the alloy of truth and error that passes current among all men be cast into the crucible, and let us preserve all the gold that comes forth, no matter with what base metal it may once have been alloyed.

FIDES.

This is the way a Western lecturer explained a phenomenon:—"You have seen a cow, no doubt. Well, a cow is not a phenomenon. You have seen an apple-tree. Well, an apple tree is not a phenomenon. But when you see the cow go up the tree tail foremost, to pick the apples, it is a phenomenon."

When will boys learn to respect the Sabbath? Here is one out in Indiana, who stopped to play on the bank of a river while going to Sunday school, fell in, and so injured his clothes that his parents had to get him a complete and beautiful new suit.

An old lady followed up an Episcopal bishop as he travelled through his diocese, and was confirmed several times before she was detected. She wished the ordinance repeated, because she "had understood it was good for the rheumatism."

ATHANASE COQUEREL ON CATHOLICISM

Superstition was stronger in the days of Rome than at any other time. Birds and chickens decided the fate of armies or individuals. Signs and portents were more numerous and absurd; and Mr. Coquerel showed by illustration the extent to which they had been perpetrated in the Romish Church. The old Romans were suffering, also, from Polytheism, and there is never any reason in Polytheism to stop the number of gods. There are reckoned to have been 30,000 of them, and they were constantly adding to them. Nothing happened more frequently than apotheosis. At the same time there was a movement really religious among the heathen in the mysteries of Bacchus, &c. It is not strange to find that these mysteries have been carried into Roman Christianity. Many Christian symbols and ceremonies are nothing but the old mysteries adapted more or less to Christianity. The Passion play at Oberammergau in Bavaria is the legacy of a Pagan idea. If we could call Scipio from his tomb at Rome to-day, he would recognize nearly everything in their religious worship. Mr. Coquerel then traced the history of sacrifice from the primitive religion down to its incorporation into the Romish Church, noticing the great priestly power and privilege that accompanied it. The history of images was likewise noticed. We, perhaps, think that the nimbus or aura in the Romish pictures of Christ is new; but it existed around the heads of heroes in Grecian times. And if we look at the history of sacred imagery among the Roman Catholics, we will find images which show the transition from Pagan to Christian imagery, and some of which we cannot say whether they are most heathen or most Roman Catholic. There are images of Christ about which it is impossible to know whether it is Christ or Mercury, or what not. The early representations of Christ were as the Good Shepherd; only they represented him, not as a Jew with long beard and flowing gown, but as a young man with short cropped hair, without beard, and with a short tunic falling not below the knee. And there is a famous sarcophagus where Christ is represented as a young man without beard, holding a paper in his hand, and the Apostles around him, and beneath is the heathen god Uranus, representing sky, to show that Christ is superior to this world.

In the present time three great changes have been introduced into the Roman Catholic religion. The first is that Mary is exempted from original sin. This is an Andalusian dogma. It was a great triumph for the Jesuits when the Pope declared it. It meant also that the Pope had a right to declare a dogma without consulting the Church. When he had done this, he went a little further. A council was called at Rome, which declared that the Pope is alone infallible. It comes according to the law of development. It is the legitimate and natural end of Roman Catholicism. And when I say end, I mean what I say. I do not mean that Roman Catholicism is to disappear, and that in a few years it will be extinct. But Roman Catholicism has lost something in our time. It has lost Rome, though in one sense this is a great advantage to the Pope and the Roman Catholics. They governed so badly that their power was a loss to them. We must not go to sleep saying we have no fear. What we must understand is this: that there is a concentration of power and will. There has been an accumulation for many centuries of an encroaching power, obliging people to renounce their judgment. We see its grand result when a congregation believe that at the word of a priest bread becomes God, and that that priest sacrifices by eating God. What is the result? That he has eminent power, and they must obey him.

In my own country I will only say that a movement toward Protestantism exists. There are many people who say they cannot live longer in the Roman faith. They cannot believe in the Virgin Mary, or that the Pope is infallible. They believe hardly anything. Some ask for the gospel, but many thousands know nothing about it. They have been born in the Roman Catholic religion, and they hate it. They refuse to believe in God or a future life. Against both assumptions, the assumption that priestcraft is right, and the assumption that there is nothing to believe, we have to fight; and you will have to fight against it here. We need to teach them to see by their own eyes; to be men, and not to be obliged to repeat the words of a priest.—*Ex.*

SPEAKING of Bible societies, Coleridge once remarked: "There can be no doubt that these are good men, very good men, who are so zealous in widely spreading these societies. It is pity they want sagacity enough to foresee that in sending the Bible thus everywhere among the uninstructed and the reprobate, they will be propagating, instead of the old idolatry, a new bibliolatry."

Two little girls, eight and ten years old, were gravely discussing the question of wearing ear-rings. One thought it was wicked. The other was sure it could not be, for so many good people wear them. The first replied, "Well, I don't care; if it wasn't wicked, God would have made holes in our ears."

Dr. Paley, whose Natural Theology and books of Christian evidence are still printed and circulated by religious tract and book societies, was so fond of going to the play that he would walk ten or twelve miles into London, and go without his dinner, for the sake of attending the theatre.

THE AREA OF THE CHICAGO FIRE.—Careful measurements and calculations of the area of the burnt district of the city place its length, from its starting point to its place of ending, at four and a half miles, and its average width a little over one mile. Along the south side lake shore, however, and westward five blocks, Harrison street is the southern limit of the conflagration, and the distance from that street to Fullerton avenue, its northern limit, is only three and a half miles. The point of the fires beginning on the west side was about one mile south of Harrison street, south-westerly.

The number of acres laid waste is not far from 3,300. A pretty careful computation places the number of buildings of all kinds destroyed at 18,000, of which at least 1,500 were substantial business structures.

The actual total of the pecuniary losses is estimated at three hundred million dollars, but no fair estimate that we have yet seen or heard of places the grand total below two hundred million dollars. We still believe the latter will cover all the losses.—*Chicago Journal.*

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TOLEDO, OHIO, DECEMBER 23, 1871.

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FREE RELIGION IN A FREE STATE.

[An Essay read by F. E. Abbot at the Detroit Convention of the Free Religious Association, Dec. 8, 1871.]

A careful survey of facts seems to show that, although in every age and country individuals can be found who disclaim all reverence for religion, there has been no nation of any prominence in the world's history which has not had a religion of some kind. Even of the lowest and most brutal savage races which have come under actual observation, it cannot be regarded as proved that they have absolutely no religion at all.

In his "Journal of Researches," Mr. Darwin states [p. 230] his belief that, in "the extreme part of South America, man exists in a lower state of improvement than in any other part of the world;" yet even among the degraded and miserable Fuegians he discovered the rudimentary indications of religious ideas. "The nearest approach to a religious feeling," he says [p. 215], "which I heard of, was shown by York Minster, who, when Mr. Bynoe shot some very young ducklings as specimens, declared in the most solemn manner—'Oh Mr. Bynoe, much rain, snow, blow very much!' This was evidently a retributive punishment for wasting human food. . . . As far as we could make out, he seemed to consider the elements themselves as the avenging agents; it is evident in this case how naturally, in a race a little more advanced in culture, the elements would become personified."

If Mr. Darwin's observations in this case are to be accepted as sufficiently exact, they weaken somewhat the conclusions arrived at by Mr. Edward B. Tylor, of England, in his very recent and scholarly work entitled "Primitive Culture." Adopting [Vol. 1, p. 383], as a "minimum definition of Religion, the belief in Spiritual Beings," Mr. Tylor says:—"So far as I can judge from the immense mass of accessible evidence, we have to admit that the belief in spiritual beings appears among all low races with whom we have attained a thoroughly intimate acquaintance, whereas the assertion of absence of such belief must apply either to ancient tribes, or to more or less imperfectly described modern ones." It would seem as if York Minster's expectation that the weather itself would punish Mr. Bynoe for unnecessarily killing birds can hardly be dignified with the name of "belief in spirit-

ual beings." I think, however, that there is great force in what Sir John Lubbock says ["Origin of Civilization," p. 121]:—"The question as to the general existence of religion among men is, indeed, to a great extent a matter of definition. If the mere sensation of fear, and the recognition that there are probably beings more powerful than man, are sufficient alone to constitute a religion, then we must, I think, admit that religion is general to the human race. But when a child dreads the darkness, and shrinks from a lightless room, we never regard that as an evidence of religion. Moreover, if this definition be adopted, we cannot longer regard religion as peculiar to man. We must admit that the feeling of a dog or a horse towards its master is of the same character; and the baying of a dog to the moon is as much an act of worship as some ceremonies which have been so described by travellers."

On the whole, I more than doubt whether the central fact of religion is to be found in the belief in spiritual beings, or indeed in a mere belief of any kind. I find this central fact rather in the practical effort, the exertion of volitional power, to obey a law conceived to be higher than the individual's inclination, passion, or self-interest. So considered, religion is a thing of infinitely various degrees; and the grade of its development must be estimated by the intrinsic elevation of the law as conceived, the nobility of the motives that urge obedience to it, and the fidelity shown in obeying it. This idea of religion can be applied to all conceivable cases, from the rudimentary scruples of York Minster against wanton waste of human food up to the grand refusal of Socrates to purchase his own life at the price of unfaithfulness to his duty. The poor Fuegian evidently considered the useless killing of ducks, where food was so scarce, as wrong, and therefore sure to be punished by the rain, the snow, and the wind. Here you have the crude ideas of a law superior to man, of an obligation to obey it, and of a retribution that would follow disobedience of it; yet you find no distinct conception of any "spiritual beings." Of course York Minster was superstitious; yet in this as in all other superstitions I think we may detect the germ of true religion in the nascent consciousness of an ideal law whose claim to be obeyed is supreme. He would evidently have approved as right the forbearance by Mr. Bynoe to shoot the ducks; and he evidently looked upon his act as the sailors in the "Ancient Mariner" looked upon the wanton slaughter of the albatross:—

"And I had done an hellish thing,
And it would work 'em woe;
For all averred I had killed the bird
That made the breeze to blow.
'Ah wretch!' said they, 'the bird to slay,
That made the breeze to blow!'"

If, then, my analysis is correct, the central fact of religion lies in the endeavor to obey a law felt to be superior to the individual's will—in other words, in the effort to perfect human life and character by carrying into practice a more or less elevated ideal of human conduct. No matter whether fear, hope, or disinterested love of right is the motive of this obedience, the essential fact remains that religion is not primarily belief, but action. Action implies belief, but belief does not imply action; and although there can be no action without pre-existent intellectual opinions, it should be emphasized that the distinctive sphere of religion is that of practical conduct. Belief should be governed by science; conduct should be governed by universal law, seen and felt to be binding on every individual. He is really the religious man who acts habitually with reference to some such law; and the character of his religion depends on the degree of enlightenment with which he conceives the law, the degree of fidelity with which he obeys it, and the degree of freedom, both outward and inward, with which he thus puts his ideal into real life. From York Minster to Socrates is a vast leap in the development of religion; but I think we shall more clearly apprehend the nature of religion if we perceive the essential identity of it under all its manifestations, even the most crude and superstitious.

Religion, then, is the practical effort of man to obey a law of felt obligation—namely, the ideal of what life ought to be, the ideal of the perfect humanity. There have been and are among men the most diverse conceptions of this law and of the sources of its obligation. A low type of religion represents it as the arbitrary will of gods and demons, and appeals to no motive but that of fear. The highest type of religion represents it as the necessary moral relations inherent in the very nature of things, independent of all will whatsoever; and it appeals chiefly to the love of virtue for its own sake. Between these extremes are countless intermediate grades. But various as are the ideals of men, religion is essentially the putting of them into practice, the conversion into action

of what each man conceives to be his duty. Obedience to law, whether arbitrary or natural, and whether ignorantly or wisely conceived, is the one common fact that appears to me to be imbedded in the ceremonies, forms, tenets and practices of all religions; and it is the expression of a very widely-diffused yearning to perfect human life in all its varied aspects.

Here, then, in this fact that religion is a practical effort to conform human life to some law of acknowledged authority, either artificial or natural, and thereby to bring it into harmony with an ideal standard of perfection,—in this fact, I say, we can perceive the nature of the connection between religion and government. Both the one and the other rest on the idea of Law. The only difference is that the domain of government is restricted to certain external matters, while that of religion includes the entirety of human life. It is easy, then, to see that government and religion are related to each other as two concentric circles or spheres—that of government embracing only the most external actions of men, and that of religion embracing their whole outward and inward lives. There must be no conflict between these two laws of government and religion. So far as they both operate to affect conduct, they must absolutely harmonize. But religion should affect conduct in myriads of cases where government should be absolutely silent. Where this harmony does not prevail between the government and religion of any country, there will exist the most dangerous and destructive internal conflicts; as is well illustrated by the war of the Great Rebellion. The government of the country sustained slavery, and enjoined on all citizens practical respect for it. The living religion of the country forbade slavery, as the subversion of all human rights. Hence the conflict, and hence all the terrible misery which the conflict engendered.

Now there are, and can be, only two kinds of law, the one based on will (will of man or will of God), and the other based on reason, or rather the great system of natural laws of which reason is but the interpreter and expounder. All law is either artificial or natural. In the one case it rests on the will of the law-making power, for which no other reason can be rendered than "*Sic volo*—thus I will it!" In the other case it rests on no will whatever, but solely on the natural relations of things. The first says—"Thou shalt, or thou shalt not!" The second says—"Thou oughtest, or thou oughtest not!" There is no law or system of law affecting human conduct which cannot be reduced to one of these two classes.

As might be expected, we find different governments embodying these two different kinds of law; and we also find different religions embodying these two kinds of law. There is despotic government, and also free government. There is despotic religion, and also free religion. Both government and religion may rest on arbitrary will; both government and religion may rest on natural reason; or one may rest on reason while the other rests on will. In the cases where the government and the religion of any country both rest on the same kind of law, whether artificial or natural, the conditions exist for a homogeneous civilization, social stability, and political prosperity. But in all cases where the government rests on one kind while the religion rests on the other, the conditions exist for civil or religious contests of the most alarming character.

Fortunately all human conflicts tend to adjust themselves to a final harmony. There is nothing more rare in history than the long-continued equilibrium of opposing social forces. One side or the other will in the end win the victory, and peace will ensue until disturbed by a new conflict. To-day we live in one of these seasons of lull or temporary quietude. The great issue of political slavery is settled; the greater issue of spiritual slavery is not yet fairly opened. But I wish to point out the natural tendency which exists in every country to bring its government and its religion into harmony—to work out for itself a state of society from which all deep-seated antagonisms shall be eliminated. The pendulum does not more surely tend to assume a position of rest than does every great human community. It is quite impossible that any nation should long exist while the people cherish one set of principles in religion, and cherish a conflicting set of principles in politics; the tendency is inevitable to assimilate one to the other. Only by this ultimate assimilation can bewilderment and confusion be escaped in the world of practical life. Either the government will revolutionize the religion, or else the religion will revolutionize the government. Both will become despotic, or both free. The law of reason or the law of will must become at last supreme in both government and religion.

Allow me to contrast the state of the Old World with that of the New in this respect. All the gov-

ernments of the Old World, with few and unimportant exceptions, are monarchies in some form or other. Neither in Europe, Asia, nor Africa is there yet established a single great or genuine republic. The Old World theory of government, greatly shaken, it is true, in modern times, but not yet overthrown, rests on the idea of arbitrary or artificial law—law simply enacted by a power not bound to render a reason for it. Whether the law-making power is an emperor, czar, king, sultan, mikado, or other monarch, the idea that he is directly responsible to the public reason and conscience is still an almost unintelligible novelty to the great bulk of the people, though rapidly spreading now in all directions. Even the English government, the least monarchical of all in the Old World, is based rather on the idea of precedent and usage than that of reason; the statutes and social adjustments of past generations are still accepted with a vast amount of unreasoning and unreasonable reverence for tradition. In short, the Old World still lives politically by the artificial law of will rather than by the natural law of reason.

How is it, then, with the religions of the Old World? Are they based on the same law of will? It can scarcely be doubted. All the mythologies of antiquity present the same hierarchy of celestial powers, with a king of the gods at the summit, whose will is the supreme law to all mankind. If the idea of a republican government is strange to the Old World, the idea of a republican religion is ridiculous to it. There is no need that I should run over the list of the various religions—they are all alike in the main, with the partial exception of the extreme Orient. The government of Heaven is supposed to be simply a copy in large of the governments of the earth. Judaism and Christianity, which more immediately concern us, are notable illustrations of this. The ancient Hebrew theocracy, with the will of Jehovah as its supreme law, reappears in the Christian Kingdom of Heaven, with the will of Christ supreme as the Divinely appointed vicegerent of God. The great Roman Catholic Church, with its Pope as supreme temporal and spiritual sovereign, does but add to the general belief of a Christ King in the heavens the visible fact of a Vicar of Christ on earth. In the Protestant Churches this visible representation of Christ by a temporal and spiritual Pope has been discarded for the sake of a more subtle but equally despotic Pope—the Bible. But the monarchy of Heaven is still humbly obeyed, no higher law being recognized by Christians than the will of Christ; Protestants sing still with undiminished ardor the old hymn—

"Bring forth the royal diadem,
And crown him Lord of All."

Catholics and Protestants alike, Christians of every name and nature, still cleave to the Divine Kingship and Lordship of Christ; and nothing is plainer than that Christianity in all its forms is a religion as completely based on the monarchical idea as is the most despotic government of the Old World. In fact, Old World government is simply reflected in Old World religion. The two are thoroughly harmonious—or have been till within the last hundred years. That is the reason why, in all the European monarchies, Christianity is the State-religion and the strongest support of the existing order of things. And that is the reason, also, why European liberals in politics are almost to a man disbelievers in the Christian religion.

What is the case in the New World? Here the republican idea is supreme in politics. The law here recognized is not the will of a monarch, but rather the decision of the public reason as expressed by the votes of the majority. No law can stand for a day, after the people believe it is intrinsically unreasonable or unjust. The whole frame-work of the American government rests on the law of natural reason. Imperfectly apprehended it doubtless is in many cases. Still, the dominant idea of American politics is that of natural reason and natural right. The government officials are simple servants, and so regarded; their will counts for absolutely nothing.

Yet this republican nation, so thoroughly imbued with the principle of natural reason as the supreme law in politics, still continue in a more or less earnest manner their nominal allegiance to Christianity, with its absolute spiritual despotism. The same man who is an ardent republican in politics, confessing no human will as his law, is yet often a most loyal monarchist in religion, accepting the will of Jesus as the law of his rightful King and Lord. He acts on one set of ideas in his public life, and on a contradictory set of ideas in his private life. The reason of this singular anomaly may be summed up in a single word—*thoughtlessness*. He bestows no vital thought on his religion. He thinks by proxy. He echoes his father's and grandfather's thought without inquiry. He has not begun yet to apply his thought to religion, but simply inherits it as he does the old home-stead.

But this state of things cannot last forever. The incongruity of American government and American religion is forcing itself on millions of minds. Freedom in *either* means freedom in *both*. The Sunday question, the Bible in schools question, the Christian Amendment question, are but outcroppings of this interior contradiction in American life. The nation is coming to be uneasily aware that it has got to adjust its government and its religion anew. The consciousness of this necessity will increase. There is a great practical absurdity to be got rid of—the absurdity of maintaining a despotic religion in a free country. The people are slowly awaking to the fact that a free State must have a free religion—that one as well as the other must rest on the great law of natural reason—that it is impossible to settle some very impor-

tant practical questions, so long as the popular government and the popular religion are at sword's points on questions of fundamental principles. The Bible must either stay in or stay out of the schools; the Sunday must either be secularized or made a sacred day; the Constitution must either be kept secular or made Christian. Nor can questions like these be settled without coming to a distinct understanding whether the natural law of reason, or the arbitrary law of Christianity, shall govern men in casting their votes. The Christian religion points to one solution of these questions; reason points to another. And men soon learn to perceive, when called to act, that they cannot walk simultaneously in opposite directions. Contradictions in mere opinion are very apt to lie undetected in ordinary minds. But contradictions in action are soon perceived. From these facts it is clear that a conflict of ideas is imminent in this country, if not already here. Our strictly secular form of government, recognizing no law but that of reason, is now beginning to work as never before in modifying men's thoughts about religion. They are rapidly coming to the conclusion that it is necessary to have a *Free Religion in a Free State*.

There is a profound need at this time of a NEW ABOLITIONISM. The slavery of despotism will still continue over human souls, though the chains have fallen in fragments from their limbs. The Anti-Slavery Society has nobly accomplished its work, and gone into the past crowned with the benedictions of the age. This Association is neither more nor less than a new Anti-Slavery Society—an organized protest against the soul-bondage that still survives to darken the pathway of mankind. If it comprehends its own historic mission, its trumpet will give no uncertain sound. It will blow a blast, not noisy or obstreperous, but yet so clear and piercing that it shall penetrate to the farthest confines of the land, and (a more illustrious exploit) into the deaf ears of popular indifference and ecclesiastical stupidity. Natural reason instead of arbitrary will, whether in the administration of States or the conduct of private lives—in a word, Free Religion in a Free State—that is our battle-cry; and all but the dead will leap up at the sound of it, electrified with a new purpose and a new insight into the grandeur of America's destiny.

A HINDU MISSIONARY TO THE CHRISTIANS OF ENGLAND.

[By M. D. Conway in the Cincinnati Commercial.]

LONDON, November 16.

It is just as I apprehended. I remember well, when writing to you about the Hindus in London, some time ago, prognosticating Pundits coming over here to teach the English people something about religion. Bishop Colenso told me in conversation of the astonishment he felt when, far away among the Zulus, an African responded to his Bible narratives by asking him if he was quite sure of his facts. I have heard, too, Professor Newman relate how he was taken aback, when, as a missionary, he had expounded the plan of salvation to a carpenter in Damascus, the man merely expressed his surprise that a people so clever as the English—especially in cutlery—should have such an odious religion. But, if great Oxonian scholars like these, sent out to convert Pagans, have been converted by them, what security has the Most Holy Faith, if these ingenious Orientalists shall carry the war out of Africa, and out of India, and—to mix the metaphor a little—beard the lion in his lair?

In this apprehension paradoxical? It certainly is. Nevertheless, the paradoxical often comes to pass. On Sunday last a large and highly respectable audience assembled at a hall in an aristocratic part of the city to hear a discourse from A. Jayram, Row of Mysore, India, on the seemingly innocent subject of "Education in India." Mr. Jayram (Row is a title equivalent to Prince) holds the high position of Tutor to his Highness the Maharajah of Mysore, and is now on leave of absence to visit Europe for the purpose of studying science and perfecting himself in the Continental languages. He is already able to use English not only clearly, but felicitously. I have learned from himself various interesting facts of his personal history, which I had perhaps better mention at once, lest, in the perusal of the singular address I am to report, the question of this gentleman's competency to express such important opinions should arise in any mind. Mr. Jayram was born at Anantapur, District of Bellary, Madras Presidency, in 1843. He belongs to the highest or priestly caste, which he will lose by his journey to Europe, as he will be unwilling to go through the superstitious forms and sacrifices which, with considerable money in addition, are necessary to purify a Brahmin of high caste who has been tainted by leaving his country for even the smallest time. Through a series of domestic misfortunes he was thrown at an early age upon the hands of his grandparents, who took no care of his education, and it was only in his seventeenth year that he began to study in the Provincial school at Bellary. He next matriculated at Madras University, and became Assistant Master in the Bellary school. He then passed successive tests and became F. A. and B. A. of Madras University. In 1869 he was appointed to the position he now holds. It will be seen, therefore, that Mr. Jayram is in a position to speak upon educational questions in India. An additional interest was felt in the announcement of his discourse because he is the first Brahmin from the Madras Presidency who has ever come here. We have only had the roseate accounts of the missionaries themselves from that region hitherto. I may add that Mr. Jayram has no connection

whatever with the Brahmo-Somaj movement, which high-caste Hindus seem to look upon as a sort of Oriental Methodism.

When Mr. Jayram came to St. George's Hall, on Sunday, he was accompanied by a company of students from University College, where he is studying the sciences. His attendance was significant; it was made up of a number of students well known for their deep-dyed rationalism, and at their head was the handsome face of Professor Hunter, a law-lecturer in the same University, which said face has become a kind of banner for any intellectual radicalism going. When the young Prince took his stand behind the footlights, with the sufficiently oriental drop curtain behind him, there was a visible sensation at the novelty and picturesqueness of the whole thing. He has a very handsome and highly intellectual countenance; a perfectly smooth and bright chocolate complexion—his face of elegance, as if carved out of some fine sandal-wood; and a large, soft and winning black eye. He wore the dark velvet fez of his caste, a black coat buttoned up to his throat, which, parting at the waist, disclosed a curious dark purple apron, which descended below the knee. He is a much handsomer man than Babu Chunder Sen, who was justly admired; and his address showed him to have much more scholarship and intellectual power than the Brahmo leader, whose force was in his large heart, and the warmth of his enthusiasm.

In a quiet, clear voice, the Prince began by alluding to the two systems of education which England had introduced into India, represented by the secular and the missionary schools. With much grace, he thanked those who established the latter. So long as the English were making sacrifices under the belief that the poor Pagans are lost unless brought to embrace their faith, they (the Pagans) can not be too grateful. But, said the speaker, sooner or later, the truth must out, that Christianity has no successes in India, and is never likely to have, notwithstanding the working for over a century of a vast machinery especially designed for that purpose. Among the millions in India, the number of educated natives who have become Christians would fall short of the number of one's fingers. The only persons whom the missionaries claim are the Pariahs, not one of whom, as is notorious, could possibly state any point of divergence between the abandoned and the embraced faith. This class constituted the first of four divisions into which the speaker divided the people of India. They are entirely without education, either English or Hindu. The second division are of those who possess an elementary knowledge of English and a tolerable acquaintance with Hindu literature. The third are those who have by their own efforts secured some knowledge of the sciences also. The fourth are the learned men of Hindu philosophy and Hindu science, "such as they may be." The first class has a religion of the senses—Fetichism. Christianity, "with its medley of dogmas and theories, half fetichistic, half metaphysical," is far less attractive to this class than their own idols and oracles. The missionary rarely masters the vernaculars enough to make himself intelligible. If he does that, the apostle scarcely forgets the whiteness of his skin, or his comfortable bungalow, enough to mingle with the dark masses toiling under a tropical sun. The missionary's five hundred a year is enough for splendor in India, which he is fond of. He generally has a phaeton. His hebdomadal harangues fall on careless ears. From the ignorant class the only converts to Christianity are those induced by poverty to accept a faith which always provides at least a livelihood for every Christian native. "Can you wonder, then, if a few unfortunate or unprincipled Hindus take shelter under a religion which does not compel the idle to work?" But this course is fatal. "The contempt and disgust which these dissipated and ignorant wretches engender in every mind are in themselves sufficient to bar the progress of Christianity among the better classes."

With regard to the division of those who have a tolerable English education, the speaker said one of its first results was to make them skeptical concerning their own native religion; and if he challenges his own country's beliefs, he is tenfold more severe in his criticisms upon the alien faith—Christianity. "He pounces upon the thousand metaphysical difficulties which surround its doctrines, and which have puzzled the ingenuity of its highest philosophers, without being brought one step nearer to a satisfactory solution. Nay, he rips open its very fundamental conceptions, chasing to light every inconsistency, inconsequence, and self-contradiction lurking or enshrined therein, while their helpless champion, trembling with horror, but unable to stop this work of vandalism, wonders if Heaven's wrath has spent its lightnings. Meantime, the havoc proceeds. The shattered images crowd on every side—the different attributes of the Godhead, so irreconcilable with one another, and, therefore, incapable of predication together; the strange doctrine of prayer (so useless if God be just—so impious, so blasphemous, if implying his openness to adulation); the simultaneous belief in Predestination and Free Will, an impossibility, both of thought and fact; inherited sin, and salvation through the sufferings of an innocent God—a conception allied to the wild caprice of blood-thirstiness—and, to crown all, the working of this very salvation through centuries of human suffering, without bringing the greater part of mankind any salvation at all—this scheme, which even human pride might blush to own."

The rest of this passage, uttered in a ringing but never loud voice—spoken with eloquence of dark eye-flashes as well as of tones—had its close drowned

in a spontaneous outburst of applause from the intent English listeners. Could I believe my ears? Can an assembly in this Christian land applaud such sentiments? I looked around to see if the company was made up of the Bradlaughites, the Secularist regulars, the South Place Radicals, the Voyseyites, with most of whose faces I am tolerably familiar. Not at all; they were as average an audience as one could find listening to symphonies at St. James' any fashionable evening. When the Hindu found now that he had the sympathy of his audience with him, he unsheathed himself even more freely, and brought before us a droll picture of the missionary dodging the learned Pundit who ever goeth to and fro seeking a missionary to devour argumentatively, a process—as missionaries go—not very difficult. He mentioned it as a remarkable fact that no instance has ever been known of a missionary even attempting to convert a learned man or Pundit. Such he piously gives a wide berth when he can. But unluckily he is not always successful. "The Hindu, in whose constitution a love of controversy is constitutional, seeks our

[Copy imperfect.]

show of contest, flies into a passion or gets entangled in platitudes which bring upon him mischievous merriment." But the final and deadly blow which the always feeble prospects of Christianity in India have received was stated by the orator to be the discovery which the prevalence of the English language and literature has forced upon India, that this religion—whose only forcible argument was that it was the religion of "English intelligence and civilization"—this religion recommended to India is "exposed to a life and death struggle from the rapid advances of science in the very land of its highest triumphs, in the very cradle of its early successes!" If Christianity has little chance with the very ignorant in India, if it only rouses the antagonism of the tolerably educated, what chance has it of conquering the convictions of the scientific, or the prejudices of the Hindu *Literati*? The speaker showed that these—his last two divisions of the people of India—were profoundly engaged in translating their old faith into a rational substance, and converting their gods into ideas, and could abhor nothing more than another and fresh importation of miracles and legends. He gave a most interesting account of the present phase of Hindu Philosophy. "The state of society in India, in respect of beliefs and principles of action, is, and has been for a long time, very much like that of Greece and Rome in their palmy days. In those countries the beliefs of the higher and educated classes—of their philosophers—had little in common with the superstitions of their less advanced countrymen. If they tolerate them, it was because they were prudent, or because they knew that all men could not be philosophers. Something like this obtains in Hindu society. If the Pundits encourage the popular beliefs, it is from policy. Their philosophy is too subtle for the masses, nor is their interest—being priests—to popularize it. The Brahmin has two schools—the esoteric and the exoteric—the one full of ceremonies, prayers, penances; the other of discussions of the phenomena of the universe." All of which was taken to be such a fair transcript of the Broad Church in England that the audience was amused, and some one in my vicinity whispered out: "Stanley all over."

The speaker, unconscious of the parallel he had suggested, proceeded to claim that no system of philosophy is more "logical and profound" than the Vedantic, which, he affirmed, very nearly approaches that of Mill and Bain in fulfilling the requirements of modern scientific thought. Buddhism—an offshoot of Hindu philosophy—was simply an unsuccessful effort to reconcile its rational character with the emotional cravings of the masses. The original philosophy which Buddha thus compromises with popular ignorance is much purer. This would appear to all but for the misleading fact that the Vedantic Philosophy expresses itself by a mystical phraseology. This is not, the speaker submitted, a demerit, for it amounted simply to using the actual language which represented Hindu habits of thought. "The Berkeleyan Idealism, which reduces both the objective and subjective worlds to permanent possibilities of sensation—undoubtedly the most logical theory yet conceived by the European intellect—has been distinctly enforced in the Hindu philosophy for centuries. When it enunciates that the internal and external worlds are varying manifestations of the one principle 'Maya,' the mere dabbler in Hindu philosophy thinks only of the goddess so named, and pronounces the doctrine absurd; the patient student finds that, though the ordinary meaning of 'Maya' is Illusion, the real signification of it is Phenomena (in contradistinction to Noumena). The modern theory of Evolution is shadowed in the Vedantic resolution of all into one unconscious, self-existent and ever-varying principle—matter with its many aspects and properties. From this flows its conception of necessity, which means only that constancy and uniformity of Nature which European science affirms. The popular Hindu notion of three deities is merely a flesh-and-blood personification of the three fundamental generalizations of the philosophy of force. Brahma is the constructive, Siva the destructive, Vishnu the restorative—Force."

The speaker went on to say that the awakened mind of India was eagerly inquiring. "Only, like the magic gate in the Arabian Nights, the portals of our hidden energies open to no sound but that of wisdom." Christianity has not yet uttered that charmed word. He criticises the secular schools of the government and its universities severely, because they not only do not teach what India needs and craves above all, Science, but have no man there capable of

teaching any science. He showed that India held treasures which would make deficits impossible if her people had been instructed in Science. With regard especially to Social Science, it was an unrecognized, unknown phrase among English instructors in India, at the very moment when the most momentous social changes were going on. Simply as matter for thought, India, with communities representing every variety of social organization and custom from the remotest past, furnishes the greatest field for the study of Social Science on earth; but it can be explained only through Hindu scholars, for it is possible for Englishmen to come close enough to the people or their customs to study them. England should therefore take the greatest care to teach the physical and social sciences through her educational institutions in India—a course now not even begun. Nay, said the speaker, so carefully are we given a religion we will not have, while real knowledge is kept from us, that from the provincial schoolmaster up to the Director of Public Instruction a sublime ignorance reigns concerning the highest achievements of modern science and research.

I cannot describe to you the impression made upon the large and intelligent audience which listened to this eloquent Indian scholar. When he was through, a large company of literary and other citizens gathered around him, and assured him that they profoundly sympathized with the just demands of India which he had enunciated. That India shall have fewer missionaries and more science has indeed been, for some time, the theory and theme of a large and cultivated class; for it is recognized that it is the missionaries that dread science and keep it out of the schools there. It is very plain, however, that with A. Jayram, Row, and several dozen clever Hindus of high rank and influence, thirstily imbibing from the universities of England the principles of Darwin, Huxley, Mill, and Spencer, India will not have her path to positive knowledge piously impeded much longer.

THE NEW HEROES.—We listen to essays upon the total depravity of human nature, and discourse thereon ourselves as if we believed nineteen-twentieths of our fellow-beings wholly selfish; yet there never arises a great emergency, demanding heroic self-sacrifice, that some good soul does not step forward to respond. The steamer "City of Houston" came near going to total wreck through the stupidity of a drunken captain and a demoralized crew, when, after her gallant mate was disabled, two officers of the United States navy and a detachment of seamen took the ship in charge, and bravely and calmly labored until they brought her safely into port. When we get the details of the loss of the "Lodona," we shall find that her noble captain, Hovey, did his duty to the last. And last Saturday evening, five miles out of Boston, happened the most dreadful railroad disaster New England has known since the catastrophe at Norwalk. A second after the terrible crash, in the midst of one of the cars, a cool, steady voice cried out, "The danger is all over—don't be afraid." Another gentleman, finding that his wife was unwounded, though greatly shocked, laid her fainting on the grass, leaving his little daughter to watch her, and went desperately to work to get out the wounded. And a brave brakeman, working at his post to stop the train, was caught between the platform of the baggage and the first passenger car. He sat upon one platform with his thighs crushed and bound by the other, and a terribly bruised hand. There he sat patiently conversing, but not murmuring, for nearly an hour, till a jack-screw was brought to lift the platform and relieve him. Mr. Story, a passenger, found lying upon the grass a woman with her right arm badly crushed between the elbow and the shoulder, and her face badly scalded, and suffering intense pain. He asked her what he could do for her. She replied: "There are others hurt a great deal worse than I am. Go and attend to them. I can bear it." She was taken to a house and laid upon the floor with a bundle of bloody clothes for a pillow. She would not let the doctor attend to her injuries until the others had been cared for. Another is thus added to the countless list of those who have paralleled Sir Philip Sidney's famous deed. All about us are men and women, not knowing it themselves, capable of suffering and dying for the good of others, or in the simple performance of duty. The world is better than it seems.—*Hartford Courant.*

Some preachers complain that, although they preach doctrinal sermons often and long, and explain the dogmas, tenets and points of belief of their particular sect with great lucidity and particularity, they still fail to make some of their warmest and staunchest adherents of their creed understand it in its scope and relations. For example: "Father Ballou," said an elderly Universalist, who had for twenty years delightedly attended on his preaching, "in your sermon to-day, I got the idea that you thought everybody was to be saved,—them Orthodox fellows as well as we Universalists. Did ye mean that?" "Certainly," was the reply; "that's our leading principle." "Well," was the disappointed rejoinder, "it never struck me so before; I thought it was the Universalists alone who were to be saved,—them who had some faith in the doctrine."—*Boston Advertiser.*

The High, Low, and Broad Church parties of England are designated as "Attitudinarians," "Platitudinarians" and "Latitudinarians."

Coolness, and absence of heat and haste, indicate fine qualities. A gentleman makes no noise, a lady is serene.—*R. W. Emerson.*

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I know of no one in town except myself who feels any active sympathy with the movement represented by THE INDEX. One extreme materialist who believes the world will finally outgrow all religion as defined still thinks the Radical agitation (at present) ill-timed, dangerous, and tending to anarchy. I try to convince him that the spread of true ideas and a high standard of education are the best guarantee against civil disorder, and instance Prussia in proof; but don't make much headway in persuading him. Perhaps you have touched the topic in some of the numbers I have not received and justified your work in a political as well as religious point of view. I intend to give my friend your speech at Cincinnati, which has a close bearing on the point, and probably your essays on Christianity and Modern Civilization would throw some light on it. P. S. I wish to qualify the statement about the apathy of this place in regard to the Free Religious movement. The Spiritualists who read THE INDEX appreciate it, but give the first place to their own cause."

"Enclosed I send you my subscription for THE INDEX of 1871. I request a copy of that 'Annual Report,' &c. I do not make this request in the spirit of a Shylock, or because I want the 'worth of my money,' but because I cannot afford to lose an iota of your mind or that of your associates. My most respected friend — and I have clubbed together for the *Examiner*; it is powerful—powerful. But there is an error—the 'inside' policy. The *Examiner* says much in its defence; it sees the need of it. Your position—'outside'—needs none. Nevertheless, you have a fault—you are all dove—no serpent at all. Lime alone will not make mortar, neither can sand alone."

"The two last numbers of THE INDEX have failed to reach me for some unknown cause. If the fault is in your office, please forward them to me—if not, let me know and I'll remit pay for them. I miss them very much, and desire not to miss a number."

"I feel the loss of a paper like a wound. Your enterprise is a great one. The stupendous machinery of the world's religion, I hope, is doomed, and will be superseded by Free Religion, the only kind worth any thing."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be held for the present on Sunday mornings, at 10½ o'clock, in WALBRIDGE HALL, No. 160, Summit Street. The public are cordially invited to attend.

WILBURN FUND.—In accordance with her late offer in THE INDEX, Mrs. M. CORA BLAND donates to this fund the following amounts received for the *Ladies' Own Magazine* for 1870:—

Mrs. E. E. BRADY, Sabetha, Kan.,	\$1.00
FRED. RINEHART, Pittsburgh, Pa.,	1.00
(Names mislaid)	2.00

PUBLISHER'S NOTICES.

Cash receipts for the week ending Dec. 16.—E. T. Cook, \$3; Henry Edgar, 10c; Wm. D. Balch, \$1; Martha White, 15c; Andrew High, \$1; S. Newell Hamilton, 60c; Edward L. Crane, \$2; Mrs. Kate J. Irish, \$2; Dr. Milton B. Jarvis, \$2; N. E. Boyd, 10c; E. T. Dickinson, \$2.15; W. P. Cole, \$2; H. E. Mann, \$1; Parker Pillsbury, \$1; Jno. F. Rague, \$1; M. Kohler, \$2; Calvin Cone, \$1.50; D. S. Cadwallader, \$1.25; Ellen M. Angier, 25c; B. F. Horton, 10c; E. R. Wicks, 25c; J. F. C. Burnett, \$2.10; Jno. Gardner, 25c; H. G. White, \$2; Frank Prather, \$5; Louis Bristol, \$12.

All receipts of cash will be acknowledged as above, and no other receipt unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

RECEIVED.

NINE YEARS OLD. By the Author of "When I was a Little Girl," "St. Olaves," etc. Illustrated by L. FROELICH. London and New York: MACMILLAN & Co. 1872. 12mo. pp. 215.

THE PRESBYTERIAN MEMORIAL OFFERING. 1870-1871. New York: DEWITT C. LENT & Co., 451 Broome St. pp. 106.

AGRICULTURAL SURVEY. By J. H. KLIPPART, Assistant Geologist.

MONTHLY SCIENTIST, A Journal of Science, Culture, and Progress. December 1, 1871. Edited by Rev. LEICESTER A. SAWYER, Whitesboro, N. Y. \$1.50 a Year. Single Copies 15 Cents.

THE INDUSTRIAL. A Monthly Magazine devoted to the Development of the Industrial Interests of the Country. November, 1871. Richmond, Ind.: ISAAC KINLEY, Editor and Publisher. \$1.50 a year.

WESTERN AGRICULTURIST. November, 1871. Devoted to Agriculture, Horticulture, and Household Reading. \$1.00 a Year. T. BUTTERWORTH, Publisher, 430 Main St., Quincy, Illinois.

THE ADVOCATE OF PEACE. Devoted to the Cause of Peace, and Kindred Topics. Published by the AMERICAN PEACE SOCIETY, 36 Bromfield St., Boston. \$1.00 a Year.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW. December, 1871. Rev. JOHN H. MORISON, D. D., Editor, Boston: LEONARD C. BOWLES, Proprietor, No. 3 Beacon St. \$5.00 a Year. Single Numbers 50 Cents.

Poetry.

CANDOR.

[For The Index.]

As leaf by leaf the opening rose
Its inmost heart lays bare,
Till countless charms in sweet repose
Lie all collected there;
So Candor doth the heart unfold,
Each grace and virtue show,
Until the charms are all unrolled
In one transcendent glow.

When thought is written on the brow,
Undimmed by fear or art;
When form and feature burn and glow
With sparkles from the heart;
When all the garden of the soul
Blooms blushing on the face,
Not heaven unveiled could ere unroll
A charm of equal grace.

'Tis like the clear, translucent waves
That glitter in the light,
As if the gems of ocean caves
Came flashing on the sight;
'Tis like a star within a cloud
Of softly curling haze,
Diffusing through its misty veil
The glory of its rays.

JOHN ALBERGER.

BALTIMORE, Md., Dec. 1, 1871.

The Index.

DECEMBER 23, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

THE INDEX ASSOCIATION.

CAPITAL \$100,000.

SHARES EACH \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 26, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED on last page. Five Hundred Shares, \$50,000			
THOMAS MUMFORD,	New Harmony, Ind.,	One	100
D. AYRES, JR.,	Brooklyn, N. Y.,	"	100
MRS. L. E. BLOUNT,	Evansville, Ind.,	"	100
"	Defiance, O.,	"	100
"	Bryan, O.,	"	100
J. T. BRADY,	Sabetha, Kan.,	"	100
"	Northampton, Mass.,	"	100
MAX PRACHT,	Cincinnati, O.,	"	100
"	Boston, Mass.,	"	100
H. HEYERMANN,	Toledo, O.,	"	100
C. FOLSOM,	Zanesfield, O.,	"	100
S. C. EASTMAN,	Palmyra, Mo.,	"	100
J. O. MARTIN,	Indianapolis, Ind.,	"	100
L. T. IVES,	Detroit, Mich.,	"	100
E. W. MEDDAUGH,	"	Two	200
A. FOLSOM,	Boston, Mass.,	"	200
W. F. HEIKES,	Dayton, O.,	"	200

\$52,000

ANOTHER GAIN.

With great pleasure we welcome Mrs. Ednah D. Cheney, of Jamaica Plain, Mass., among our editorial contributors, and offer to our readers this morning the first article from her pen. Mrs. Cheney enjoys a high reputation at the East as the efficient and devoted Secretary of the New England Freedmen's Aid Commission for seven or eight years past; as one of the Directors of the Horticultural School for Women, and of the Woman's Hospital, Boston; as one of the Executive Committee of the Free Religious Association; as an active member of the Woman's Club and Radical Club of Boston, and as a lady who in many ways has rendered most valuable assistance in reforms looking to the elevation of woman, especially in those seeking for her larger opportunities of labor and culture. Such an accession to our list of contributors will give new strength to THE INDEX, not only because of her well-

known ability and universally respected character, but also because the free religious reform can never make rapid headway in the world till woman has given to it her heart and her help. Free Religion is the protest of humanity against the subtle interior tyranny of false and crippling ideas, no less than against the power of great organized tyrannies in church and state; and this protest can never have its full natural effect until woman as well as man joins in it. Hence we welcome Mrs. Cheney's kind co-operation with especial gratitude, as foreshadowing the day when women shall perceive that the ideas of Free Religion are the real though unrecognized root of the woman movement itself.

THE COMING EMPIRE OF SCIENCE.

A LETTER FROM MR. DARWIN.

In our issue of June 24, of the present year, the following passage was contained in an editorial article:—

"Only yesterday we received from one of the greatest scientific men of England, whose name is famous throughout the entire civilized world, a private letter of which the following was the closing sentence:—'I have now read 'Truths for the Times,' and I admire them from my inmost heart; and I believe that I agree to every word.'"

We are now authorized by kind permission of the writer to say that the above extract is from a letter written by Mr. Charles Darwin. In another letter dated Nov. 16, Mr. Darwin says:—

"I have read again 'Truths for the Times,' and abide by my words as strictly true. If you still think fit to publish them, you had better perhaps omit 'I believe,' and add 'almost' to 'every word,' so that it will run—'and I agree to almost every word.' The points on which I doubtfully differ are unimportant; but it is better to be accurate. I should be much obliged if you would somehow prefer to word as an extract from a letter not originally intended for publication, or to this effect; as it seems to be somewhat conceited or arrogant otherwise to express my assent."

Our readers would be deeply interested by statements made in this and other previous letters of Mr. Darwin's, if we felt justified in publishing them; but we have no right to do this. What we do publish is deliberately authorized by him. We believe that every intelligent person who has read the "Truths for the Times" will see a far more important reason than egotism for the publication of this passage. While fully sensible of the great honor of such approval in our attempt to state the most important truth, and while filled with admiration of the spirit which leads Mr. Darwin, notwithstanding the almost universal reluctance of scientific men to express openly their religious convictions, thus to lend the weight of his great influence to strengthen the unpopular cause of free religious thought, we have a much better reason for quoting his words than any personal one whatever.

For several years it has been a deep and ever-deepening conviction of ours, publicly expressed in various ways, that there is but one method of attaining intellectual truth, whether in the domain of philosophy or religion; and that this is the SCIENTIFIC METHOD, enlarged and more widely applied than

in what is called physical science, and yet substantially the same. This conviction was the key-note of our lecture in Horticultural Hall, Boston, on the "Intuition and Scientific Schools of Free Religion." It is the key-note of all our work in THE INDEX, so far as this concerns the discovery or establishment of truth. It will be the key-note of other work that we hope to do before we die. And we believe it will be the key-note of all the genuine science, philosophy, and religion of the future of mankind.

It was with this conviction that we wrote the "Fifty Affirmations" and the "Modern Principles," which together constitute the "Truths for the Times." These statements were conscientiously prepared—most laboriously thought out and most carefully worded. That they can be greatly improved, we do not for a moment doubt. But that they express a general view of the religious problems of the age which is destined finally to supersede all other views, we entertain no more doubt. And we have submitted them (we trust with entire modesty) to the attentive, dispassionate study of all earnest and reflective minds.

Now the "Truths for the Times" is an effort to bring the truest science and the truest religion of the age into absolute harmony and mutual understanding. The supposed conflict between science and religion is superficial and unreal, when both are properly conceived. To show the common ground beneath the two, and to remove the rubbish that now hides it from men's eyes, has been the object of our endeavor. And what is specially to be noted is that this endeavor has been made *from the side of religion*. It is an honest effort on the part of modern religion to meet modern science as a friend—not to patch up a temporary and miserable compromise or truce between secret foes, but to establish an everlasting peace on the basis of absolute justice between open friends.

The importance, then, of Mr. Darwin's deliberate approval of the "Truths for the Times" lies in the fact that he is a man who by his genius has done more in this age to extend the bounds of science than any other man living, and who may therefore be regarded as fairly representing the probable opinion of scientific men in the future. *Modern science is coming to a fair understanding with modern religion.* That, we trust and believe, is the real meaning of his words. Although questions of the greatest consequence remain still open to investigation, discussion, and earnest thought, the most progressive science and the most progressive religion of the times are agreeing upon common principles and working for harmonious ends—science ruling supreme in the world of intellect, and religion ruling supreme in the world of morals. If we are correct in considering Mr. Darwin in this case rather as representing a general tendency of modern scientific thought than as expressing merely an individual opinion, then it is very plain that all personal considerations should be lost sight of, and that his approval of what we consider the most extreme statement yet made of the free religious movement should be taken as a very significant, indeed the most significant, sign of the times. It is because we believe this that we have thought it important to publish the extract which he has so generously and nobly allowed us to use—and not because we have

sought to secure for the "Truths for the Times" the "endorsement" of venerated authorities, or any recommendation whatever beyond that of the intrinsic truth of the statement itself. Our conviction of this truth can neither be strengthened by the assent nor weakened by the dissent of others; and we have desired to give Mr. Darwin's words to the public for the simple purpose of showing that the tendencies of Modern Science and Free Religion are in the same direction.

We do not wish to lay any more stress on Mr. Darwin's opinions than they are justly entitled to, or to insinuate that they are shared by all scientific men. With a modesty which is the weightiest of rebukes to the arrogant spirit of theology, he considers his own opinions as of little value on such subjects; and it is indisputable that scientific men are at present divided in sentiment concerning them. But there is confessedly no scientific thinker now living whose thought has so profoundly affected the future of science, or done so much to direct the course of its development. Human investigation has taken a new start from his deep, original thought; and the impulse he has given to all future researches into the origin, nature and destiny of man will never be exhausted while knowledge is loved and sought. Law, and not miracle, is the key with which he would unlock these and all other problems; and to him belongs the rare glory of having discredited miracle even in the disguise which had deceived the very eyes of science herself—of having revealed the unity and harmony of Nature's processes in a region which had been still sacred to superstition. Faith in law has been the inspiration of his wonderful scientific career; and it has made him one of the greatest prophets of the new era.

It is surely, then, no trivial fact that such a man can recognize his own thought in the ground-principles of Free Religion. From the side of science and the side of religion comes alike the same deep affirmation of law as supreme; and in this common faith is the old feud between them healed. The superstitions which religion has intruded among men's thoughts must be utterly cast out from the sphere of human belief; and yet science must reverence her in her legitimate domain. The moss-grown errors of Christianity are crumbling away; science must clear the ground for the temple of truth, sparing no rubbish of idolatry that impedes or embarrasses her work; yet religion will survive in human hearts as the living endeavor to realize in life the resplendent ideal that illumines the inmost recesses of the soul—as the strong, brave effort of imperfect man to rise higher and higher into the sunshine of the universal and absolute Best. The supreme empire of science over the intellect, like that of religion over the will, is drawing nearer day by day; and both together, in their unjarred harmony, will make their advent as the one indissoluble empire of the Divine in Man.

This week we begin again to use *printed labels*, giving both the *address* of our subscribers and the *date* to which they have paid. Please examine these labels and notify us *at once* of any error in either respect. Those in arrears will be now informed of the fact; and we hope that all will be disposed to renew. If a few copies should be sent out this week without labels, the labels will be used next week.

A new Taylor Book Press has been purchased by our printers in order to publish THE INDEX hereafter in the best style. It is intended to improve the quality of the paper used in printing the next volume; but the size cannot be increased with advantage until additional stock of the Association is taken. When the liberal public are satisfied that the money already on hand is wisely used, they will doubtless increase it. This is right. We hope to show results that will justify confidence, and prove to our friends the magnificent opportunity before them of now building up a paper unique of its kind and unequalled in its liberalizing influence on public opinion.

DEFINITIONS OF RELIGION.

At a late meeting of the Radical Club in Boston, Mr. Weiss gave a definition of Religion which seemed to be very much misunderstood by those who heard it.

He said:—"Religion is the recognition of the facts of the Universe." Rev. Dr. Hedge, while praising the general character of the essay, objected to this and other statements as materialistic. It seems to me an entirely unfounded charge.

Mr. Weiss' definition may not be exhaustive. Religion is so broad a word, and is full of such subtle meaning and relations, that it is not easy to "define," or even, as Mr. Alcott says, "confine" it. But this is a very suggestive sentence, and one which puts Religion in an entirely worthy attitude, redeeming it from all the possibilities of narrowness and littleness which have been charged upon it.

We do not understand Mr. Weiss as meaning by the "facts of the Universe" merely that a stone falls to the ground by the power of gravitation, or that acids and alkalis unite by chemical attraction. The facts which Religion recognizes are of spirit as well as of matter. The fact of existence—that we are, that spirit is, that God is; the fact of Creation—that all is not as it once was, but that there has been evolution, growth, progress; the facts of Indestructibility, of Eternity, of Infinity,—all these are facts of the Universe, which the scientific mind perceives, and uses after its method and for its purposes. The religious mind recognizes these same facts, and relates them to the human consciousness—another fact—and deduces from them various truths of Religion.

The great Bibles of the World begin by taking cognizance of these facts. The Hebrew scripture announces the fact of existence in the eternal I AM; and its first pages are devoted to an account of the process of Creation in the form in which some Hebrew genius conceived it.

Then there are many puzzling facts in the Universe, very hard to understand,—the existence of evil, for instance, the great amount of suffering in the world, the tremendous convulsions of nature, disease and premature death, accident, destruction by flood and fire.

Has not Religion always busied itself with these facts, and tried to explain them? But it must first recognize them; and Mr. Weiss' word is a happy one, for it must recognize them with friendliness and willingness, and examine them frankly and fearlessly, before it can get into right relation with them.

There has been the short-coming of all nar-

row and dogmatic religions. They do not recognize the facts, but they try to force the facts to suit themselves. Ecclesiastical History does not investigate the origin of the world as a universal fact; it insists that Religion requires you to believe a special account of it. It does not look for the meaning of suffering and death in the constitution of the Universe; it declares it to be an arbitrary creation as a punishment for an imaginary offence.

Materialism is just as narrow when it insists that every thing shall be proved to the senses alone, and rejects all the facts of the consciousness and all the spiritual history of man.

This definition of Religion, of course, puts Religion perfectly in harmony with Science. Is it not strange that we should have had so much objection to that union from those who profess to worship the Bible, where the knowledge of God is so often spoken of as the highest attainment? And what is the knowledge of God but Religious Science?

When we recognize the "facts of the Universe," we shall have taken a great step towards faith and trust in its Creator; and is not that the first great principle of Religion? Until we do that, it seems to me all true relation to the Universe or its Creator is impossible.

E. D. C.

THE FREE RELIGIOUS CONVENTIONS.

We shall have something to say in an article next week on the recent Conventions held by the Free Religious Association in Detroit and Syracuse. This week we simply take a few extracts from the reports of the daily papers in those cities, which will give some indication of what was said and done. The newspapers generally were very liberal in the space given to the reports of the meetings and pretty fair in their accounts.

At the opening session of the Detroit Convention Mr. Frothingham took occasion to refer and reply to some of the criticisms and objections that are made to the Free Religious Association. Among these he alluded to the charge recently made by Rev. Mr. Mayo, of Cincinnati, that the principles of free religion tend to social demoralization. On this point the *Detroit Tribune* reports him as follows:—

When Luther, he said, went out of the Roman Church, it was asserted that society and morality would be destroyed; that the Lutherans could not succeed, and after a brief trial they would return to the mother church. The result is far different than was claimed by the anti-Lutherans. For strict morality and all that goes to make social bonds secure, the people have to turn to Protestant countries. Protestantism said the same thing of Unitarianism, and when this religious faith was established, the Protestants said it could not survive. To-day it is the boast of Unitarianism that rectitude of life is one of their cardinal principles. The Free Religionists claim that they can go still further than the Unitarians, and still inculcate a love of all that is honorable and pure and noble, and still improve the social structure of the world. Society is perpetually renovating itself, and Free Religion will continue to renovate society.

The essay read by Mr. Abbot on Friday morning upon the subject of "Free Religion in a Free State," which was reported at length in the *Post* of Detroit, will probably be given entire to the readers of THE INDEX. No extracts therefore are made from it here. From the report of the evening essay by the Secretary of the Association we take the following extracts. The subject was "The Doctrine of Divine Providence in the Light of the Western Conflagrations:—"

One of the cardinal doctrines of religion is that there is a wise, benignant Supreme Providence working in the affairs of men. One of the cardinal doctrines of reason and science is

that natural law prevails in all the affairs of men. The great problem of modern religious thought is how to reconcile these two cardinal beliefs. Fresh interest is often awakened in problems of thought by the actual events through which we are called to pass; and particularly has this been the case during the past two months, since the awful conflagrations that destroyed a large part of Chicago, and burned over a vast extent of forest in Michigan and Wisconsin. The religious press and pulpit, as usual, interpreted these calamities as a special visitation of Almighty Power for the punishment of people's sins. But the secular press and common sense of thinking people have been looking for some more rational as well as beneficent interpretation of the sad events.

There is, indeed, no possible chance for a special providence when we have once really grasped the idea of a universal providence. The universal either excludes or swallows up the special. So much of the idea of a special providence as supposes each individual soul to be cared for with paternal interest, is included and covered by the idea of a universal providence. But so much of the idea of a special providence as supposes God to act by a more immediate exercise of will in some events of our lives than others, and sometimes to set aside His general methods and laws of action in order to secure to some soul a particular object, not to be obtained through them, is contradicted and excluded by the idea of universal providence. Could we by the utterance of a few words of prayer avert poverty, disease, hardship, pain, misfortune and death from our doors, the half of human virtue and greatness would vanish.

And the great, heartrending catastrophes that come with such fearful misery and destruction—what are they but constant appeals to all that is keenest in man's intelligence, and all that is deepest and most noble in his moral nature, to exert himself to the utmost to learn nature's secret and to invent some way to put himself into harmonious relation with it?

God cannot interpose to save humanity from the results of broken sanitary laws, for the very purpose of those afflicting results is to emphasize the importance of the laws; but He has given to man the power to intervene in his own behalf by imparting to him the humane heart that can assuage suffering, and the inventive intellect that can prevent it.

In the Convention at Syracuse, Rev. N. M. Mann, of Rochester, read a paper on "The Relation of Religion to the State," which the *Syracuse Standard* reported in part as follows:—

This conception of the Free State is the legitimate product of free thought; the principles of Free Religion are laid in its very foundations. The desire to establish a commonwealth whose constitution should ignore all distinctions of rank, race and religion, and set men together on the basis of a common brotherhood could only have been born in hearts already stirred by the apprehension of a universal religious sentiment which makes the whole human race equal in the great family of God. The idea of a Free State is heretical according to all the ancient canons of authority.

The ideal Republic has many striking points of similarity to a Free Church. Surely the Free State is the counterpart of the Free Church, whose doors are thrown open to all comers—inner doors as well as outer—so that the ends of the earth may gather and no conscience be in abeyance. The two institutions are the outcome of one sentiment. It is a wonder to me how so many fail to see that, by devotion to the principles of republican liberty, they are committing themselves to the very principles of Free Religion. The same hands that are opening the very Eden of the earth, free to all comers, have no business to be closing the gates of heaven against any who may be knocking there.

The exclusive spirit of the Church in this country, represented by its leaders, is at war with the inclusive spirit of the State; a condition of things that cannot permanently endure. Either the Republic must narrow its basis and openly discriminate against heretics and heathens, so ceasing to be a free country, or the Church, to keep itself from being forsaken by intelligent religious people, must cease from such discrimination. The guardians of orthodoxy see this, and the movement has been some time on foot to get the State to so commit itself to the Christian religion as virtually to cut off all other religionists from citizenship. They demand an exclusive dogma in the Constitution.

The exclusive party will not have strength to reverse our theory of government so far as to alienate any man on account of his creed, if the good sense of the country, which is always liberal, is awake to the peril and stands by the traditions of the fathers. But though we keep our theory good, our practice has been, and is now, very defective; as witness our treatment of the African and Asiatic. One other prominent defect in our practice, chargeable directly to the anti-American spirit of the churches, must be noticed here. Our Free School-system is the legitimate offspring of the Free State; conceived on the same principles of absolute impartiality. Child of the State, it belongs to the State; but the churches want to kidnap this child, then cut it in pieces, and distribute the parts among themselves. Bishop McQuade complains that the public schools are administered on the theory of liberal religion. So indeed they must be, or they cannot live. On the same theory the government is administered, or should be.

We demand that there shall be here, along with the name, the reality of liberty; that the laws of the land shall not be constructed with reference to a class or a sect, or be made the vehicles of doctrines peculiar to the Christian or any other religion, but rest upon established principles of justice and right; that government shall order and prohibit from high ground of morality, on which good and wise men can agree, and not from any theological assumptions. The simple announcement serves to stir up strife. I must think that the conception of a free State is typical of that religion which it will have; and as I believe that conception will at length be realized in America, I believe a religion will grow up here to correspond with it.

Another topic discussed at Syracuse was

"The Relation of Free Religion to Specific Religions." This was opened by Rev. E. C. Towne, and the following extracts from the *Standard's* report give a partial hint of his address:—

Free Religion, he considered, was not the antagonist of faith; it had sympathy with all religions. They thought most and said most of Christianity because out of that they had come. He had not given up all Christianity; they stood sympathetic to all the sons of God; to all the noble and antique faiths, but nearest to Christianity. He sympathized as much with Arabs and Hindus as with his brethren on the platform. They were full of faith in being profoundly sympathetic with all religions.

What people most truly meant in their religions was what they were in sympathy with; the truth in Zoroaster, in Buddhism, in savage faith, was what they wanted to get at. All the great religions had their radicalism, which was simply an outburst of reason and an effort to make harmony with the highest good of man. In the interior of Arabia a gentleman had said they received religion as a matter of free communion with the Absolute.

The humane in the highest degrees was religious. He had one or two friends, infidels, whom he loved to quote as being this type of perfect man. One was enveloped in profound reverence; easily moved to tears, he had no positive faith in God. He so overflowed with tenderness akin to reverence that he had said he could think of circumstances under which he must pray; if an old woman should ask him to pray on her death-bed, he supposed he should do so. The other perfect friend was an infidel who had nobly aided a Catholic Orphan Asylum. There was a religious value to social action, without using the term religious in the usual sense. He had been in prayer meetings and in other places, and yet never was he in such a profoundly religious place as in a radical club in Boston. The highest reverence, frankness and sociality prevailed. That was a true church, as Ruskin has said, which took a man by the hand helpfully. Free Religion was simply a recognition of the brother with such cover as God had thrown over him; it might be more or it might be less. The humane sentiment was a profound theistic verity. We were learning in our treatment of criminals to make our justice humane; so must it be in theology; thus they reduced hell to a place where people were taught to do right; in heaven above the work of moral reform would still go on; humility was about all that was necessary in theology; this would build no cruel scheme for slaughtering souls in the world to come. They did not disbelieve the Religion which the religions of the world had sought to express. The man who was pure in heart built on humanity; it was simply his duty to give his hand helpfully to humanity. By loving one another were they most truly religious. Under all the churches of the world it always seemed to him there was a church of the right hand of fellowship.

W. J. P.

NOTES FROM THE FIELD.

Since my last report my work has been done mainly in Cincinnati, Toledo, and Clyde, all in your State. The latter place was wholly new soil for our seed, but not in the least unpromising. The weather was inhospitable; but both my lectures were well attended and heard with profound interest. The new Hall was freely opened by the Spiritualists for the first; and the Universalist meeting-house for the other.

Mrs. Cowles and Mrs. Morse tendered me most cordial hospitality; and Mr. and Mrs. Whipple also showed me every needed attention; to me all the more welcome on account of the terrible severity of the weather, of which I harvested a great deal too much for my health or comfort.

Twenty years ago, I could lecture every evening and sometimes two or three times on Sunday, from first of September till last of March, defying all winds, all weathers. But I can not endure exposure to winter as in earlier life.

In the autumn of 1840, my friend Stephen S. Foster, now of Worcester, Massachusetts, commenced our warfare on the old slave system of the Southern States. We travelled together much of the time for a year or two, not always too well clothed for New England winters; not always able to "take two coats apiece," if even we had plurality of more interior garments. And, although unlike the disciples whom Jesus sent forth "without any shoes, or money in their purses," we had but precious little money, and our shoes were sometimes sadly demoralized. But we remembered that much of this world's best moral and religious teaching and preaching

used to be done by men who went on foot and went bare-footed also.

We have travelled a whole afternoon by stage and on foot, arriving just in time for our meetings; then spoken each an hour; then walked on to the nearest hotel, called up a snoring hostler from his bunk in the bar-room, been shown by him to a cheerless chamber, gone supperless, sometimes cold, to bed, risen early in the morning, breakfasted on crackers and raisins at the nearest grocery, expending not a dime each, and then pushed forward to our next engagement, by such conveyance as offered. Sometimes a friend would set us on our way; now and then we could catch a stage, when we had money to pay fare, and frequently we went on foot, sometimes even in severe cold and storm.

We were young and strong then; and besides were terribly in earnest. We had abandoned the Congregational ministry, when we certainly had fair prospect of success in it (Mr. Foster pre-eminently); and we had no idea of throwing our lives and work away in our new calling.

To us, Slavery seemed the National sin, shame and crime; and we determined to see its overthrow, or die in the struggle. We were often most fiercely mobbed. More than once, I think, our meetings were broken up, or nearly so, *four times in one week*—the mob not unfrequently traceable directly to the pulpits of the places where they occurred, and always to some "respectable" source!

And that was the way much of New England was made acquainted with the anti-slavery cause, and with its obligations and responsibilities toward the enslaved.

You need not wonder then, Mr. Editor, that the winters have now for me some terrors. I have dared them through more than thirty of their returns, most of the time in New England; but now, as last year, have retired to "winter quarters" in Salem, Ohio, as you suggested in *THE INDEX* lately.

Coming up to Toledo and Clyde from the milder climate of Cincinnati, and almost at the very moment when the fierce Northwest wind descended with uncommon fury, the wonder was that I survived. It was indeed as "with the skin of my teeth." But I am recovering now; and hope to give good account of myself in the ensuing months. No place better appreciates good, earnest work than Salem.

And I certainly have every reason to rejoice at the results of my autumn campaign in Michigan, Indiana, Illinois and Ohio. And one of the most cheering indications was that, wherever I went, I was invited to repeat my visit and remain longer if possible.

There are earnest men and women in almost every considerable town in the West, who wait impatiently for just the gospel which you proclaim in *THE INDEX*, and which I also endeavor to carry in my humbler way into whatsoever place I enter.

P. P.

* Gail Hamilton, by her article "Per Contra" in the N. Y. *Independent*, shows that she has been reading certain lectures on Christian Propagandism. She does not quite like to admit it, but it is clear she wants to know more about missions than the "Reports" state. She has evidently a half-suspicion that the whole truth has not been told. That this suspicion is not baseless, she will

learn from an article on our third page to-day. She says:—

I wish that the advocates and agents of missionary societies would place the debit side before us so fully and faithfully that there should be nothing left for the *Westminster Review* to say. If logic and history and political science and commercial facts and vital statistics be all against us, and we must work by faith alone, still let us know it. I would not insinuate that there is any attempt at concealment, but do we not naturally dwell too much on one side? Are the readers of missionary journals and the attendants upon missionary meetings so well informed on what has or has not been done that the intelligent opponent cannot truly say anything bad or depressing about missions of which they are not already aware? Does the great parish of the American Board know how little has been done as accurately as it knows how much has been done?

Gail must be more cautious, or somebody will accuse her of "prevarication."

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but here after no space will be spared to Errata.

N. B.—Illegibly written articles stand a very poor chance of publication.

LIGHT IN DARKNESS.

MY DEAR MR. ABBOT:—

You and I call ourselves "Free Religionists." What do you mean by "Religion?" You wish truth to prevail; but what is truth? One of your correspondents writes:—"If there is no God, no immortality, no soul, I wish to know it." Now you say—"If this is the only life, we should still live up to our highest ideal"—why? If this is the be-all and the end-all—why?

I am poor. I long to enjoy the highest pleasures of which our human nature is capable; but I cannot, because I have not the money which would enable me to enjoy these things. By living dishonestly, by *living a lie*, I can make many people happier and at the same time fill my pockets with gold. Now why should I not do this? It seems to me sometimes that, if you do doubt a future life, you are more inconsistent than—than—well, than the "Liberal Christians." Why should I suffer for the right, if this is the end?

This life is dark to me; but I hope there is another, in which (since I never expect to meet you in this) I may meet you and Ruskin and Shelley and many more gods of my idolatry.

I do not know that this letter is worth your noticing, but should be glad if you thought it worthy of a reply.

ONE OF YOUR FRIENDS.

[It is contrary to our rules to notice anonymous communications; but something urges us to make an exception in this case.]

In THE INDEX for 1870, Nos. 1-7, 14, 15, and 25, answers will be found to the inquiries concerning "religion" and "truth." We must refer to the essays in those numbers and in the present number.

The beautiful sonnet by Matthew Arnold which was printed in No. 101 gives the answer of a noble spirit to our unknown correspondent's question—"Why?" Why should we love the good rather than the evil? Why should this love burn clear and indestructible, though every star of hope went out in night? Is it not because the good is intrinsically lovely, and wins our hearts by reason of its simple loveliness? We cannot otherwise explain the great passion for virtue that lifts every true man and true woman above all calculation of reward. Of this, at least, we may be sure—until we have learned to love virtue so dearly that we forget the very thought of reward, whether here or hereafter, we do not love it at all. Come pain or pleasure, come life or death, come immortality or eternal forgetfulness, the soul that throbs with the one passion which alone dignifies human life will turn to virtue with inextinguishable desire and unconquerable fidelity.

Not less wistfully than our correspondent do we look towards the veiled future—not less delightedly should we hail the knowledge that the virtue which so fascinates us in the great masters of human living is to be "a joy forever." One thought reconciles us to our ignorance—that ignorance of so boundless a reward of virtue is necessary to make virtue *disinterested*, and therefore *possible*. If the Infinite Benignity of which we dream would really fit the soul for an endless career, it must be in ignorance of a too dazzling future. In this necessity we acquiesce. The thought sweetens uncertainty, and steals the sting from a question that eludes all answer to-day.—Ed.]

A WORD OF ENCOURAGEMENT.

PALMYRA, Mo., Nov. 9, 1871.

MY DEAR MR. ABBOT:—

THE INDEX pleases me very much. Its manly fight against dogmatism and superstition, its earnest, noble effort to show the perfect harmony of all God's works, and its integrity to truth, must give it place among the leading mediums of circulating advanced thought, and make it almost indispensable to all liberal thinkers.

It has aided me very much in logically presenting some points of my belief to a few Orthodox Ministers of my acquaintance, with whom I have frequent discussions. I find these men more liberal after reading from Theodore Parker. One of them has just completed Voysey's lecture on the Bible, and concedes it to be quite unanswerable.

I am engaged in commerce, and being "non-sectarian," I have to respond to the calls of every denomination for aid in support of their ministers. Upon reflection, I have determined, instead of aiding to disseminate theories so repugnant to me, to use the funds in the distribution of liberal thought, hoping others may be stimulated to use their own reason rather than depend upon the prevailing superstition for their religion.

By such advances as I was licensed to make on the subject, I was surprised to discover many of the best informed minds of our city protesting against the inconsistency of Orthodoxy, and in belief (if not in practice) full-fledged Rationalists. I am fully convinced that any city or town has among its abler minds many who are wholly persuaded of the essential correctness of THE INDEX position.

A few have not the courage to make the sacrifice to their business which an avowal of their belief would occasion. But when they realize through THE INDEX and the liberal press generally that their number is legion, they will no longer keep their mouths closed from revealing the truth; and the great reformation to Free Religion will have accelerated progress. I exult in the success of raising the \$50,000, and say, let us make it \$100,000. Please place my name for one share. I wish I could make it two. I enclose some funds which please distribute as per note below. With congratulations, and well wishes, I am a friend.

SAMUEL C. EASTMAN.

A PLAN.

ASHFIELD, MASS., Dec. 15, 1871.

MR. EDITOR:—

I propose a plan for increasing your list of subscribers. That is, let each subscriber send you twenty-five cents as a New Year's present, and you, being generous, will send them as many numbers of THE INDEX as that will pay for, with the understanding that they are to be given away to liberal friends. I think that a better way to circulate THE INDEX than any other; for any liberal friend has only to see it to be induced to take it. It may be considered a New Year's present from now till February.

Yours &c.,

LEONARD CHURCH.

[We should be obliged to any of our subscribers who should feel inclined to distribute copies of THE INDEX in this or any other way. Even a list of names would be of use. Mr. Church has our sincere thanks for his friendly plan.—Ed.]

THE SPENCERIAN DOCTRINE OF INTUITION.

EDITOR OF INDEX:—

You have so little room to spare for correspondents that I feel it is like trespassing on your space to send you such hasty thoughts as my limited leisure will allow; yet I would like to exchange views on some subjects that your contributors introduce occasionally.

I have lately been reading Darwin and Spencer. Spencer's "Psychology" has especially suggested new trains of thought, demonstrating satisfactorily, I think, important facts in human nature. His wonderfully clear analysis of Instinct, Intuition, and Reason is extremely interesting, and will serve to explain such facts as E. L. Crane mentions in his letter to THE INDEX of 27th August last. Intuition is shown to be nothing more nor less than an inherited tendency of thought and feeling. Sometimes such intuitions are good, elevating, noble—being the result of well-developed high sentiments in the ancestors; sometimes they are mean, degrading and full of the animal—equally the result of like development in the parent. Here, there is an intuitive tendency to steal and a cunning ability to deceive; there, there is an intuitive sense of justice and an open candor which scorns all deception. All experiences in thought and feeling having a tendency to become habitual and automatic, habits gradually become "organized," and are transmitted to the succeeding generation, where they appear as hereditary intuitions. This is true not only of man, but of the animal kingdom generally, as Darwin has abundantly shown. The pointer's "intuitions" lead him, when first taken out to the prairie, to hunt up and point at game, while the greyhound's "intuitions" lead him to hunt up and run down game.

It is true that our "intuitions" are generally correct from the fact that those "organized experiences" which have originated them are mostly founded on the adaptation of the individual to his surroundings; but when the mode of life has been such as to bring

into active exercise the lower feelings, the resulting intuitions are of like grade. A servile cringing spirit has become intuitive to certain people of Europe from their long continuance in abject dependence on the wealthy classes.

But I would more especially notice some logical inferences which inevitably follow from Spencer's psychological premises:—

1. Sin, or wrong-doing, is an unavoidable characteristic of a progressively developed being. As long as it is a fact that the animal instincts and experiences are developed before the intellectual and moral, so long will there be a want of self-control, a want of "adjustment of the individual to his surroundings," and the consequent suffering or "punishment" for his sins. The punishment necessarily follows the wrong, and is one of the most important means of developing the yet dormant higher sentiments and intellect.

2. Self-control is shown to be one of the most important attributes, in order to check the lower instincts until the superior motives or sentiments become habitual, and the experiences of a higher life become "organized" and finally as strongly hereditary as the animal tendencies. Without self-control there could be generated no permanent higher sentiments or "intuitions."

3. "Prayer" is shown to be one of the most powerful aids to self-control to some, not because help is given in answer to such prayer by an outside Power, or by a benevolent God, but because the act of prayer diverts the train of thought and feeling into new channels, and the power of the temptation is broken by the nervous force taking a different direction,—on the same principle that a distressed child is most easily pacified by directing his attention to some new object that will interest and please.

4. It is shown that there is no such thing as "freedom of the will." This old question is very clearly and satisfactorily disposed of.

5. It is shown that strong emotion disturbs the intellectual balance, so that the judgment is not reliable when the feelings are strongly excited; in other words, the false sentiment, superstitious religion, for instance, cannot be cured by placing before it a higher form of religion. The very juxtaposition of such will only excite antagonist feeling and render a clear intellectual judgment impossible. As Tyndall expresses it—"When feeling escapes from behind the intellect, where it is a useful urging force, and places itself in front of the intellect, it is liable to produce glamour and all manner of delusions." But let a Darwin trace back the origin of man to an inferior type of animal, or a Lyell trace back the earth's history of herself, demonstrating her age to be 6,000,000, rather than 6,000 years, and there will be no need of saying anything about Adam's fall or the Mosaic history, about total depravity or a vicarious atonement.

Following Spencer's analysis of thought, feeling and reason, there will be demonstrated the fact that we cannot think what thoughts we please, we cannot feel what sentiments we please, nor reason what logic we please; but all these are subject to certain inflexible laws of experiences—our own experiences or those of our ancestors. All we can do is to find out the laws of Nature, and bring ourselves in adjustment to them.

But I am trespassing too much.

KANSAS, Nov., 1871.

J. E. S.

BIBLICAL INSPIRATION.

MR. EDITOR.—A late number of THE INDEX contains an article by Rev. R. H. Howard, in which he attempts to explain away the contradictions of the Bible. He appears to be one of those who have lost the faculty of the perception of truth in their efforts to harmonize impossibilities. The belief that the Bible was divinely inspired originated in an age of credulity, when the laws of evidence and their application were unknown; and it cannot be maintained in the light of modern science. It is a question of fact, to be determined on the evidence; and men who wrote twenty or thirty years ago did not possess the knowledge now available. The scholar who, examining the Bible with the aid of modern criticism and Comparative Theology, finds in its books unmistakable and overwhelming proof of its human origin, is not the enemy of the Bible any more than of the Vedas or the Zend-Avesta, which millions of the human race revere as divine revelations. Water was naturally supposed to be one of the elements, until science proved it a union of two gases; then the belief had to be given up. This belief in the Bible as the Word of God is a superstition pure and simple, as was the belief in witchcraft, or the belief that insanity was caused by evil spirits, both of which came down to a comparatively recent period, and were defended by the clergy to the last. All religious phenomena are capable of a scientific explanation. The origin of every belief may be discovered and its development traced. The infatuation regarding the Bible is related to that of the heathen who venerates an idol as his God. In this case men bind up some Hebrew and Greek books, and call them the "Word of God." Mr. Voysey's views are shared by a large party in the Anglican Church, and many of the educated clergy in this country.

P. ROOSEVELT JOHNSON.

"What is now called the Christian Religion has existed among the ancients, and was not absent from the beginning of the human race, until Christ came in the flesh; from which time, the true religion, which existed already, began to be called Christian."—*St. Augustine*.

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The Index.

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The Index,

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SCIENTIFIC MATERIALISM.

[From "Fragments of Science for Unscientific People," by Prof. John Tyndall, pp. 109-122, Amer. Ed.]

The celebrated Fichte, in his lectures on the "Vocation of the Scholar," insisted on a culture which should not be one-sided, but all-sided. The scholar's intellect was to expand spherically, and not in a single direction only. In one direction, however, Fichte required that the scholar should apply himself directly to Nature, become a creator of knowledge, and thus repay by original labors of his own the immense debt he owed to the labors of others. It was these which enabled him to supplement the knowledge derived from his own researches, so as to render his culture round and not one-sided.

As regards science, Fichte's idea is to some extent illustrated by the constitution and the labors of the British Association. We have a body of men engaged in the pursuit of Natural Knowledge, but variously engaged. While sympathizing with each of its departments, and supplementing his culture by knowledge drawn from all of them, each student among us selects one subject for the exercise of his own original faculty—one line along which he may carry the light of his private intelligence a little way into the darkness by which all knowledge is surrounded. Thus the geologist deals with the rocks; the biologist with the conditions and phenomena of life; the astronomer with stellar masses and motions; the mathematician with the relations of space and number; the chemist pursues his atoms, while the physical investigator has his own large field in optical, thermal, electrical, acoustical, and other phenomena. The British Association, then, as a whole, faces physical Nature on all sides and pushes knowledge centrifugally outward, the sum of its labors constituting what Fichte might call the *sphere* of natural knowledge. In the meetings of the Association it is found necessary to resolve this sphere into its component parts, which take concrete form under the respective letters of our Sections.

This is the Mathematical and Physical Section. Mathematics and physics have been long accustomed to coalesce. For, no matter how subtle a natural phenomenon may be, whether we observe it in the region of sense, or follow it into that of imagination, it is in the long-run reducible to mechanical laws. But the mechanical data once guessed or given, mathematics become all-powerful as an instrument of deduction. The command of geometry over the relations of space, the far-reaching power which organ-

ized symbolic reasoning confers, are potent both as means of physical discovery, and of reaping the entire fruits of discovery. Indeed, without mathematics, expressed or implied, our knowledge of physical science would be friable in the extreme.

Side by side with the mathematical method we have the method of experiment. Here, from a starting point furnished by his own researches, or those of others, the investigator proceeds by combining intuition and verification. He ponders the knowledge he possesses and tries to push it further, he guesses and checks his guess, he conjectures and confirms or explodes his conjecture. These guesses and conjectures are by no means leaps in the dark; for knowledge once gained casts a faint light beyond its own immediate boundaries. There is no discovery so limited as not to illuminate something beyond itself. The force of intellectual penetration into this penumbral region which surrounds actual knowledge is not, as some seem to think, dependent upon method, but upon the genius of the investigator. There is, however, no genius so gifted as not to need control and verification. The profoundest minds know best that Nature's ways are not at all times their ways, and that the brightest flashes in the world of thought are incomplete until they have been proved to have their counterparts in the world of fact. Thus the vocation of the true experimentalist may be defined as the continued exercise of spiritual insight, and its incessant correction and realization. His experiments constitute a body, of which his purified intuitions are, as it were, the soul.

Partly through mathematical and partly through experimental research, physical science has of late years assumed a momentous position in the world. Both in a material and in an intellectual point of view it has produced, and is destined to produce, immense changes—vast social ameliorations, and vast alterations in the popular conception of the origin, rule, and governance of natural things. By science, in the physical world, miracles are wrought, while philosophy is forsaking its ancient metaphysical channels and pursuing others which have been opened or indicated by scientific research. This must become more and more the case as philosophical writers become more deeply imbued with the methods of science, better acquainted with the facts which scientific men have won, and with the great theories which they have elaborated.

If you look at the face of a watch, you see the hour and minute hands, and possibly also a second-hand, moving over the graduated dial. Why do these hands move? And why are their relative motions such as they are observed to be? These questions cannot be answered without opening the watch, mastering its various parts, and ascertaining their relationship to each other. When this is done, we find that the observed motion of the hands follows of necessity from the inner mechanism of the watch, when acted upon by the force invested in the spring.

The motion of the hands may be called a phenomenon of art, but the case is similar with the phenomenon of Nature. These also have their inner mechanism, and their store of force to set that mechanism going. The ultimate problem of physical science is to reveal this mechanism, discern this store, and to show that, from the combined action of both, the phenomena of which they constitute the basis must of necessity flow.

I thought an attempt to give you even a brief and sketchy illustration of the manner in which scientific thinkers regard this problem would not be uninteresting to you on the present occasion, more especially as it will give me occasion to say a word or two on the tendencies and limits of modern science; to point out the region which men of science claim as their own, and where it is mere waste of time to oppose their advance, and also to define, if possible, the bourne between this and that other region to which the questionings and yearnings of the scientific intellect are directed in vain.

But here your tolerance will be needed. It was the American Emerson, I think, who said that it is hardly possible to state any truth strongly without apparent injustice to some other truth. Truth is often of a dual character, taking the form of a magnet with two poles; and many of the differences which agitate the thinking part of mankind are to be traced to the exclusiveness with which partisan reasoners dwell upon one-half the duality in forgetfulness of the other. The proper course appears to be to state both halves strongly, and allow each its fair share in the formation of the resultant conviction. But this waiting for the statement of the two sides of a question implies patience. It implies a resolution to suppress indignation if the statement of the one side should clash with our convictions, and to suppress equally undue elation if the half-statement should happen to chime in with our views. It implies a determination to wait calmly for the statement of the

whole, before we pronounce judgment in the form of either acquiescence or dissent.

This premised, and, I trust, accepted, let us enter upon our task. There have been writers who affirmed that the pyramids of Egypt were the production of Nature; and in his early youth Alexander von Humboldt wrote a learned essay with the express object of refuting this notion. We now regard the pyramids as the work of men's hands, aided probably by machinery of which no record remains. We picture to ourselves the swarming workers toiling at those vast erections, lifting the inert stones, and, guided by the volition, the skill, and possibly at times by the whip of the architect, placing them in their proper positions. The blocks in this case were moved and posited by a power external to themselves, and the final form of the pyramid expressed the thoughts of its human builders.

Let us pass from this illustration of constructive power to another of a different kind. When a solution of common salt is slowly evaporated, the water which holds the salt in solution disappears, but the salt itself remains behind. At a certain stage of concentration the salt can no longer retain the liquid form; its particles or molecules, as they are called, begin to deposit themselves as minute solids, so minute, indeed, as to defy all microscopic power. As evaporation continues, solidification goes on, and we finally obtain, through the clustering together of innumerable molecules, a finite crystalline mass of a definite form. What is this form? It sometimes seems a mimicry of the architecture of Egypt. We have little pyramids built by the salt, terrace above terrace from base to apex, forming a series of steps resembling those up which the Egyptian traveller is dragged by his guides. The human mind is as little disposed to look unquestioning at these pyramidal salt-crystals as to look at the pyramids of Egypt without inquiring whence they came. How, then, are those salt-pyramids built up?

Guided by analogy, you may, if you like, suppose that, swarming among the constituent molecules of the salt, there is an invisible population, controlled and coerced by some invisible master, and placing the atomic blocks in their positions. This, however, is not the scientific idea, nor do I think your good sense will accept it as a likely one. The scientific idea is that the molecules act upon each other without the intervention of slave labor; that they attract each other and repel each other at certain definite points, or poles, and in certain definite directions; and that the pyramidal form is the result of this play of attraction and repulsion. While, then, the blocks of Egypt were laid down by a power external to themselves, these molecular blocks of salt are self-posited, being fixed in their places by the forces with which they act upon each other.

I take common salt as an illustration because it is so familiar to us all; but any other crystalline substance would answer my purpose equally well. Everywhere, in fact, throughout inorganic Nature, we have this formative power, as Fichte would call it—this structural energy ready to come into play, and build the ultimate particles of matter into definite shapes. The ice of our winters and of our polar regions is its handiwork, and so equally are the quartz, felspar, and mica of our rocks. Our chalk-beds are for the most part composed of minute shells, which are also the product of structural energy; but behind the shell, as a whole, lies a more remote and subtle formative act. These shells are built up of little crystals of calc-spar, and to form these crystals the structural force had to deal with the intangible molecules of carbonate of lime. This tendency on the part of matter to organize itself, to grow into shape, to assume definite forms in obedience to the definite action of force, is, as I have said, all-pervading. It is in the ground on which you tread, in the water you drink, in the air you breathe. Incipient life, as it were, manifests itself throughout the whole of what we call inorganic Nature.

The forms of the minerals resulting from this play of polar forces are various, and exhibit different degrees of complexity. Men of science avail themselves of all possible means of exploring their molecular architecture. For this purpose they employ in turn, as agents of exploration, light, heat, magnetism, electricity, and sound. Polarized light is especially useful and powerful here. A beam of such light, when sent in among the molecules of a crystal, is acted on by them, and from this action we infer with more or less of clearness the manner in which the molecules are arranged. That differences, for example, exist between the inner structure of rock-salt and crystallized sugar or sugar-candy, is thus strikingly revealed. These actions often display themselves in chromatic phenomena of great splendor, the play of molecular force being so regulated as to remove some of the colored constituents of white light, and to leave others with increased intensity behind.

And now let us pass from what we are accustomed to regard as a dead mineral to a living grain of corn. When it is examined by polarized light, chromatic phenomena similar to those noticed in crystals are observed. And why? Because the architecture of the grain resembles the architecture of the crystal. In the grain also the molecules are set in definite positions, and in accordance with their arrangement they act upon the light. But what has built together the molecules of the corn? I have already said regarding crystalline architecture that you may, if you please, consider the atoms and molecules to be placed in position by a power external to themselves. The same hypothesis is open to you now. But if in the case of crystals you have rejected this notion of an external architect, I think you are bound to reject it now, and to conclude that the molecules of the corn are self-posit by the forces with which they act upon each other. It would be poor philosophy to invoke an external agent in the one case and to reject it in the other.

Instead of cutting our grain of corn into slices and subjecting it to the action of polarized light, let us place it in the earth and subject it to a certain degree of warmth. In other words, let the molecules, both of the corn and of the surrounding earth, be kept in that state of agitation which we call warmth. Under these circumstances, the grain and the substances which surround it interact, and a definite molecular architecture is the result. A bud is formed; this bud reaches the surface, where it is exposed to the sun's rays, which are also to be regarded as a kind of vibratory motion. And as the motion of common heat with which the grain and the substances surrounding it were first endowed, enabled the grain and these substances to exercise their attractions and repulsions, and thus to coalesce in definite forms, so the specific motion of the sun's rays now enables the green bud to feed upon the carbonic acid and the aqueous vapor of the air. The bud appropriates those constituents of both for which it has an elective attraction, and permits the other constituent to resume its place in the air. Thus the architecture is carried on. Forces are active at the root, forces are active in the blade; the matter of the earth and the matter of the atmosphere are drawn towards the root and blade, and the plant augments in size. We have in succession the bud, the stalk, the ear, the full corn in the ear; the cycle of molecular action being completed by the production of grains similar to that with which the process began.

Now there is nothing in this process which necessarily eludes the conceptive or imagining power of the purely human mind. An intellect the same in kind as our own would, if only sufficiently expanded, be able to follow the whole process from beginning to end. It would see every molecule placed in its position by the specific attractions and repulsions exerted between it and other molecules, the whole process and its consummation being an instance of the play of molecular force. Given the grain and its environment, the purely human intellect might, if sufficiently expanded, trace out *a priori* every step of the process of growth, and by the application of purely mechanical principles demonstrate that the cycle must end, as it is seen to end, in the reproduction of forms like that with which it began. A similar necessity rules here to that which rules the planets in their circuits round the sun.

You will notice that I am stating my truth strongly, as at the beginning we agreed that it should be stated. But I must go still further, and affirm that in the eye of science the *animal body* is just as much the product of molecular force as the stalk and ear of corn, or as the crystal of salt or sugar. Many of the parts of the body are obviously mechanical. Take the human heart, for example, with its system of valves, or take the exquisite mechanism of the eye or hand. Animal heat, moreover, is the same in kind as the heat of a fire, being produced by the same mechanical process. Animal motion, too, is as directly derived from the food of the animal, as the motion of Trevethyck's walking-engine from the fuel in its furnace. As regards matter, the animal body creates nothing; as regards force, it creates nothing. Which of you by taking thought can add one cubit to his stature? All that has been said, then, regarding the plant may be repeated with regard to the animal. Every particle that enters into the composition of a muscle, a nerve, or a bone, has been placed in its position by molecular force. And unless the existence of law in these matters be denied, and the element of caprice introduced, we must conclude that, given the relation of any molecule of the body to its environment, its position in the body might be determined mathematically. Our difficulty is not with the *quality* of the problem, but with its *complexity*; and this difficulty might be met by the simple expansion of the faculties which we now possess. Given this expansion, with the necessary molecular data, and the chick might be deduced as rigorously and as logically from the egg as the existence of Neptune from the disturbances of Uranus, or as conical refraction from the undulatory theory of light.

You see I am not mincing matters, but avowing nakedly what many scientific thinkers more or less distinctly believe. The formation of a crystal, a plant, or an animal, is in their eyes a purely mechanical problem, which differs from the problems of ordinary mechanics in the smallness of the masses and the complexity of the processes involved. Here you have one half of our dual truth; let us now glance at the other half. Associated with this wonderful mechanism of the animal body we have phenomena no less certain than those of physics, but between which and the mechanism we discern no necessary connection. A man, for example, can say, *I feel, I think, I love*;

but how does *consciousness* infuse itself into the problem? The human brain is said to be the organ of thought and feeling; when we are hurt the brain feels it, when we ponder it is the brain that thinks, when our passions or affections are excited it is through the instrumentality of the brain. Let us endeavor to be a little more precise here. I hardly imagine there exists a profound scientific thinker, who has reflected upon the subject, unwilling to admit the extreme probability of the hypothesis that, for every fact of consciousness, whether in the domain of sense, of thought, or of emotion, a definite molecular condition of motion or structure is set up in the brain; or who would be disposed even to deny that, if the motion or structure be induced by internal causes instead of external, the effect on consciousness will be the same. Let any nerve, for example, be thrown by morbid action into the precise state of motion which would be communicated to it by the pulses of a heated body, surely that nerve will declare itself hot—the mind will accept the subjective intimation exactly as if it were objective. The retina may be excited by purely mechanical means. A blow on the eye causes a luminous flash, and the mere pressure of the finger on the external ball produces a star of light, which Newton compared to the circles on a peacock's tail. Disease makes people see visions and dream dreams; but, in all such cases, could we examine the organs implicated, we should, on philosophical grounds, expect to find them in that precise molecular condition which the real objects, if present, would superinduce.

The relation of physics to consciousness being thus invariable, it follows that, given the state of the brain, the corresponding thought or feeling might be inferred. But how inferred? It would be at bottom not a case of logical inference at all, but of empirical association. You may reply that many of the inferences of science are of this character—the inference for example, that an electric current of a given direction will deflect a magnetic needle in a definite way; but the cases differ in this, that the passage from the current to the needle, if not demonstrable, is thinkable, and that we entertain no doubt as to the final mechanical solution of the problem. But the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a definite molecular action in the brain occur simultaneously; we do not possess the intellectual organ, nor apparently any rudiment of the organ, which would enable us to pass, by a process of reasoning, from the one to the other. They appear together, but we do not know why. Were our minds and senses so expanded, strengthened, and illuminated as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem. "How are these physical processes connected with the facts of consciousness?" The chasm between the two classes of phenomena would still remain intellectually impassable. Let the consciousness of *love*, for example, be associated with a right-handed spiral motion of the molecules of the brain, and the consciousness of *hate* with a left-handed spiral motion. We should then know, when we love, that the motion is in one direction, and when we hate that the motion is in the other; but "Why?" would remain as unanswerable as before.

In affirming that the growth of the body is mechanical, and thought, as exercised by us, has its correlative in the physics of the brain, I think the position of the "Materialist" is stated, as far as that position is a tenable one. I think the materialist will be able finally to maintain this position against all attacks; but I do not think, in the present condition of the human mind, that he can pass beyond this position. I do not think he is entitled to say that his molecular groupings and his molecular motions explain everything. In reality, they explain nothing. The utmost he can affirm is the association of two classes of phenomena, of whose real bond of union he is in absolute ignorance. The problem of the connection of the body and soul is as insoluble in its modern form as it was in the pre-scientific ages. Phosphorus is known to enter into the composition of the human brain, and a trenchant German writer has exclaimed, "Oline Phosphor, kein Gedanke." That may or may not be the case; but even if we know it to be the case, the knowledge would not lighten our darkness. On both sides of the zone here assigned to the materialist he is equally helpless. If you ask him whence is this "Matter" of which we have been discoursing, who or what divided it into molecules, who or what impressed upon them this necessity of running into organic forms, he has no answer. Science is mute in reply to these questions. But if the materialist is confounded and science rendered dumb, who else is prepared with a solution? To whom has this arm of the Lord been revealed? Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all.

Perhaps the mystery may resolve itself into knowledge at some future day. The process of things upon this earth has been one of amelioration. It is a long way from the Iguanodon and his contemporaries to the President and members of the British Association. And whether we regard the improvement from the scientific or from the theological point of view, as the result of progressive development, or as the result of successive exhibitions of creative energy, neither view entitles us to assume that man's present faculties end the series—that the process of amelioration stops at him. A time may therefore come when this ultra-scientific region by which we are now en-

folded may offer itself to terrestrial, if not to human investigation. Two-thirds of the rays emitted by the sun fail to arouse in the eye the sense of vision. The rays exist, but the visual organ requisite for their translation into light does not exist. And so from this region of darkness and mystery which surrounds us, rays may now be darting which require but the development of the proper intellectual organs to translate them into knowledge as far surpassing ours as ours surpasses that of the wallowing reptiles, which once held possession of this planet. Meanwhile the mystery is not without its uses. It certainly may be made a power in the human soul; but it is a power which has feeling, not knowledge, for its base. It may be, and will be, and I hope is, turned to account, both in studying and strengthening the intellect, and in rescuing man from that littleness to which, in the struggle for existence, or for precedence in the world, he is continually prone.

MR. F. E. ABBOT'S LECTURE AT THE HOUSE OF CORRECTION.

To the Editor of the Detroit Tribune:

As Mr. F. E. Abbot, of Toledo, requested the Superintendent of the Detroit House of Correction to forward to him a report of the effect or influence of his last Saturday evening's discourse to the prisoners therein confined, I ask the use of your columns through which to convey to Mr. Abbot the information he desired as accurately as I am able.

The substance of that discourse was that it would pay to be good citizens, and that to attain to such goodness they (the prisoners) must not trust nor believe in Jesus, for He could not help them; neither must they believe in the Bible, for it is no better than any other book; nor must they believe in the church or in ministers; that if the Chaplain told them that they were totally depraved, they must not believe him; that they were just as good as anybody else; that if they were told that they were there as punishment for their sins, they must not believe that; that they were not wicked, but simply unfortunate; and if the Chaplain told them God was angry with them for their sins, they must not believe him, for God loved them just as dearly as he did anybody; and that if they would believe in *themselves* and in their fellow-men, and give heed to the voice within, they would be "all right."

These thoughts were diluted through a half hour's discourse.

Now, Mr. Abbot, as my facilities for learning the effect of your discourse are, possibly, greater than the Superintendent's, you will, I hope, be edified with the report I send you.

About the first man I heard from asked "if you were not the Abbot that edits the Tom Paine paper in Toledo?" Another said your talk about the Bible and ministers and Christians was just what they used to have in the dens where the gamblers, and thieves, and drunkards, and other blacklegs used to congregate. "Yes," said another, "and I used to talk just that way myself." Another said, "We did trust in ourselves, and we are here to pay for it. If we had trusted in Jesus, we should not have been here now." Another said, "Mr. Abbot asks us to trust in our fellow-men. Now, I would like to know if he locks his doors nights?" One man who has spent many nights in prayer and tears for the wickedness of his past life inquired, with eyes flashing like diamonds in the light, "What right, what business, had that man to come here and blaspheme the name of Jesus Christ to us poor prisoners, when it is by him that we are learning to escape the awful ruin our sins have brought upon us? I was lost to all good, and Jesus Christ has saved me, and I know I love Him. But that man does not know Him." Another wished to know if we could not have a lecture on free love next.

A German said, "It's not such a thing; it's all a lie; I does know it. When I was wicked, I could do all bad; could hate a man that do me hurt; then I could wish to kill him, and no voice in me tell me not, because I was wicked and because I was mad. But when I come here and learn about Jesus Christ, then I heard a voice in me tell me as I was big wicked. Then I feel sorry much and much days, and I cry; then I pray much, and tell Jesus I sorry much. Then Jesus He come and say I forgive you and love you; then my sins be gone away—I know they be gone and I love no more sin; I love God and Jesus Christ. Mr. Abbot, he does not know; he teach us bad. His religion cover all our sins. But Jesus Christ give us his love to cover all our sins, and we be no more ashamed. I not like he come here and abuse Jesus Christ and His Bible and His people."

I give you but a faint outline of the feeling and sentiments expressed, as the men arose in quick succession in the chapel service to give utterance to their views of your efforts to turn them away from the faith of the Son of God.

It will please you, perhaps, to know that, of the hundreds of impenitent thieves, drunkards, gamblers, and rogues in general, there were enough to give you hearty applause. These will find new stimulus for plying their old avocations from your assurance that God will love them none the less, sell themselves to whatever crimes they may!

Possibly you would know the Chaplain's views of your performance?

1. I deem it to have been in bad taste, to say the least, to take advantage of my inability to prevent you, to proclaim teachings so pernicious to the erring and sinful flock of my charge, without consulting me. Thus I would not have treated you.

2. Your talk had not even the merit of originality. It was the old story of scepticism, proven false by

myriads of facts. Excuse me, but your ignorance of the things of God forcibly illustrates the truthfulness of the Bible, that "no man can see the face of the Holy Ghost; that the natural man receiveth not the things of God, neither can he know them, because they are spiritually discerned." Hence, He who is the joy of heaven and earth is to you "as a root out of dry ground."

It was a happy providence that sent that royal preacher, Capt. Kitwood, into the chapel in the midst of your discourse. Deeper into the cheerless depths of unbelief than you have yet descended has he been, and when, on Sunday, he narrated the appalling results in his own experience, and God's great grace in his happy deliverance, the people were greatly moved; many wept, and not a few, I trust, carried their sins and sorrows to the Saviour of sinners, receiving in exchange His salvation.

C. C. FOOTE,

Chaplain of Detroit House of Correction.

DETROIT, Dec. 12, 1871.

P. S. The National Prison Reform Congress of 1870 declared unanimously that "of all reformatory agencies religion is first in importance."

MR. ABBOT'S ADDRESS AS HEARD BY ANOTHER AUDITOR.

To the Editor of the Detroit Tribune:

In the Wednesday's edition of THE TRIBUNE the Rev. C. C. Foote, Chaplain of the House of Correction, gives what he calls "the substance of a discourse" delivered in that place by Mr. Abbot of Toledo, and undertakes to furnish Mr. Abbot with information which he desired, in reference to the effect of the discourse upon the prisoners. I also heard this address, and was so differently impressed both by the actual phraseology and the spirit of it, that Mr. Foote's letter seems to me a gross misrepresentation of facts. Permit me to give an account of what was said upon that occasion as nearly as I can recall it.

Mr. Abbot began by saying that he had not come there to preach to them—only to try to talk as one friend might to others—as he would if he could sit down by each one and offer them individually his sympathy and encouragement; that, having never before spoken under similar circumstances, he had been somewhat in doubt as to the manner in which he should address them, thinking perhaps they would have no interest in those ideas which he came to Detroit to advocate. But he had come to the conclusion, he said, that, if his religion was good for him in his own home, it was good for them there; if it was truth, it was as much for their benefit as for his, and that, therefore, he should tell them as plainly and directly as possible what his beliefs were.

He then went on to say that he presumed they were often told that they were great sinners—that they were totally depraved—that God's wrath rested upon them, and that, unless they accepted the sacrifice made by Christ, and had their sins washed away in His blood, a fearful and eternal punishment lay before them. My friends, said he, I do not believe one word of all this: You have undoubtedly done wrong—who has not? But I do not think that man ever lived who was totally depraved. I do not believe there is one of you here whose heart would not respond to a noble deed as quickly as mine would. Like all human beings, you are made up of good and evil. You have often listened to and followed evil to the neglect of good. But not the worst murderer that ever lived was wholly bad. I venture to say there is not a man here who has committed evil for its own sake. You have been sorely tempted, perhaps—or you have found life hard—or you have suffered and wanted to revenge your wrongs, and so have committed offences against society, and are here. You are not, on that account so much worse than all your fellow creatures. There are many persons in the enjoyment of their liberty who deserve to be here as you do, who will probably continue to escape punishment; yet I esteem it as your good fortune that you have been checked in your wrong-doing, and have been brought here and given this opportunity for reformation.

And I want to say that, if you are ever saved from evil, you must do it yourself. Christ's blood will not do it. The work must begin at the foundation, in the rooting out of those feelings and passions which lead you to commit sin. It must begin here, in the faithful discharge of duty, in cheerful submission to restraints whose object is to assist, not to punish you; in earnest resolution to become better men and better citizens. Consider who it is that suffers most for your offences. If you steal from a man, what does he lose? Money or valuables, the loss of which he can make good. What do you lose? Your honesty, your own self-respect, which, once gone, is hard to get back, your reputation, the esteem of your fellows; and very likely you do not escape detection and punishment. Do you not see that you injure yourselves more than anybody else? That every blow you strike recoils with added violence upon you? That it would pay you in every sense of the word to become good, law-abiding citizens?

And to this end three things are needed, faith in yourself, faith in humanity, faith in God. Don't get discouraged, and feel that it is of no use for you to try. Resolve to conquer in this struggle, to do your duty here, to come out and begin life anew with different and higher purposes. You have the power to do this, if you will but do it. Don't lose faith in your fellow beings. The world is full of good people who have only pity for you in their hearts, not contempt or distrust or dislike. I personally should

be very glad to lend a helping hand and to speak an encouraging word to each one of you, as you go out again into the world. There are thousands who will do so just as gladly as I should, and who perhaps may have the power to help you a great deal more efficiently. And finally, have faith in God—not in an angry God under whose displeasure you have fallen and who must be appeased with a sacrifice, but in a good God, a loving God, a God who loves every one of you just as well as the greatest saint that ever lived. Have faith in Him, faith in humanity, faith in yourselves; give heed to the voice within, and all will be well.

This abstract, which is necessarily imperfect, does not, I think, do injustice to the spirit of Mr. Abbot's discourse, except as it conveys a very inadequate idea of the heartfelt interest in and sympathy for his audience, manifested by the speaker. I wished, as I listened, that those persons who complain that Free Religion brings only light, not warmth, with it, could have had this testimony to the vital and life-giving force which lies in a belief in and a love for humanity. Strip away all other creeds—leave these two only—"Love God with all thy heart and soul, and thy neighbor as thyself," and we have Christ's own testimony that this is the fulfilling of the law.

As to the effect of Mr. Abbot's address, I cannot speak with certainty. I do not, however, doubt Mr. Foote's testimony in relation to what occurred in chapel exercises. The logical effect of such ministrations as his is to beget the same spirit of intolerance and bigotry which he himself exhibits. But unless my eyes were greatly at fault, a large number of Mr. Abbot's audience (and not the least intelligent part of it) were deeply interested. They found in him a friend, a man who compassionated them, who appreciated their temptations, who had faith in them in spite of their crimes, and who would gladly encourage and assist them. And the hearty applause which followed the conclusion of the address only confirmed the opinion I had formed during its delivery. As to the effect produced upon others in the assembly, I can speak more positively. One of our party, as we were going out, said, "That was a sermon for all of us;" and we all felt it to be so.

Mr. Foote says, in conclusion, he thinks Mr. Abbot's enunciation of his beliefs under the existing circumstances was in bad taste and unfair towards him personally. Mr. Abbot was in no way responsible for this. Mr. Brockway, knowing Mr. Abbot's opinions perfectly well, and after having attended one at least of the meetings of the Association, invited him to address the prisoners. While waiting for the prisoners to assemble, Mr. Brockway said to Mr. Abbot, "You need not hesitate to say just what you think. Strike from the shoulder, hit as hard as you choose—I will be responsible." And I consider it strong testimony to Mr. Abbot's sincerity that he spoke as he did—not beating about the bush, or dealing in generalities, but uttering what he believes to be vital truths frankly, and without regard to the embarrassing position in which he was placed.

DETROIT, December 16, 1871.

E.

THE QUALITIES OF AN EDITOR.—A good editor cultivates a certain relation of friendliness and familiarity with his constituents. The army of unseen readers are to him what the congregation is to the preacher. They come to largely trust him, and he in turn is inspired by the thought of them. He studies their wants and tastes. His effort to please them is inspired by something higher than the mechanical necessity of his position. Now, to such a relation there should attach something of the sentiment which shapes friendly private intercourse. It does not preclude his calling attention, in the right way, to special features in the results of his work. Just so a hospitable host says to his guests: "Let me lead you to a place where you will find a good view;" or, "You may like to see my garden, or stables;" "Let me offer you this;" "Can I tempt you with so-and-so?" So we think an editor may on occasion become and modestly recommend his good things. But the tone of too many journalists is precisely that of a purse-proud fellow who stands radiating with self-compacency among his possessions and magnifies them to all who will listen: "Ever see a finer horse than that? There isn't his like in the State;" "You won't beat these greenhouses in a hurry;" "Take some fish—that fish cost me five dollars;" and so on.—*Christian Union.*

THE DECORUM OF DISHONESTY.—If you have a quick perception, you would be surprised to see how many "good stories" turn upon this political corruption; as witness this, in a religious paper, which means to be good and only good. It merely terms it "offended dignity," and runs thus:—

In a time of high political excitement in a certain State, a colored minister was supposed to have such influence with his flock, that it was needful to secure him for one party. He was "approached," as the term is, and finally the "question" was asked, how much money would be necessary to secure his vote and influence? With an air of offended dignity, brother—replied;

"Now, gemmen, as a regular awdained minister—dis ting has gone jes as far as my conscience will 'low; but, gemmen, my son will call round to see you in de morning."

Now in plain English, aside from the fun, here is a man, a Christian man and minister, or a hypocrite, who can be bought and sold politically; who is ashamed to own it, but not to do it, and who demoralizes his son by making him partaker in his deeds, and the story is set before us—to laugh at.—*N. Y. Observer.*

Voices from the People.

[EXTRACTS FROM LETTERS.]

"I want to cast ten cents worth of bread upon the waters. Please send a copy of THE INDEX of Feb. 18, 1871, to — also a copy to — Mich. I prefer this number because of Mr. Potter's address, and also for the general mildness of its tone, better for new beginners than the strong meat to be found in most of them. I am so very poor that I am actually excusable for borrowing your paper from my brother, instead of subscribing for it. I have been almost helpless for years. Nothing short of helplessness would justify me in borrowing instead of subscribing. I hope this ten cents will not be lost, for it is very large in my eye. If it pays for more than two papers, please send the remainder to me."

"The people—even liberals—here are terribly afraid of being called 'Infidels.' I have more faith in scientific developments, such as Darwin's 'Descent of Man,' than any other means for educating the people up to free religion. If the intellect is developed in the direction of mental science, geology, astronomy, and physiology, the sentiments will be necessarily modified accordingly."

"I have only been a subscriber for a year, but during that time I have received more new ideas and hints from THE INDEX than all the preaching I ever heard. I go West on Monday next, and if I should get permanently settled, I will again order THE INDEX."

"Your way of dealing with old traditional beliefs meets my approbation; and in fact all free thinkers who become acquainted with the contents of your paper are well pleased with the manner in which you handle old fogies."

LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be held for the present on Sunday mornings, at 10½ o'clock, in WALTERIDGE HALL, No. 100, Summit Street. The public are cordially invited to attend.

SOCIAL RE-UNION.—Members and friends of the First Independent Society are invited to meet at the residence of Mr. A. E. Macomber, corner of Monroe and Sixteenth Streets, on Wednesday evening, January 3.

PUBLISHER'S NOTICES.

Cash receipts for the week ending Dec. 23.—LA ROY Sunderland, \$2; J. M. Hall, \$3; Richard Illander, \$2.50; T. P. R., 60cts; R. C. Spencer, \$5; C. Gerber, \$2.25; W. F. Heikes, \$20; Mrs. Dr. W. C. Daniels, \$3; Sack Bros., \$2; Edw. M. Davis, \$6; Samuel Calvert, \$2.25; H. L. Green, \$2.50; Toledo Printing Co., \$10; John Hendrie, 10c; James Watson, 2; M. R. Robinson, \$7.50; Joseph Frazee, \$1; J. E. Judd, \$2; Chas. Storrs, \$10; Parker Pillsbury, \$1; Mrs. M. E. Brown, \$2.00; Geo. M. Wood, 2; A. Vorster, 50cts; D. F. Sweetland, 50cts; Walter Warren, 50c; J. J. Keyes, 25c; Martin Cheney, \$1.25; H. S. Peckham, 10c; M. Celia DeVoe, 10c; C. Wardy, 10c; Rev. W. C. Gannett, \$2; J. Werner, 50c; Pliny Smith, \$2; Geo. T. Alpress, \$4; R. S. Barker, \$2; Jno. Giles, 50c.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within two or three weeks after sending, will please notify us.

N. B.—Orders for Tracts or Single Numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

RECEIVED.

INSECTS AT HOME. Being a Popular Account of Insects, their Structure, Habits, and Transformations. By the Rev. J. G. Wood, M. A., F. L. S., &c., Author of "Homes without Hands," "Birds and Animals," "Common Objects of the Seashore and Country," &c. With upwards of 700 Figures by E. A. Smith and J. B. Zwickler, engraved by G. Pearson. New York: CHARLES SCRIBNER & Co. 1872. 8vo. pp. 670.

THE WONDERS OF WATER. From the French of Gaston Tissandier. Edited, with numerous Additions, by SCÉLE DE VERD, D. D., L. L. D., of the University of Virginia, Author of "Studies in English," "Americanisms," &c. With Sixty-Four Illustrations. New York: CHARLES SCRIBNER & Co. 1872. 12mo. pp. 350. [Illustrated Library of Wonders: Marvels of Nature, Science, and Art.]

TEXT-BOOK OF GEOLOGY FOR SCHOOLS AND COLLEGES. By H. ALLEYNE NICHOLSON, M. D., Ph. D., &c., Professor of Natural History and Botany in University College, Tor. formerly Lecturer on Natural History in the Medical School of Edinburgh, &c., &c. New York: D. APPLETON & Co., 549 & 551 Broadway. 1872. 12mo. pp. 353.

TEXT-BOOK OF ZOOLOGY FOR SCHOOLS AND COLLEGES. By H. ALLEYNE NICHOLSON, M. D., &c., &c. New York: D. APPLETON & Co., 549 & 551 Broadway. 1872. pp. 266.

THE WANDERER. A COLLOQUIAL POEM. By WILLIAM HENRY CHANNING. BOSTON: JAMES R. OSGOOD & Co. (late TICKNOR & FIELDS, and OSGOOD & Co.). 1871. 12mo. pp. 137.

A RUSSIAN JOURNEY. By EDNA DEAN PROCTOR. BOSTON: JAMES R. OSGOOD & Co. 1872. 12mo. pp. 321.

SPEECHES ON POLITICAL QUESTIONS BY GEORGE W. JULIAN. With an Introduction by L. MARIA CHILD. New York: Published by HURD & Houghton. Cambridge: Riverside Press. 1871. 8vo. pp. 472.

FIFTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE EVANGELICAL EDUCATIONAL SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH, to the Annual Meeting in the City of Baltimore, Oct. 12, 1871; with Addresses, &c. Central Office, No. 1224 Chestnut St., Philadelphia. M'CALL & STAVELY, Printers, 237-9 Dock St., Philadelphia. 1871. pp. 56.

THE RADICAL. Published Monthly. Boston: Office of Publication 25 Bromfield St. December, 1871. Price, \$3.00 a Year.

FREELIGHT. A Monthly Magazine. November, 1871; No. 1. London: Published by JAMES BURNS, 15 Southampton Row, W. C.

THE CATHOLIC WORLD. A Monthly Magazine of General Literature and Science. January, 1872. New York: THE CATHOLIC PUBLICATION HOUSE, 9 Warren St. \$5.00 a Year.

Poetry.

IN LIMINE.

[FOR THE INDEX.]

BY HELEN BARRON BOSTWICH.

I am coming, Mother Nature,—
I, thy hungry, homesick creature.
In thy lone, shy coverts hide me;
Heal me, soothe me, rouse me, chide me;
With thy awsome voices thrill me;
With thy crooning murmurs still me;
Grant thy blessing, sweet my Mother,
Since for me Earth holds no other.

Keep your coolness, moist green places;
Hoard your heats, O sandy spaces;
Mountains, bare your dizzy verges;
Lash your rocks, ye pitiless surges;
Cull me out no careful measure—
Pains of thine have taste of pleasure;
Fill me brimming cups, O Nature,
Feed me full, thy hungry creature.

Couch me soft in ferny closes,
Sweet of thyme-flowers and wild roses;
Spread for me thy ample faring,
Corn and milk, and fruits unsparing;
Let the chiming waters woo me,
Breezes fan me, birds sing to me,
Swift rains drench me, winds affright me,
Sultry heats of noon oppress me,
Great rock-shadows stretch to bless me.

Lift green arches, gates of Faery,
Ere my feet have grown too weary;
Of thy breast-milk, Mother Nature,
Feed me full, thy hungry creature.

The Index.

DECEMBER 30, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

THE INDEX ASSOCIATION.

CAPITAL \$100,000. SHARES EACH \$100.

The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 26, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED on last page, Five Hundred Shares, \$50,000			
THOMAS MUMFORD,	New Harmony, Ind.,	One	" 100
D. AYRES, JR.,	Brooklyn, N. Y.,	"	" 100
MRS. L. E. BLOUNT,	Evansville, Ind.,	"	" 100
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W. F. HEIKES,	Dayton, O.,	"	" 200
			\$52,000

THE BOSTON FREE RELIGIOUS LECTURES OF 1872.

AN IMPORTANT ANNOUNCEMENT.

The course of lectures delivered each winter for three years past in Horticultural Hall, Boston, by the most prominent representatives of free religious thought in America, will be repeated this year. No course of lectures on radical religion has ever attracted so much attention as this, or been so widely reported. The great New York dailies have each year sent special reporters to take abstracts of the lectures, and these or similar reports have been published all over the country. In short, this course embodies the ripest and most carefully matured thought of the ablest and most distinguished advocates of religious radicalism who are

now before the American public; and they really address an audience numbering hundreds of thousands.

Through the kind assistance of Mr. R. P. Hallowell, one of the Committee of the Free Religious Association under whose auspices the course will be conducted, we are now authorized to announce that, by a special arrangement, all these lectures will be published *exclusively* in THE INDEX, as soon after delivery as possible, in regular series. At present writing we are unable to announce the names and subjects, but shall do so very soon. The reports given in the papers have always been very incomplete, and have therefore failed to convey an adequate idea of what was said; and we congratulate the liberal public that now they will be able to read the lectures entire in the columns of THE INDEX. The course will continue nearly three months; and we shall publish the lectures immediately on receipt of the manuscripts. We consider this the most important literary announcement of the season, so far as the liberal public are concerned; and no one who desires to be acquainted with the freshest and most vigorous thought of the times, as uttered in this representative course, will fail to subscribe at once for THE INDEX. *These lectures will be nowhere else published in full;* and they alone will be worth many times the cost of a year's subscription.

Now, then, is the time for every true friend of THE INDEX to urge its claims upon liberal acquaintances and neighbors. This is the last number of our second volume; and with no better announcement could we begin the third. It ought at once to double our circulation, which has been steadily and rapidly gaining of late; and with a little effort on the part of friends, this result could easily be secured. With hearty thanks for past help, and cheerful anticipations for the future, we say good-by to the Old Year, and welcome to the New.

Friendly editors will confer a great obligation by mentioning the substance of the above announcement in their papers.

AUTHORITY IN SCIENCE AND IN RELIGION.

Among our "Communications" this week will be found one from Rev. Francis T. Washburn, a well-known and able contributor to *Old and New*, the *Religious Magazine and Monthly Review*, and other Unitarian publications. It is a very courteous and manly defence of the Unitarian position, and as such entitled to a very respectful consideration. We welcome to our columns every earnest and thoughtful expression of religious opinions, and are especially pleased that so competent a gentleman is willing frankly to urge the reasons why Unitarians profess their faith in Christianity and Freedom at the same time. With entire respect, therefore, for Mr. Washburn, we will state our own reasons for not concurring in his views.

In the first place, our correspondent fails to recognize the vast difference between the scientific and the Christian senses of the word authority.

The authority of Galileo or of Newton, to whom Mr. Washburn refers, is entirely consistent with mistakes on their part. Newton, for instance, believed in the corpuscular theory of light, which is now universally superseded by the undulatory theory. In the scientific sense of the word, authority merely indicates the natural presumption

that a man who has thoroughly studied a subject is *more likely* to know about it than those who have studied it less. The latter, therefore, are apt to take it for granted that such a man is right, without taking the trouble to verify all his conclusions. But this is always on the supposition that, *if* they should take this trouble, they would themselves come to the same conclusions. In all cases of scientific authority, the ultimate appeal is confessedly to facts—to Nature; and the possibility of error even by the highest authorities is always explicitly or implicitly acknowledged.

The history of science is full of illustrations, moreover, of the actually injurious influence of scientific reputations which have become so great as to overawe the private judgment. It is owing to the overgrown "authority" of Cuvier, for instance, that French savans have been so slow to recognize the great services of Mr. Darwin to modern science. In the famous dispute in the French Academy, in 1830, between Cuvier and Geoffroy St. Hilaire, in which the latter maintained the mutability of species and the former their immutability, Cuvier won the victory, not because he was right, but because St. Hilaire had not at command the great mass of evidence which has since been brought to light in his favor; and Cuvier's authority, too slavishly relied upon, has had the effect of paralyzing the intellect of France on this subject to the present day—nay, even of making Agassiz, his greatest modern disciple, present the melancholy spectacle of a fine genius hopelessly fighting the spirit of the age. Such is always the effect of authority, if pressed too far even in its scientific sense. Even in science itself, men cannot be too jealous of the independence of private judgment. The dangers of an excessive individualism are far less than those of a too-obsequious reverence for great names.

In religion, however, authority does and must mean *complete immunity from error*. The "authority of Jesus," for instance, means that in all spiritual matters, at least, his insight was absolutely unerring. If Mr. Washburn means less than this, then it is true that he is "playing with the word authority." We must confess that we are not sure of his meaning. On the one hand, he says he does not "recognize in Jesus" an "imposed and overruling authority;" yet he does recognize him as "the supreme Master in religion." He will pardon us for saying that here we seem to see the eternal inconsistency of Unitarianism cropping out once more. Prof. Everett, as we quoted him recently, says plainly that "we are not to touch upon the limit of his [Jesus'] insight." Will Mr. Washburn say less? If not, he manifestly attributes to Jesus an authority which no scientific man will ever attribute to another—an authority, that is, which is simple infallibility. Hence the parallelism which Mr. Washburn attempts to institute between scientific and religious authority is glaringly fallacious. Christianity will not tolerate any fallible authority in its "supreme Master;" science will not tolerate any infallible authority, nor confess any "supreme Master" at all. And Mr. Washburn will have to choose between these two.

From what has been said, it follows that we are not bound either to show a greater religious teacher, or to acknowledge the authority of Jesus. It is purely a question of

history whether Jesus was or was not the greatest religious teacher of the race—a question to us of very little interest. We are not constrained to a choice of “Masters.” We deny the very principle of “Mastership” in religion, as in science. The claim of any man to be our “Master” is insufferably insolent—to be pardoned and overlooked on the score of a thoroughly barbarian conception of human rights, perhaps, when made by Jesus, but to be sternly resisted when made in his name by his organized followers. The pretence that modern society is under any obligation whatever to obey his ideas of right and wrong, or even to inquire what they were, is monstrous. His claim to be consulted is no greater than that of any other. When he speaks as a man to men, he will be heard with as much respect as the intrinsic truth of his words entitles him to—no more. But when he speaks as a “Master” to his slaves, or as a “King and Lord” to his subjects, he will be swept out of the pathway of Humanity like any other feeble pretender.

Instead, therefore, of “acknowledging our allegiance to Jesus as the religious Head of Humanity,” we avow our allegiance to Humanity itself. As to “pointing out a greater religious master than Jesus,” we point to eternal Nature, which taught him, teaches us, and will teach all who shake off this wild delusion of discipleship to a self-constituted “Master.”

THE F. R. A. CONVENTIONS.

That the Free Religious Association should undertake a winter campaign, even a short one, was a bold enterprise. Only the exceptional circumstances which prevented, this year, the holding of the recent Conventions earlier in the season could have justified the resolution to hold them in December. The risk was great that officers and speakers, who had to go from five to eight hundred miles to be present at the meetings, might be “snowed up” on the railways and not reach their destination; or, if they were fortunate to get through on time, that the meetings might be interfered with by rough weather and wintry storms. These are risks which the Free Religious Association, as yet in the infancy of its work, comparatively little known in the country at large, and having no subordinate local organizations to which to appeal, can hardly afford to run. It has lately been said in these columns, and with truth, that its *commisariat* is not richly furnished. It might have been said that its active army is small. It is therefore very important that it should use its resources prudently and so manage as to bring them to bear on the selected points of attack with the greatest possible effect. The old religious organizations of sectarianism can carry their conventions through by the mere power of their machinery. Their meetings may be small and dull, as they often are, but they can risk all that. They care, indeed, little for it,—for their working force depends upon certain opinions that are already well established in the community, and their conventions are mainly for the purpose of keeping up a certain routine of mechanical operations which their constituencies already understand all about and accept. But the Free Religious Association has the slightest possible organization. It has yet gathered no momentum in the working of its machinery. Its machinery is all of the simplest order. It

trusts solely for success in its conventions to the power of the ideas which it represents. It trusts in the truth of its principles, in their adaptedness to existing human needs, and in the ability of its representative speakers to awaken and meet, in the public, an interest in these principles. Having no sort or semblance of ecclesiastical machinery, no sectarian constituency, little money, the freest possible organization, the Free Religious Association, when it appoints a Convention, must be prepared to show its ideas, aims, purposes, and that it is in earnest in presenting them to the people. It must do this, or it fails.

That the Association in appointing these winter Conventions risked a failure indicates at least this,—that it had great confidence in the strength of its principles; in their power ultimately to win public attention, though at present they might be weakly presented. But there was no failure. The clouds threatened, but the great snow did not come. The trains got through, speakers and officers (all who started from home) were on hand in season, and the Conventions, both at Detroit and Syracuse, were held essentially according to the previously published programmes.

The Convention at Detroit, however, was much interfered with by bad weather. It did not storm, but it might nearly as well have stormed in all manner of evil ways. It was fearfully cold; the wind blew down the lakes through the city like a perfect hurricane; and the clouds seemed to be charged with all sorts of malice for Conventions. To add to these discomforts from Nature, the hall in which the Convention was appointed could not be heated in such weather. The thermometer in it refused to rise above 42°. This was rather freezing both to audience and speakers. It was a new test of free religion. There was some prospect of a chance for martyrdom. There must certainly be some “warmth” in it, could it live in such an atmosphere. Yet, with modesty it may be claimed, the test was met unflinchingly. The audiences under such circumstances, it may be safely said, were naturally smaller than they would otherwise have been. Not many people will sit for two or three hours to listen to speeches in a room heated only a few degrees above the freezing point. But those who were there, both hearers and speakers, stood up to the test bravely. The speakers, muffled in overcoats, with little clouds of breath issuing from their mouths as they spoke, yet spoke on; the hearers sat, outwardly frigid, but with occasional demonstrations of inward warmth, and a few went out; and the sessions were held nearly through their allotted time. But after two sessions it was unanimously agreed that the martyr spirit had been sufficiently tested, and that “discretion” would be “the better part of valor;” and so the Convention, unable to secure any other hall, moved into an adjoining side-room of the same establishment,—small and not otherwise convenient, but capable of being warmed. Indeed, a huge stove near the middle of the apartment, filled with generous Michigan logs, threatened a thawing process rather too summary. And in this little room, in which perhaps 150 persons could gather with pretty close packing, the remaining sessions of the Convention were held.

And right good meetings they were. Probably, if we could have foreseen all the un-

lucky circumstances of weather and hall, we should have said, it is not worth while to go to Detroit at this time. But as I recall those cozy, sympathetic meetings in that little room, after we had passed through our martyrdom and got down to the hard-pan of our most earnest convictions and purposes; as I remember the earnest, inspired and inspiring faces of that little company of auditors, who, after the curiosity-hunters had been sifted out by the cold, continued to come session after session, because they evidently found there food for thought and life, I am instantly impelled to say that it was worth while. The audience, though not large, was of the best quality. And when our Convention closed, it was clear that we had made an impression in Detroit that was not to be transient. The people, we were told, are just beginning to understand you, they are just waking up to the fact that you are here, and if you could go on for another day, in a suitable hall, you would have as large a meeting as you can desire. We regard the Detroit Convention, therefore, as a most successful reconnoitre. As a preliminary meeting, advertising and explaining the Free Religious Association to a company of high-minded, thoughtful, and enterprising people, it was eminently effective. But we must consider this meeting as only preliminary. We must hold another Convention there soon. We must take advantage of the interest just awakened and turn it into the success of a larger gathering next year.

It ought to be added that, though our Detroit friends gave us a cold welcome in their hall, their hearts and homes were warm with the most cordial sympathy and hospitality. It must be said, too, that if the arrangements of the local committee were not wholly successful (though we do not know that they are to be blamed for the defective hall), neither did the provisions of the Committee of the Association come out entirely according to expectation. Two of the speakers that had been engaged and announced to be present, through some misunderstanding of the date of the Convention, were not there. So that, in this respect, things were about even on both sides. Yet it was a success worth following up in another campaign.

Of the Convention at Syracuse we had high expectations. We knew that it was a city of conventions,—that conventions were one of its special entertainments; also that it was a centre of radicalism, that it contained a large number of progressive people believing most thoroughly, though working in somewhat different ways, in religious and social reform. We knew, too, that here had lived and wrought for twenty years one of the truest apostles of free thought and free fellowship in religion that this age has known, Samuel J. May,—whose funeral last summer was a veritable example of a free religious assembly, and whose memory lingers in the community as a persuasive bond of confidence and love among men and women of the most diverse opinions and faiths. Of the meeting at Syracuse we had, then, high hopes. And they were fully realized. It was in almost every particular a model Convention. The local arrangements were excellent; the hospitality of friends unlimited; the hall large, comfortable, and well filled with an intelligent and responsive audience,—sufficiently sympathetic with the utterances of the platform, yet with enough of opposi-

tion to add to the interest of addressing it. There were at every session a goodly number of representatives of Orthodoxy present. And the audience was not made up from the city alone. People came from the neighboring towns and from quite distant places; from Rochester, Cortland, Canastota, Utica. Gerrit Smith came up from Peterboro, to lend his venerable and benignant presence. The audience and the local interest were everything that could be desired. Our force of speakers, too, was larger here than at Detroit. We had more local help and also reinforcements from abroad. If we want to go to Detroit again because we so successfully discovered the elements of a grand success next time, we shall want to go to Syracuse again because we had there such a fine success this time. But other places, I fear, will need us more for some time to come.

The subjects considered in these Conventions were these: The Principles and Aims of the Free Religious Movement; The Relations of Religion to the Civil Government in America; The Mission and Character of Jesus; The Doctrine of Divine Providence; The Relation of Religion to Social Science and Philanthropy; The Relation of Free Religion to the Specific Religions and to existing Ecclesiastical Institutions. It must suffice here just to name these subjects, without giving any hint of the essays and addresses upon them. Those people who did not before know of the character of the Free Religious Association discovered, as one of the Detroit papers said, that its assemblies spend no time in disposing of the ordinary routine of business usually incident to religious conventions, but address themselves at once to some of the most vital questions of the day.

There were points about these Conventions that suggest to me other remarks. Some of these I shall take occasion to make in THE INDEX hereafter. Let me close this article with an acknowledgment that is due to the daily press of Detroit and Syracuse for their reports of the meetings. The papers in both cities were exceedingly generous of space in their accounts of the Conventions, and their reports were in the main fair. Sometimes the reporters, unfamiliar with the thoughts uttered, evidently had some difficulty in making a clear abstract of them; but they were courteous, meant to be just, and gave no little care and labor to the work. Purchasing a paper as I took a seat in the cars at Syracuse the day after the Convention there closed, I found three long columns and a half devoted to a report of one day's meetings. And to the opening session the preceding evening, mainly occupied by Mr. Frothingham's address, nearly as much space had been given. So the types helped to scatter hints of the speakers' words far and wide; bringing them, doubtless, to many eyes that would read them with apprehension, and perchance horror, or that would not read them at all,—but bringing them also to eyes, not few, that had been looking with secret longing for just such words, and would see in them the promise of a truer fellowship and a more satisfying faith.

W. J. P.

The "Table of Contents" for our second volume will be sent *next week* to all our subscribers, in the form of a Supplement.

Tact is the art of "putting yourself in his place."

HARD TO SUIT.

Orthodox critics of Free Religion often declare that its advocates have neither earnestness enough nor faith enough in its power over the human heart to carry it to the poor, the vicious, the miserable, the outcast of society; but that they selfishly keep their gospel to themselves.

On the other hand, if any believer in Free Religion actually ventures to proclaim it to such people, these same critics are loud in denunciation of his attempt to destroy the only solace of their wretchedness and the only cure of their wickedness.

The Orthodox are certainly hard to suit.

Just after the Detroit Convention of the Free Religious Association, we were asked by the Superintendent of the Detroit House of Correction to give an address on Saturday afternoon to the prisoners—an audience, he said, of about four hundred and fifty persons, and of quite the average degree of intelligence. Remembering how seldom the evangelical clergy, who contrive usually to manage the religious instruction of such institutions in their own way, suffer the prisoners to hear anything but evangelical teaching, we felt bound not to decline the plain duty of the occasion, and at considerable inconvenience remained in Detroit to discharge it. The result of the experiment is related elsewhere in two articles which we copy from the *Detroit Tribune*, and which say all that is necessary to be said about it.

A NEW VIEW OF THE FALL OF MAN.

EXTRACT FROM PARKER PILLSBURY'S UNPUBLISHED LECTURE ON "FAITH, KNOWLEDGE, AND WORK IN RELIGION."

In the Bible, the first thing prohibited was knowledge. *To know* was made a capital crime. God said:—"Yonder stands the tree of knowledge. Touch it not! For in the day that ye eat thereof ye shall surely die." "*In the day.*" Not on the morrow. Not on any other day.

But another came, serpent or Satan named, and said they should not die—the man, nor the woman. "For God doth know," he added, "that in the day ye eat thereof, your eyes will be opened, and ye shall be as Gods, knowing good and evil!"

Which thing came to pass,—did it not?—even though it made God a liar and Satan the first true prophet whose name stands recorded in history!

But the account proceeds further, though still making the matter worse.

There was another tree in the garden, not yet forbidden, the tree of life; which could have averted the whole penalty, even had God determined to execute it, as it seems he never did, though so sternly threatened.

When he saw that Adam and Eve had eaten of the tree of knowledge and become wise, instead of killing them he said:—"Behold, the man is become as one of us, to know good and evil." And now, lest he should put forth his hand and eat of the tree of life and live forever, therefore the Lord drove him forth out of the garden.

Which now of the two spoke truly, God or Satan? The latter said two things, and both proved true. God said one thing, and it did not prove true. Adam did not die, nor Eve; "their eyes were opened, and they became as Gods, knowing good and evil." For God himself said afterwards:—"Behold,

the man is become as one of us, knowing good and evil." But Adam was not killed. Nor that wicked wife who tempted his *manly innocence!* Nor Satan, or the serpent, that seduced her. All survived—Satan to this day! And who can number the descendants of the man and woman, who were so "*surely*" to die, on the day they should eat of the forbidden tree? Only the trees seem to have died. Nothing was ever heard of them afterwards, in botany or history.

But knowledge has been praised ever since, even in the Bible, the Old Testament part of it; even if the race was indebted to the devil for it at first, as the book itself shows.

King David, King Solomon, and the prophets indited some of their loftiest strains to its praise and honor, and deplored its absence among the people in almost funereal dirges of sorrow.

THE RADICAL ASSOCIATION.

The *Radical* for December is out late, but is none the worse for that, since it does not depend for its interest on passing events. It is good for all seasons, provided the reader's mood is a high and thoughtful one. We are especially glad to see that the success of THE INDEX in raising the first \$50,000 of the Association's stock has stimulated the friends of the *Radical* to make a similar effort in its behalf. A "Radical Association" is proposed on a basis similar to ours, the capital stock being fixed at \$50,000, and the shares at \$100, payable in assessments of ten per cent. a year as soon as \$25,000 are subscribed. Several thousand dollars have been subscribed already. It was feared at first (we thought needlessly) that the starting of THE INDEX would hurt the *Radical*. If it should turn out that the success of the Index Association has paved the way for the success of a similar Radical Association, it will be plain enough that our experiment was the best thing that ever happened for the *Radical*. May this prove to be the case! We shall watch the progress of the movement with sincerest sympathy, believing that this world is too small, and this life too short, and the need of earnest humanitarian work far too great, for the indulgence of petty and contemptible rivalries among those who are toiling in humanity's cause. So success to the Radical Association! Send your subscription for at least one share to S. H. Morse, 25 Bromfield St., Boston.

"PHYSICIAN, HEAL THYSELF."

[From the New York Independent of Dec. 14.]

The *Independent* is an independent paper. We have announced publicly that its editorial utterances are those of the paper, and that there is no indication made who writes them. In this respect it differs from such a paper as *The Index*, of Toledo, which is the avowed organ of its editor, Rev. F. E. Abbot, and of nobody else. When we published a criticism of Mr. Abbot's assertion that it takes three dollars to send one to the Heavens, he had no right to charge it to a single editor, and devote several columns to argument with him, instead of with the *Independent*. It is an unwarrantable personality. And now Mr. Mr. Abbot excuses his personality as resulting from his anxiety to do justice to the other editors of this paper! He says:—

"The *Independent* is not responsible for his misrepresentations. There are gentlemen connected with *The Independent* who would scorn to make them, and it would not be just to hold these gentlemen in any degree responsible for them. . . . It is not 'dis-courtesy' or 'personality' in us to hold him personally accountable for the libel, and to acquit his associates of the disgrace."

Mr. Abbot knows more about us than we do ourselves. We will, for once, so far analyze the complex "we" which is wont to speak editorially as to say that the present writer, who some years ago expressed through *The Independent* the admiration which he still feels for the remarkable philosophical articles of Mr. Abbot in the *North American Re-*

Communications.

UNITARIANS, AUTHORITY, REASON, AND FREEDOM.

TO THE EDITOR OF THE INDEX:

Dear Sir,—I see in your issue of Nov. 18, under the heading "Unitarianism," the following statements:—"All the Unitarian Conferences, National or Local, assert at the same time their devotion to Freedom and to Christianity, and thus present the humiliating spectacle of a divided allegiance. . . . This is the actual position of the Unitarian denomination; and there is not a clear intellect in the world that can look upon it with respect." As I am one of those who both hold and respect that position, I should like, barring all question of intellect, to try the matter with you.

You believe in Freedom in astronomy? Yes, no doubt. Do you, then, recognize no authority in Galileo as to the earth's motion, or in Newton as to gravitation? I suppose you do. You recognize the authority of the competent witness; and since you recognize it, it does not at all interfere with your freedom. Rather, in the exercise of your freedom, you acknowledge the authority of these men in these matters. And so of the masters in other departments. May we not, then, freely recognize the authority of Jesus, and so freely assert our devotion to Christianity?

"But," some one may say, "you are playing with the word *authority*. By *authority* we mean an absolute and overruling authority, not (as in the case of Galileo) the authority of a competent witness freely recognized." I am not playing with the word, but trying to express the fact. If you mean by *authority* an imposed and overruling authority, then I do not recognize that in Jesus. But, on the other hand, I do freely recognize him as, humanly speaking and within the range of my knowledge, the supreme Master in religion; and, more than that, I cannot but so recognize him. It is an intellectual necessity with me so to recognize him. There is only one way, as far as I can see, by which we can cease to regard Jesus as our religious Master and Head; and that is by recognizing some other as greater than he, supposing that to be possible. Hence, I think I have a right to ask you either to show us a religious teacher greater than Jesus, that we may learn of him, or to acknowledge the authority of Jesus, or to explain by what right you can refuse your allegiance to the highest religious truth you know, and to the greatest religious teacher.

"But," some one may ask, "if you acknowledge in Jesus only a freely recognized authority, an authority analogous to that of Galileo, why call yourself by his name any more than by Galileo's? Why show such peculiar veneration for him?" Because he is our master in religion instead of in astronomy. Astronomy is a matter of observation and logical inference; religion of faith and holiness, and of our deepest and most inward personal life. We may dissociate the truths of astronomy from the discoverers of them, because they are matters of observation and logical inference. We cannot dissociate a religious faith from its author, because it is something personal. The Gospel of Jesus is the utterance of his inward thought, his personal spirit, as well as the vision of God and of eternity; and hence cannot be dissociated from him.

I affirm these two things, then: first, that in the exercise of our free intelligence, we are bound to "assert our devotion to Christianity," to recognize the authority of Jesus, because Jesus is the greatest religious master, and his Gospel the highest truth known to us; second, that his authority differs from that of the authority of the masters in other departments by as much as religion differs from these other departments, namely, in being the most deeply personal part of our lives.

And in conclusion, I ask of you again, either to show to us a greater religious master than Jesus, and a better doctrine than Christianity, or to acknowledge your allegiance to Jesus as the religious Head of Humanity, or to show what other course is open to a "clear intellect."

Yours truly,

FRANCIS T. WASHBURN.

MILTON, Mass., Dec. 1, 1871.

SPIRITUALISM AGAIN.

MR. EDITOR:—

Mr. MacGraw censures me in No. 97 of THE INDEX for what I said of Spiritualism in my last article (No. 93) and gives a "Defence of Spiritualism." To this I wish to reply.

Mr. MacGraw adduces many "facts" in proof of the truth of Spiritualism; but no argument or scientific reasoning. His "facts" are merely the testimony of those who believe in spirit and their agency. But as no one has yet given to the world the scientific principles of Spiritualism, or the law by which spirits operate upon matter, either immediately or through mediums, this whole testimony rests on the mere assurances of believers. No rational or scientific disbeliever in Spiritualism and its theories has as yet borne testimony to the facts or truth of either. Tyndall, Huxley, Froude and hosts of German savans not only disbelieve in, but distinctly denounce Spiritualism as delusion, and are especially severe on mediums and their performances and "revelations," and though neither they nor I will deny there are a great many wonderful manifestations in Nature for which neither they nor I can satisfactorily account, there is no doubt as to their natural, material char-

acter, and that the spirits have nothing whatever to do with them.

Mr. MacGraw also tells us that "Spiritualists do not believe in miracles. They believe and proclaim, that, however strange and singular such manifestations may be, they are the result of a natural cause, and come to us though the agency of some known or unknown natural law." This is Materialism pure and simple. It is not Spiritualism, in as much as it contradicts all the theories of Spiritualism. These manifestations must be miraculous; for how can they be the manifestations of *spirits*, and at the same time the result of a natural cause? Webster thus defines miracle:—"An event or effect contrary to the established constitution and course of things, or a deviation from the known laws of nature; a supernatural event." Now I should like to know how Mr. MacGraw can harmonise his belief in *spirits and their manifestations* (evidently miracles according to Webster) and his disbelief in miracles?

Mr. MacGraw takes exception to my statement that the performances of mediums are done in the dark, and that, when any light is suddenly let in, the medium is generally detected in the act of performing all these manifestations himself. He triumphantly says: "Then sometimes, it appears, light is suddenly let in, and the medium is not performing these manifestations. Can Mr. Einstein tell who or what does? These were, of course, facts or manifestations which the sceptics attempted to detect the medium in performing, and he passed the ordeal scathless."

I will answer Mr. MacGraw's query—who or what is it that performs them? Most assuredly not the spirits, but the medium, though he is sometimes too smart to be detected. And if there were facts or manifestations which the sceptics attempted to detect the medium in performing and he passed the ordeal scathless, these also are attributable, not to spirits, but to the dexterity of the medium, or perhaps to the character of the audiences, which are often composed of believers only, who, of course, do not attempt to detect the medium, or of sceptics not smart enough to detect him.

Mr. MacGraw finds also much fault with me for saying: that Spiritualism must first of all prove the existence of spirits before it can assert the truths of Spiritualism; and asks—"What does he mean by the truths of Spiritualism?" He then adds: "I know of no truths contended for by Spiritualists save the great truth that man exists as a living, sentient being after the body is resolved into its original elements, and to prove this they give certain facts which they think cannot be accounted for otherwise than through the agency of disembodied spirits."

This "great truth of Spiritualism," thus worded and in its Spiritualistic sense, is denied by all non-Spiritualists, even by those believing in immortality, or the existence of the soul after death. But to argue this "great truth" would require more space than you, Mr. Editor, are able to grant. I may, perhaps, make it the subject of a future independent article, if you will permit it. Any one, however, might suppose that Mr. MacGraw, after asserting so positively this "great truth" of Spiritualism, would have given us what non-Spiritualists and even men of science cannot give us yet—*possible, irrefutable proof, a practical scientific demonstration* of it. But he does not do this. The agency of disembodied spirits and their manifestations are self-evident truths for him, for "these witnesses are within hearing of the scratches of his pen!" So he requires us only to take his "certain proofs," the experiences of others in good faith, free from "materialism coldly suspicious of human honesty and human testimony." This is not convincing evidence for "sceptics," who, since Mr. MacGraw's "facts" cannot be examined or scientifically analyzed by any one not having these or similar "experiences," will remain sceptics still.

Mr. MacGraw gives no adequate reply to my remarks on the medium's passing out of the state of trance at will, or, what amounts to the same thing, *invariably at the right moment*. His theory that "a foreign intelligence for the time being controls the medium," may possibly do well enough for a general explanation of the trance-state, as also for the similar phenomenon of Mesmerism or animal Magnetism, but it does not answer my objections. In Mesmerism it is claimed that the will of the operator is the cause of the phenomena. Possible, because still natural. But in the trance state the spirits are the claimed agents. Impossible, because not natural but supernatural—"miraculous," if you will, according to the above definition of Webster. If we cannot explain satisfactorily, we can at least to some extent understand the controlling agency of a will; but of the controlling agency of a spirit we can neither form any conception, nor explain or understand it. Nevertheless, there may still be some kind of analogy between the trance-state and Mesmerism; but of any analogy between the trance state and a horse driven by a man, as Mr. MacGraw assumes, I am not aware, although I can tell Mr. MacGraw "why a man takes a harness from a horse when he has finished a journey." Even more than this. I can very well explain to Mr. MacGraw how human intelligence controls a horse, while neither he nor I can tell how spirit intelligence can control a medium.

But Mr. MacGraw will, no doubt, see in my scepticism but the verification of the saying that "Materialism and Christian theology may be said to be extreme positions in the field of thought." He may not be wrong in this, but he fails to see that the one is the child of thought, reflection and scientific research, and the other, like Spiritualism itself, the result of superstition, gullibility, and all kinds of humbug.

MORRIS EINSTEIN.

TITUSVILLE, Pa., December 6, 1871.

view, on Space and Time, learns now for the first time that there is any such discordance of opinion in this office, and reiterates the judgment previously expressed that Mr. Abbot's only right course would have been to withdraw the charge, and that the attempt to defend it by putting on its phraseology a nugatory sense was disingenuous logic, deserving the title of prevarication, and quite as absurd as his last defence of his personality. Mr. Abbot's perverse logic surprised us, coming as it did from a man whose purity and simplicity of character we have always honored, and whose rejection of the name of Christian was a marvel of good logic. The mere matter how his words were to be interpreted is a small one, not worth further discussion. The question of missions is one of the most important before the Christian public, and to that we shall often return.

[The above compliments we should have considered generous, under other circumstances; but as we demand justice first, and as Mr. Gladden now repeats for the third time the unjust and absolutely false charge of which he was originally guilty, we have no acknowledgments to make.

As to the opinions of his collaborators in the *Independent* office we know nothing. Our reference to them was made on the general assumption that they were gentlemen, and would not sanction a slander unworthy of their character as such. No gentleman would charge any one with untruthfulness, unless he were prepared to prove it. This Mr. Gladden now declines to do.

"The mere matter how his [our] words were to be interpreted is a small one, not worth further discussion." Will Mr. Gladden venture to say that, having based a charge of untruthfulness on his interpretation of our words, he has now a right to plead their non-importance as a reason for refusing either to withdraw or to prove this charge? We demand that he do either one or the other. His evasion is as cowardly as it is uncandid. We have absolutely disproved the charge. Mr. Gladden knows it quite as well as our readers; and this sudden discovery of the unimportance of our words is a pusillanimous attempt to avoid confession of a proved libel. He sees that we have left him nothing to say in defence of his slander; yet he persists in it, reiterates it, and refuses to make it good! He would not "dodge" in this manner (to quote his own courteous expression), if he were not fully conscious of the weakness of his position. He would not wince at being held responsible for his words, if he were not aware that their falsity had been exposed. But we intend that our readers, at least, shall see who it is that has "badly damaged his reputation for candor and fairness." The following will be a useful lesson to other Orthodox critics to be either less abusive or less unwary than Mr. Gladden.

Our reply to the complaint that we had failed in courtesy by mentioning Mr. Gladden's name, was that *he himself* had made a personal attack for which *he himself* should be held personally responsible. Until this attack was made, we had not mentioned his name at all, but had referred solely to "The Independent." It was his own extreme discourtesy and personality in making the most offensive charge conceivable that justified and called for a personal reply. All this Mr. Gladden perfectly well understands. But he represents to the readers of the *Independent* that our only "excuse" for mentioning his name is a wholly superfluous and ridiculous tenderness for his brother-editors! In order to render this misrepresentation plausible, *he suppresses in his quotation from our columns the words which contain the main reason* (not "excuse") *why we used his name*. We ask our readers to compare the passage as Mr. Gladden above quotes it with the passage as it stands in THE INDEX, No. 102. We said:—

"One word more. Mr. Gladden complains of our 'personality' because we refuse to allow him, in Ku-Klux fashion, to shoot from behind a mask. He prefers to be *incognito* in his attack, and to be referred to only as 'The Independent.' But 'The Independent,' is not responsible for his misrepresentations. There are gentlemen connected with 'The Independent' who would scorn to make them: and it would not be just to hold these gentlemen in any degree responsible for them. If it is not 'discourtesy' and 'personality' in Mr. Gladden to tax us falsely with 'prevarication,' 'the paltriest sort of dodging,' and so forth, it is not 'discourtesy' or 'personality' in us to hold him personally accountable for the libel and to acquit his associates of its disgrace."

If Mr. Gladden has even a 'minimum allowance of "candor and fairness," he will either prove or retract his original charge. But if he chooses to be silent, as we suspect he will, our readers may judge for themselves with what force a charge of "prevarication" comes from a Christian editor who will stoop to the trick of garbling quotations.—Ed.]

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